

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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HOLD ON! HOLD IN! HOLD OUT!

HOLD ON, my heart, in thy believing,
The steadfast only wins the crown;
He who when stormy waves are heaving
Parts with his anchor, shall go down.
But he whom Jesus holds through all
Shall stand, though earth and Heaven shall fall.

HOLD IN thy murmurs, Heaven arraigning,
The patient sees God's loving face;
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

HOLD OUT! There comes an end of sorrow,
Hope from the dust shall conquering rise,
The storm foretells a sunnier morrow,
The cross points on to Paradise.
The Father reigneth! cease all doubt!
Hold on, my heart! Hold in! Hold out!

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. 4:2.

INCREASING FORETOKENS OF THE END.

"AND as He sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

"WHAT shall be the sign of thy coming, and of the end of the world?" What was his answer? It is really most important that we should attend to this. Did he say, "You have no business with such questions. It is fanaticism to expect to understand what it is folly to ask of me"? Such is the way the world still meets such questions. But why should ministers shrink from any portion of God's inspired word? If a minister preaches upon subjects external to the Bible, you may justly find fault with him; but if what he preaches be what is written in the Bible, you may dissent from his conclusions, or you may believe his logic is defective; but you cannot find fault with him because he discusses what the Master himself has given and inspired for our learning. Having seen that the Saviour himself does not denounce the question of the apostles as improper, nor refuse an answer as inexpedient, let me proceed to adduce some of those signs about which they inquired, and which the Redeemer said would indicate the approaching advent of the Prince of Peace, and the end, not of the earth, for the earth is made everlasting as the heavens, but of this present economy or dispensation. Of course those who think the present arrangement an optimism, that death, and sickness, and sorrow, and pain, and bereavements, are all perfectly natural and as it should be, are so far satisfied. But there are hearts of a nobler beat and deeper sensibility—hearts that feel in their inmost recesses that things are not as they were, nor as they will be. Things most surely are not as they were, for Paradise was the representative model of the earth 6000 years ago; and things are not, thank God, as they will be; for, according to prophecy, a day comes, be it near or be it remote, when, under a new decree, the wilderness shall rejoice, and the solitary place shall blossom like the rose, and the lion—strange inversion of scientific belief—shall eat straw like the ox.

We are not prophets, gifted and ordered to predict the day. The caricaturist and the skeptic may say so; but no intelligent writer on prophecy pretends to predict what shall be, not merely next year, but for to-morrow. What, then, do we profess to do? To show by induction, which is a scientific process, from the divine premises before us—God's word—what is revealed as to the signs and phenomena that will precede the second glorious advent of Him in whose personal com-

ing every Christian upon earth believes. Every member of the Church of Scotland accepts the apostle's creed; in the Church of England the worshiper repeats the apostle's creed; and both communions profess to believe that he will come again to judge the quick and the dead. What, therefore, we profess to attempt is carefully to collect the signs of his nearing advent, as these are enunciated by himself or by the apostles; and to leave hearers and readers in the exercise of common sense, of impartial judgment, to compare the signs as they are thus enumerated in the word, with facts and phenomena as they rise above the horizon in the world, and to conclude that we are not, or are proximately, near "the sign of thy coming, and the end of the world," or of this dispensation.

The great sign our Lord specially states is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What must fair and impartial criticism infer from these words? Just this, that as soon as Christianity has been fully addressed to every "nation," not every individual, the end will arrive. The words are very definite and exact; as soon as Christianity has been addressed to every nation over the whole world; not after converting every nation, for that is not said, but as a message, or "witness," then shall the end come. What we have to answer is not whether the sign be a proper one or not, for those that believe the words of Christ cannot entertain such a discussion; but, is there any evidence that this gospel has been preached "to all nations" in the world, so as reasonably to exhaust the prophecy? I will not dogmatically pronounce, but I will state the following simple historic facts: First, up to April, 1857, 35,690,000 copies of the word of God, in 152 languages, had been prudently sown over the whole world. If I include the American Society, 160,000,000 of Bibles, in 200 languages and dialects, have been disseminated in various ways and in recent years over the length and breadth of the world. I do not think there is a nation or a segment of a nation, with any sort of social organization or speaking the dialect of a language, which has not the word of God, or at least a portion of it, in its own tongue; so that the witness has been given, though the conversion of the people has not followed from it. Some still living may have read that when Wilberforce announced the fact of Carey, the Baptist missionary, going out to preach the gospel in India, the House of Commons, which we should suppose to be the concentration of wisdom, scoffed and sneered at a converted cobbler setting out to convert India. Carey was a shoemaker. God put it into his heart to undertake the work; and gloriously, but silently, he replied to the sneer by sowing seeds in India, which bishops, and presbyters, and great men after him, have been privileged to reap. After the Baptist Missionary Society, that noble institution, the London Missionary Society, was organized. After it, in rapid succession, came the Church Missionary Society of England, the Church Missionary Society of Scotland, the Wesleyan and the Moravian Missionary Societies; and receiving altogether an annual revenue of nearly half a million, they are most faithfully—let skeptics sneer, let Romanists find fault—and most successfully, preaching the gospel as a witness, not without incidental conversions, over all the world, to every nation, kindred, tribe, and tongue. The Bible Society, the most revolutionary society in the world, has lately received a most noble credential. That poor, restless, unhappy man, Pius IX., the present head of the Roman Catholic Church, enumerates in his Encyclical, among other "pests" of the earth, as the first and greatest pest of all, the British and Foreign Bible Society. This was not said by the pope in a private passion to his private friends. It is enunciated as an infallible proposition; so that every Roman Catholic who does not believe the British and Foreign Bible Society to be a pest, ceases, *ipso facto*, to be a member of the Roman Catholic Church. By the action of these Societies, the walls of China have been thrown

down; Hindostan or India, with its 180,000,000, has had the gospel preached to it as a witness; and I believe that under the presidency of that most remarkable man, Sir John Lawrence, who for two years was a member and seat-holder in my church, before he received the reins of India in his hands, the gospel will enjoy a freedom and make a progress in that peninsula, such as it has never reached before. Africa, through the labors of Livingstone, and Dr. Barth, and Speke, and Grant, has been traversed. It can be said truly that Christianity has been preached there at least as a witness. The gospel has penetrated even Japan. A hundred years ago the Jesuits took possession of Japan, and made converts by thousands of the Japanese; but their conversion consisted entirely in sprinkling water on the brow in the name of the Father, and of the Son, and of the Holy Ghost. Such Christianity had no root in the heart or the head, and the consequence was, that not very long ago, every Jesuit and Roman Catholic Christian was expelled from Japan, and the Japanese resolved that the cross should not be seen, nor Christianity be heard, within the precincts of their islands. There is not a nation upon the earth, amid polar snows or under equatorial suns, that has not heard the gospel preached, and in its own tongue the word of God freely circulated, so that we may expect the blessed day soon to arrive, when, in the language of the great missionary bishop,

"O'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

We are led to believe, from all that is written in the word of God, that toward the end there shall be an era of intense apathy and unconcern on the part of the world to the hope of Christ in particular, and to Christianity itself in general. Our Saviour tells us, "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." He states in another passage in Luke 17:28-30, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed." Now what was the condition of the world in the days of Noah? Not a condition of positive infidelity, in the sense of intellectual opposition to the origin and claims of religion; but when eating, which is proper, became a life; when drinking, and marrying, and giving in marriage, rose to be the dominant and the absorbing passion of all. "*Perimus in leuitis*;" "We perish in things that are lawful." It is not so much by doing what is wrong as by indulgence to excess in what is lawful that men become irreligious and sinful. This is a most important test. What is the condition of the age in which we live? Is it not intense speculation, extreme absorption in the gains and glories of the world? thousands thinking first in the morning and last at night, what will bring the highest per centage? It is not sinful to make the best use of one's money—God forbid that I should say so—but what I complain of is, making this the main thing, the all-absorbing passion. The tendency, one grieves to say, of all speculation beyond what is legitimate and within the limits of one's profession, is to exercise an absorbing influence upon the heart, the conscience, and the life. The end of business is to live, not to grow rich; you do not live to eat, you eat to live; you do not become merchants in order to become millionaires and retire, but in order to live according to your station, and bring up your family, and do good according to your means and opportunity in the world. But when business comes to be an exclusive passion—How shall I get soonest rich? How shall I be able soonest to retire, and to have my country-seat, and

to give up the smoke and the din and the noise of London? What in its place and measure is reasonable, becomes the one all-absorbing thing; how contrary is all this to the beautiful answer to an important question in a little catechism that people might with advantage all learn: "What is the chief end of man?" What would be the exchange answer? To get rich. What would the counting-house answer? Make the most money that we can, and as speedily as possible leave. What does that catechism answer? "The chief end of man is to glorify God on earth, and enjoy him forever in Heaven." Whatever, therefore, supersedes that end, whatever runs contrary to it, may be good in its origin, but it is wrong in its development; for it is perverting and destroying the chief end and object of man. The Saviour tells us such will be the condition of the world, before he comes again. There will prevail intense absorption in things lawful, but illicit and sinful in excess. Matthew Henry, that quaint, but incomparable, commentator, says, "That time which men think the most improbable and the most unlikely, and therefore feel the most secure, will be the time when the Lord shall come again."

Another evidence, or "sign of thy coming, and of the end of the age," is great moral deterioration in the social condition of the nations of the earth. We read in 2 Tim. 3, these words: "This know also, that in the last days"—mark, he is speaking of a period future to him—"This know also, that in the last days perilous times shall come." The word "perilous" alone is most suggestive. "For," says the apostle, "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." These are signs or marks of the last days of this dispensation. I do not venture to deny the immense elevation of the people of the nineteenth century in arts, in literature, in science, and in charitable acts and liberal sacrifices. But there are under-currents and side-currents of a very different kind. It would seem that the darkness grows darker while the light grows brighter—contrast giving intensity to the age. I would not exaggerate, but the newspapers constantly record murders of the most atrocious and sanguinary character. The press has registered so many great crimes recently that one is driven to give up reading the history of incidents so shocking, so revolting. That there is intenser piety in the world than there ever was, none dare deny; but if I may judge from the organs of public opinion, there seems to be an amount of gross wickedness and great crime which do appear to me unprecedented in the annals of modern civilization. We can confirm what Paul predicts, if confirmation were needed, by what St. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"—the very thing that the apostle is proceeding to speak about, as much as to say, What a fool you are, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Let the most careful student print or publish a sermon or book upon the meaning and interest of prophecy, and he will find a great portion of the secular press rising up in fierce fury to denounce him, and the caricaturists turning sacred truths into idle jibes and jests. The world gets up in arms the moment one ventures to assert that its present estate will not last forever, or to point to the signs that the Redeemer's coming draweth nigh. But how interesting that these very scoffers are so far proofs of the fulfillment of the prophecies. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Another sign is, Christ will come amidst great social convulsions, revolutions, national upheavals, and disturbances. The words of the Saviour are, "There shall be upon the earth distress of nations." This is the universal condition of the nations. "And then," says the Saviour, in the midst of these, "shall they see the Son of Man coming in a cloud, with power and great glory." What is the inner condition of the whole world? Just what I have faintly intimated. Every nation feels itself insecure. Every nation is revising its navy, its army, its weapons of offense and of defense, expecting war, but not sure in what quarter of the sky the war-cloud will appear darkening the light of day, paying the largest rewards to the men that will invent the most powerful and most destructive engines of war. When war next comes, Trafalgar, Alexandria, the Nile, the Peninsula, Waterloo itself—nay, the Crimean War, will be but the battles of Titans likely soon to be. What do we find predicted in the Apocalypse? It says that under the sixth vial, when the voice rings down from heaven, "Behold, I come as a thief," unclean spirits go out to gather the nations and the kings of the nations together "unto that great day,"—it is in our translation "battle," but the Greek word is not *mache*, which is "a battle," but *polemon*, which is, "a war"—"to gather the nations unto that great war of Almighty God." Does it not look as if all nations were making ready for a war that they believe, if we may judge from their preparations, will be on the most gigantic scale, and fraught with the most terrific issues? There is not a king in Europe at this moment that has not his hand upon his sword-hilt; there is not a Cabinet at this moment that is not discussing the navy, and the army, and the weapons that they are to wield. Do not these things look very much like the fulfillment of the prophecy, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" or, as it is said in Matthew, "Nation shall rise against nation, and kingdom against kingdom?"

And then he adds, "And there shall be famines, and pestilences, and earthquakes, in divers places." It is no doubt true that there have always been earthquakes; but the problem every reader must solve is their greater or lesser frequency and intensity during the last 15 years. I do not say that every earthquake is the sign that this dispensation is about to close, and Christ about to come, nor that every pestilence is so; but the Saviour knew when he pronounced his prophecy that there had always been famines, there had always been earthquakes; and yet he says these shall be marks of the nearness of his advent. It is not occasional instances, but frequent and terrible ones, constituting the aggregate of all the features described in prophecy and meeting their application in the age in which we live. There will also be pestilences. I remember the pestilence in 1849; I was in the midst of the cholera in various districts of the metropolis. In 1854, the cholera appeared again, more circumscribed, but from what I saw of it, in far greater intensity. The cattle disease—no importation from abroad, but the creative action of a new condition of the air, brought into action by a depraved sanitary condition—has startled all Europe. Recently the Black Death, the old plague, crossed the Ural Mountains and entered Russia; the last report made to the French Government was that the condition of St. Petersburg was deplorable, and that 70 out of 100 were stricken down by this pestilence alone. It is moving, they report, toward the frontiers of Germany, or westward, like all plagues in its direction. The fulfillment of that prediction, "And pestilence in divers places," is thus undeniably seen. But what should be our place? Our refuge should be the 91st Psalm, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." He who has his heart filled with trust in God, and his hope rising beyond the stars, and goes forth and does his duty, such a one is much safer than those people that run away and leave the post of duty to those that dare fulfill it.—*Dr. Cumming.*

For Backbiters.

WHEN any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."—*Methodist.*

Man's Creation.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

This is the original record of the creation of man in the beginning, and as written under the inspiration of the Holy Spirit. It cannot be gainsayed nor refuted successfully. There it stands defying the ingenuity and wisdom of the world to alter the fact. Human vanity and pride must come down to the conclusion that "we are dust," and animated with "the breath of life," are "living souls."

"Man, formed of the dust of the ground." Man's whole organism is of "dust;" his bones, his muscles, his nerves, all the tissues of his material body, his internal organs, the brain itself, and the organs of sight, of hearing, of smelling—man's whole constitution is of "the dust of the ground." How marvelous the transforming power of God, who has created every part of the human body, so diversified in character, of one material. And not only so, but "out of the ground the Lord God formed every beast of the field, and every fowl of the air" (Gen. 2: 19); though "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. 15. Modern chemistry by analysis proves the above scriptural declaration to be true, and confirms the word of God. "The human body submitted to this test proves to be a combination of carbon, hydrogen, lime, and all those materials of which dust is composed." If we need further proof, the results of death in the dissolution and decomposition of the body are a confirmation. The archaic phrase, "dust thou art," is verified with all the sad facts connected with the departed dead under the one sentence following the original transgression, "unto dust shalt thou return." Here is a three-fold proof demonstrating man's constitution beyond all possible cavil.

"Breathed into his nostrils the breath of life" (lives). The plural noun is in the original. Not to intimate a two-fold nature in man, or man a dual-being, as maintained; but because it is that "breath of life" (lives) which is common to all living, breathing animals, "all in whose nostrils is the breath of life." Gen. 7: 22. "For they have all one breath." Eccl. 3. On the dissolution of man in death, the scriptural declaration is verified—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12. All that is constituted of "dust" returns to dust. That which is superadded to "man," "the breath of life," i. e., "the breath of the spirit of life," does not return to dust, but "unto God who gave it. Not in conscious entity; for there is no conscious entity in 'the breath of life,' the *ruah*, which God breathed into man's nostrils. If there is, as it leaves the body in death, then there must be in "the breath of life" of all living, breathing creatures; for "they have all one breath" (*ruah*). Eccl. 3. "Man became a living soul." "Man"—"soul." When alive, "a living soul;" when dead, "a dead soul." Not an "immortal soul;" but simply "a living soul," like all living animals, "every beast of the earth." Gen. 1.

"The phrase 'living soul' is repeatedly applied to the inferior order of animals; it would seem to imply the same, therefore, when spoken of beasts."—*Prof. Bush*. "A general term to express all creatures endued with animal life."—*A. Clarke*. "A generic term for living creature."—*Prof. Stuart*. "The idea is that God infused a portion of himself, of his own divinity, into the human body. If the proof is sought in the phrases 'breath of life' and 'living soul,' these do not prove anything, for both of them are applied, in the first chapters of Genesis, to brutes, and prove the same things concerning them."—*Dr. Bagnal*. "Adam became a 'living soul,' that is, a living man."—*Columbian Bible, foot-note*. "It seems as if the most proper idea resulting from these words is, that Adam became a living man."—*Union Bible Dic.* "A general term for all living animals, on the land and in the sea."—*Bible Union Translators' foot-note*.

Against all this astounding proof, men are trying to maintain what is utterly and hopelessly impossible, and they are destined to fail, to their eternal confusion; and that is, "the dual nature of man," or that man is a "dual being," "possessed of a body, and an immortal soul," or an "immortal spirit" which survives the death of the body, and exists in consciousness independent of the body. The discussion upon this subject has brought down the argument to a very small point with the more intelligent and advanced

advocates; and this will be seen by the following extract from the work of Prof. Dods—"Immortality Triumphant." It should be known that Dr. John B. Dods has written on the "Philosophy of Mesmerism," "Philosophy of Electrical Psychology," and has many other works now extant; besides, was invited to give a course of lectures before the members of the Senate and House of Representatives in Washington, for his great learning and eloquence.

The force of his argument will be seen to greater advantage when I quote the following scripture, which lays the whole subject matter before us—"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 25, 26. Dr. Adam Clarke says: "On what authority many have translated the word *psyche* in verse 25, *life*, and in verse 26, *soul*, I know not; but am certain it means *life* in both places."

"I extended my arguments," says Dr. Dods, "to the whole animal and vegetable creation, and include them in the vast and boundless theme of *immortality*. I desire it to be distinctly understood that whenever I use the term *life*, *mind*, or *spirit*, I mean one and the same thing, differing only in the degrees of *intelligence*, sensation, or motion, in the individual existence to which I may apply them. I hold all *life*, whether animal or vegetable, to be a *species of mind* [the italics are his] in some one of the ever varied links composing the vast chain of being, and consequently *immortal*."

"If mind is not an immortal substance or being, but the result of an organized brain, then death is certainly the end of man, and human immortality is but a visionary dream!"

Yes, here is the issue: "Mind [i. e., life] is not an immortal substance or being." This is a thing which can never be proved. Our argument founded on scriptural declaration is "*triumphant*" above his "*immortality triumphant*."

But he proceeds: "This is making mind to be the effect of an organized brain, even as motion is the effect of the mechanism of a watch. Destroy the mechanism of the watch, and the motion is gone. Destroy the organism of the brain, and mind is no more! Surely this is a contemplation of gloom as profound as the end is melancholy."

Of course it is; for death is a dread calamity which has befallen us as a race for sin; and without hope in God and the resurrection, we might well despair. But we do not despair, in view of death, "as those who have no hope." Thank God, Jesus lives; and because he lives, we shall live also. He is risen the first fruits of them that sleep. But is not the brain the organ of thought? If it is not, why do we have to carry about such a quantity in our heads? If it is, then with its destruction the mind must cease. "In that very day his thoughts perish." He still remarks: "As *life* therefore possesses an independent existence, as an organized substance of exceeding subtlety, so it must be the cause of organism."

Where would such a thought lead, carried to its legitimate conclusions? The *life* of an animal, and of a plant, or vegetable, is its own creator! Furthermore, "*the life*" of "a vegetable," and "all animals," he regards as an "immortal," "*organized substance*." Then when a vegetable dies, its life exists as an entity with "a degree," as he says, of "intelligence!" When any animal dies, as a horse, dog, cat, serpent, worm, insect, "*the life*" exists as "an organized substance!" Of course he, and all others, are driven to this very point; for "*life*" is "*the soul*," and the soul is the life of any animal.

All we have to do, then, is to determine whether the life of anything living is an "immortal, conscious, organized substance, of exceeding subtlety," or not, whether in the body or out. If it is, then we may glory in "*immortality triumphant*," without a Redeemer, and all living, animate existences being "immortal, will survive the destruction of the corporeal fabric, triumph over the ruins of death, pass into a future state, clothed in an electrical body, and expand and brighten in mental and moral capacity without end." Pp. 39-41, 48, 88

Surely, what strange fancies will not men take up with when they war against the word of God, and in their boasted wisdom reject "the foolishness of God," which "is wiser than men." Give me the Bible still, rather than human philosophy, and the vain reasonings of men; and give me the blessed hope of "a better resurrection," through a glorified, coming Redeemer, at the last day, to die no more.—O. R. FASSETT, in *World's Crisis*.

Does God Exercise Special Care over His People Now?

No BIBLE reader will deny that God's people, in the ages covered by the divine record, have enjoyed his care and protection. This is too apparent to be denied. They have not only been the recipients of his general beneficence with the rest of mankind, but in addition, have received special favors. The patriarchs, prophets, Israel, the apostles, and primitive disciples, all were specially cared for by the divine Being. This they knew, and hence they trusted in him. This David acknowledged when he said, "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. 9: 10.

But it is denied by some, that in this age, or during Christ's absence from the earth, God exercises any special care over his people. This opinion seems to be founded mainly on the fact that now we see no miraculous interference, or angelic service rendered, as in former times. It does not follow, however, that because there is no outward or visible manifestation of God's care, that therefore he does regard or assist his children. This idea seems to us derogatory to the character of God, and detracts from the truth and honor of his word. God is the Creator of all things, and as such, he has a general care and supervision over all the works of his hands, and is the great Father of all. But his people claim a closer relationship—they are taught to address him as "*Our Father*, who art in Heaven." This is special, and implies special favor. If there is no present advantage to be gained by this endearing connection, then we are at a loss to understand many precious promises of the word.

We live in an era of the world when the arts and sciences flourish, and progress is the order of the day; but this increase in knowledge has only tended to infidelity. And to the shame of the Christian world be it said, that the church is largely imbued with its spirit. The earthly has ignored the heavenly—the flesh the spirit—the human the divine. God may be recognized as the great first cause; but he is looked upon as far away, and only operating through law, and that it is in vain for any one to look for his special favor. But it was not so in ancient times. Everything was referred to the hand of the Lord. David recognized and acknowledged God's care and protection. He it was who delivered him from the mouth of the lion and the paw of the bear—he it was who saved him from the persecuting hand of Saul, and from the prowess of Goliath of Gath; and it was not to his own skill or valor that he ascribed anything. No! he called all his powers to "bless the Lord, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercy; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Ps. 103: 1-5.

Some seem to think, at least so it appears from the way in which they talk, that the saints of old always had some visible token of God's care over them, and hence they refer to the ministration of angels, of which we read in so many places. But we should not forget that these messengers of the Lord were sent on extraordinary occasions, in order to convey his word, or execute his will; and those special cases cannot legitimately be cited as illustrating the common experience of the people of God, even in the ages when those visitations took place.

When the Lord promised his people that he would be with them and bless them, are we to understand that he would be visible to them, or his working always known? This promise was made to both Isaac and Jacob (Gen. 26: 3, 24), and was fulfilled, and in numerous other cases; but we cannot suppose that Jehovah was any nearer or more present with them than any other of his saints, who have lived in other ages, or who may be alive now. The psalmist David says, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. 145: 18. And Moses, Israel's great lawgiver, asks, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Deut. 4: 7. The Lord is near to his people, according to this language, when they call upon him in a proper manner—near to hear and answer their prayers. If this is not so, then we cannot understand many portions of the word. What mean such statements as these: "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry?" Of what avail or benefit to have the

Lord's eyes upon us, and his ears open to our cry, unless it be to help or protect. Hence we again read, "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." The Lord hears to save and deliver.

Ah! says one, this is all well enough, and was true in by-gone ages, but will not apply now. God heard his people then, and delivered them, as we have evidence in many instances. He did this on many extraordinary occasions; but we have no reason to expect that he will step out of his ordinary course at the present time. But we ask whether we are to regard answers to prayer, which God's people have experienced in all ages, as always extraordinary or miraculous. Were there none of the ordinary kind? And if there were, why not some of the same kind now, since God is unchangeable?

We think the Scriptures teach that the saints of this age are just as precious, and as much the objects of his care and protection, as in days of old.

Our Saviour taught his disciples that God was their Father, and that his care would be exercised on their behalf. Hence he taught them to pray to him; to ask and they should receive; to trust in him; to have faith and confidence in his power and willingness to supply their wants. And he illustrated this by his own conduct. The apostles, too, in their epistles, inculcate the same doctrine. Peter says, "Casting all your care upon him, for he careth for you." Paul exhorts: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." And again: "Be content with such things as ye have; for he has said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." But how can we exercise this trust in God, if we cannot believe that he is our Father, and near to help us? Surely, we lose all the comfort such confidence is calculated to give. John writes: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." And James says, We have not, because we ask not; or we ask and receive not, because we ask amiss.

Oh! let us trust God more, confide in his care, believe that he is near, and not afar off, and that he is our God and Father. We need his care and love now, just as much as saints have done in other ages. And there is nothing to hinder us from drawing on his mercy, but our unbelief. God is "the same yesterday, to-day, and forever." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is very pitiful, and of tender mercy." Then let us draw near unto the Lord, and he will draw near unto us, and we shall experience with the psalmist that he is both "a sun and a shield, and will give grace and glory, and no good thing will he withhold from them that walk uprightly."—*Restitution*.

The New York Legislature.

THE political corruption which alarms thoughtful men is receiving painful illustration at Albany. The Democratic party had a majority of one in the legislature, which was obtained by an unjust and tyrannical count of the election returns from the VIIth district of New York. With this majority they undertook to pass certain bills of the most obnoxious character, affecting the cities of Buffalo and New York. We have not space to describe these bills. It is enough to say that one of them proposed to put the whole taxation of the city of New York into the hands of four men, of whom the notorious Wm. M. Tweed was to be one, who were to have sole power of distributing the vast revenues of the metropolis among such purposes as they thought proper, it being only provided that the total tax receipts for the next two years should not exceed *twenty-two millions of dollars per annum*. In an indiscreet hour, James Irving, a Democratic Assemblyman, committed a personal assault on a fellow-member, for which it was necessary he should resign to avoid expulsion. This destroyed the party majority. The Republicans, in caucus, whipped in the weak-kneed of their party to promise united resistance to the above measures, and, to clinch the matter, published the resolutions of the caucus, with the signature of all the Republican members. And now the *Tribune* correspondent, under date of yesterday, says: "No grown person of sound mind in either party, at all familiar with what is going on in Albany, doubts that ten, twenty, thirty, forty, or even fifty thousand dollars are ready for the Republican who is willing to fill Jim Irving's place.

This is no beggarly affair of thirty pieces of silver." "Conversation in the hotels to-night runs chiefly on one subject, the desperate effort which Tammany is making to bribe some Republican to vote for Tweed's four bills. From a dozen different sources, your correspondent has heard that \$75,000 were offered one man for his vote. Another report which receives credit is, that \$50,000 and a sinecure birth in New York, were the inducements held out to another." The party papers are jubilant over the firmness of the Republicans. The correspondent above quoted remarks: "Is it not to the credit of the Republican party, and of those principles which animate its ranks, that no one has been found to accept a fortune from Wm. M. Tweed?" And if the party holds together, and, by this providential equalization of forces, is enabled to defeat these bills, hundreds of men will toss up their hats, and will feel that the country has been saved. But look at the facts. One half of the legislature of the mightiest State of the Union stands ready to accomplish its measures by shameful, unblushing bribery. The compact, unbroken resistance of the other half, is secured only by the unsparing use of the party whip. The most stringent caucus measures are necessary to insure the rejection of the bribes with which its members are plied. And even in the face of these resolutions it is stated that the leader of the Tammany forces vows that he'll "show the Republicans what stuff they are made of;" that he has unbounded faith still in the potency of the almighty dollar and the predominance of the baser qualities of human nature. Such faith can rest only on repeated experience, and would not be seriously shaken by a single failure.

We have but a single purpose in referring to these things. Our voice is not heard in these places. The language of rebuke and denunciation belongs to journals which have access to these workers of iniquity. Some of these discharge their duty courageously, but with small effect. Our hope is that revelations such as these will inspire the friends of the National-Reform movement with a purpose, immovable as the granite hills, to labor, by every means and at every sacrifice, for that thorough fundamental reformation which alone can save our country. The dark days of Sumter and Bull Run did not more demand our anxieties, our labor, our sacrifices and prayers, than do these days which are upon us. We shall continue to lay facts like these before our readers as they arise, and to cry aloud and spare not, that no nation, above all, no republic, can long exist, in which political corruption riots as it does now in our own. France to-day is a bleeding, suffering witness to this unchanging truth. We hope America may not be added to the list of illustrations. It will not, if the friends of truth and of their country are faithful to their duty and their opportunity. It is in our power to-day to turn back the tide of national degeneration, not suddenly, but surely, with time, truth, and the power of God, for our allies. Our first efforts have been crowned with auspicious success. We believe they will be continued, and we are sure they will triumph.

Since the foregoing was in type, the needful man has been found by Wm. M. Tweed. Orange S. Winans, Republican member from Chautauqua County, after voting steadily for two days in obedience to the caucus resolutions, rose and declared that the resolutions had been passed in caucus during his absence, that he had signed them without understanding their import, and that, believing that the Democrats had a constitutional majority in the legislature, he would vote with them to the end of the session on all party measures. This restores the ascendancy, we will not say of the Democratic party, but of the few scoundrels who rule New York City and now rule the State. There are, we are glad to say, journals which will denounce this infamous procedure in fitting terms; but it is sad to think how little their indignation will accomplish. And the question forces itself on the mind, How long will the people sustain at vast expense a government whose chief function seems to be to tax the public and divide the spoils? And what reason have we to hope that popular suffrage will elevate to office any better class of men, until a thorough revolution has been effected in the popular conceptions of government? The people must be taught the fear of the Lord; must be awed by the authority of his law and the fear of his judgments; must learn that government is his ordinance for the suppression of wickedness and the promotion of morality and religion, and that his swift and certain punishment follows its prostitution. The secular theory of government diminishes, in all who have anything to do with it, the sense of re-

sponsibility to God. The present corruption of our politics is attributable in part to the prevalence of that theory. Our work, which at present consists wholly in the advocacy before the American people of the relation of civil government to the divine government, is in the direct and only path to national recovery and preservation.—*Christian Statesman*.

Dwarfs.

THE Chinese, it is said, have a peculiar, and yet effective, way of dwarfing trees. They are very successful in growing miniature pines and oaks, which they keep in pots, as we do flowering plants. They of course commence with the tree or shoot when it is young and pliable, when it is easy of manipulation, and can be readily trained to their will. The first operation is to cut off the principal or tap-root just as soon as it has enough of the smaller roots to insure its life. This removed, the process of trimming off the sources of vitality and growth continues. The embryo tree is given but a scanty supply of the poorest earth, as well as of water, air, heat, and light; and thus, instead of reaching its normal condition—instead of displaying a vigorous growth and abundance of luxuriant foliage, it exhibits a stunted and dwarfish exterior—a shrub where it should be a tree.

But oaks, and pines, and cedars, are not the only things which are dwarfed in this world. Minds, consciences, religious experiences, and Christian life, may be dwarfed by processes similar to those employed by the Chinese; with this difference, that the influences which produce these results usually come from within instead of from without. Take the young convert; he is as the cutting or seedling transplanted into the church, and it depends largely upon himself whether he in the future shall be a dwarf, put away in a corner, useless, and doing no good to himself or others; or whether he shall be as a giant tree, whose branches shall cast a shade broadly upon the land, blessing thousands who shall repose beneath it. He may starve his soul by denying it work for Christ, until it shall become shriveled and dried up; or he may enter upon a course of growth, which shall have no ending in this world at least. To do this, the roots of his faith must strike down into the rich soil of an active Christian life—he must have that vitality which comes of prayer, of going out into the highways and byways, and bidding the stranger and the wayfarer to come in to the feast of the Master. There is nothing that so dwarfs the soul as idleness in the work appointed to God's people. It is denying it food, and air, and light—cutting off the roots which connect it with the sources of life and growth.—*Sel*.

The Bible Free in Spain.

THE story of the Bible in Spain within recent times has almost the interest of romance. Indeed Borrow threw around it so much of the charm of romance as, in the opinion of many, to discredit his narrative, though it had a substantial basis of truth. The later experiences of Matamoras and his friends, the devices for smuggling the Bible across the frontier, the covert printing of the New Testament in a cellar at Malaga by night, the condemnation of Bible readers to prison and the galleys, imparted an almost tragic tone to the story that Borrow had so enlivened with his picturesque sketches. The latest chapter of this wonderful story is now to be told.

It has been taken for granted that the proclamation of religious liberty by the Corter, directly after the revolution of 1868, fully opened Spain to the Bible; but though removal of restrictions from the press left it free to the friends of a pure Christianity to print the Bible within the boundaries of Spain—which in their poverty, they could not undertake—there remained upon the statute books very stringent restrictions upon the importation of books printed in Spanish, amounting almost to prohibition; and these were applied to the exclusion of the Bible, by government officials who were influenced by the priests. All imported books must be approved by a council of the hierarchy. Mr. Henry C. Hall, of this city, when in Spain two years ago, succeeded in obtaining from the government at Madrid the free admission of large invoices of Bibles and other religious books sent out by the Bible and Tract Societies, and also permits for future importations. But as soon as he left the country, the subordinates in the Customs, prompted by the priesthood, interposed so many quibbles and difficulties that these permits were practically of no value.

Mr. Hall then addressed himself to our government at Washington, and Mr. Secre-

tary Fish kindly interposed his good offices through Mr. Sickles at Madrid. The result has been the abolition of these odious restrictions upon the ground of *free trade in literature*; and every port and depot of Spain is now fully open to the admission of the Bible and other religious books in the Spanish tongue.

The abolition of the decree was placed by the Regency upon grounds of political economy; but in addressing our government, the Minister Echegany pronounced the principle of the old law absurd—"a powerful arm for reactionary governments, which, through the instinct of self-defense, through fear of ideas, through love of darkness, and in order to crush every germ of intellectual progress in Spain, were gradually isolating her from Europe. . . . Now that liberty is the rule, and the principle of free trade has been proclaimed, it would be absurd to maintain such a literary prohibition. On the contrary, if a new life is about to commence for science and learning, it is important to open our frontiers in order that all the intellectual movements of Europe may flow in upon our country."—*J. P. Thompson, D. D.*

Cheap Jewelry.

It is wonderful to see the immense amount of cheap jewelry which is displayed in our city stores; and now, indeed, we can hardly find a store in a country village, which has not some small case in a conspicuous place, filled with fifty-cent breast-pins, twenty-five-cent ear-rings, and bracelets, necklaces, and studs, at the same low prices. No wonder that these paltry ornaments become great temptations to simple-minded shop-girls, and to all the young misses of our seminaries and boarding-schools, and the girls in our kitchens.

My attention was called to the subject of "cheap jewelry," by a short conversation I overheard between two school-girls the other day, about twelve years of age. One of them was dressed very fashionably, with ruffles and trimmings enough for a lady, long pendants hanging from her ears, and her collar ornamented with a highly colored brooch; the other child was simply dressed, her only ornament a bow of plain ribbon under her chin.

"Why do n't you wear jewelry, Lizzie?" said the most gayly dressed of the two. "You would look very pretty with ear-rings, and I never saw you even with a breast-pin on."

"My mother says she does not like to see little girls wear jewelry; and she would not be willing to allow me to waste money in buying it either," answered Lizzie.

"Nonsense! they don't cost much. I have seven sets; and some of them were only two shillings a set; and half the people would not know but that they were real. I think we ought to look as pretty as we can."

"Mother says," answered Lizzie quietly, "that it is 'acting a lie' to wear 'make-believe things'; and I do not think you would like to have any of your seven sets spoken of by their right names, 'brass and glass'—for they are nothing else."

I heard no more, but I felt that these two children unconsciously had laid bare the root of the evil. This wearing of much jewelry leads to a love of display and fondness for dress, and is one of the great temptations of the day. The fatal love of adornment has led many a fair and innocent young girl, step by step, down the broad road that leads to utter ruin both of body and soul.

An immense amount of money is wasted in this cheap jewelry traffic, hard-earned money, too, which might be laid aside against a dark day, or given to those in need. And then does not this love of display divert one's mind from seeking for the "hidden treasure," "the pearl of great price"? While adorning ourselves with these frail and worthless trinkets, are we seeking for "goodly pearls," the glorious gospel which will make us wise unto salvation?—*Am. Messenger*.

It is marvelous and beautiful to observe how various are the voices of free grace. "I am thirsty," says one. "Come to the waters," she cries. "I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness." "But I am poor, and have nothing to buy with." "Come buy wine and milk without money and without price." "We are weary," sigh the laborers in the sun-beaten fields. "Come unto me," breathes her answer like a breeze from the waters, "and I will give you rest." "Cast thy burden on the Lord, and he will sustain thee," she whispers to the pilgrim ready to faint. "Behold the fountain," she cries to the guilty; "the fountain opened for sin and uncleanness." To the lost she cries, "I am the way;" to the ignorant, "I am the truth;" to the dying, "I am the life."—*Hoge*.

THE young minister who is not happy in preaching Christ to a hundred settlers in a frontier cabin, or to a hundred poor children in a mission-room, is not fit for the pulpit of a church. If he is not satisfied to be where God puts him, let him be assured that his Master will soon "promote" him several pegs lower still.

GREAT talent renders a man famous; great merit, respect; great learning, esteem; but good breeding alone insures love and affection.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 2, 1871.

URIAH SMITH, EDITOR.

A Sign Fulfilled.

WITH what startling distinctness prophetic features are developed in the age in which we live. As an illustration look at Heb. 10: 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace."

From a hasty reading, this passage might appear to be only a terrible denunciation against a Heaven-daring crime; but we believe it is also a prophecy, which is to be fulfilled at a certain and specified time. Let us consider first what acts will answer to the crimes described in this passage, then notice the time of its fulfillment.

To tread under foot the Son of God, is evidently to occupy a position of hostility to him; to deny his divine nature and divine mission; to regard him as only a man, and his works as only those of human agency. It is no mitigation of such a sin to say, as some do who deny his divinity, that he was a very good man, the best that ever lived; for he claimed to be the Son of God; and if he was not, he was an impostor; and to say that the best man that ever lived was a deceiver and an impostor, is not speaking very well for the race.

To count the blood of the covenant an unholy thing, is to count it a common thing, as the word unholy might properly here be rendered; that is, of no more value or efficacy than any other blood. Millions are to-day doing this by asserting that the blood of Christ is no more than the blood of any man, or, even, than the blood of an ox.

To do despite to the Spirit of grace, is to grieve the Spirit of God, to deny its existence, its operation and its power; or to make its holy work the same as that of the prince of evil.

We see, then, the characters described in the text. They are such as war upon Christianity, reject Christ, ridicule the idea of atonement through the blood of the Redeemer, and sin against the Holy Ghost. Now when are we to look for the development of such a class of persons?

Verse 25 exhorts us not to forsake the assembling of ourselves together, and to exhort one another, and so much the more as we see the day approaching. In other words it plainly points out the Advent people; and the time to which we are introduced is the time of, or the time immediately following, the great Advent movement.

Then we have the verses concerning those who sin willfully, and the punishment of which they are worthy for committing the sins described in verse 29; and following this, we are again introduced to the Advent movement, Paul illustrating the spirit that would characterize it by the spirit of noble self-sacrifice with which he was treated by his Hebrew brethren; and with an exhortation to hold fast in view of the coming of Christ, the chapter closes.

We now inquire, Why these verses concerning a class of willful and Heaven-daring sinners thrown in between the introduction of the great Advent movement in verse 25, and the testimony on the same subject at the close of the chapter? Inspiration does not speak at random, and this has its meaning. It is, evidently to show that during the progress of the Advent movement, after its commencement, but before its close, while the people of God are patiently waiting for Him that shall come, there will be a wonderful development of a great infidel and Antichristian class, concerning whom the apostle warns those who have received a knowledge of the truth, and against whom he utters the threatening of verses 25-31.

But, it may be said, there have always been infidels; and how, then, can this mark a certain time? It cannot, unless there is at the time a more than ordinary development of infidel and Antichristian principles. Has there been any such manifestation within the time specified? There has. Not only have we had infidelity in the usual sense and form, but there has arisen a gigantic organization, or association, spreading with unprecedented rapidity, counting its disciples within a few years by millions, and attacking Christ and Christianity with unwonted virulence and malignity. This outburst from the realms of darkness, the name of which is Spiritualism, comes in at the exact time to answer to the prophecy; nor does the date of its advent answer more fitly than does its

character. Spiritualists above all others, make it their business to scout the idea of the divinity and sacrificial work of Christ. Against this they utter their bitterest spite. It is apparently the supreme object of their hate. They pre-eminently tread under foot the Son of God, count the blood of the covenant an unholy or common thing, asserting that it is no better than the blood of an ox, and do despite to the Spirit of grace, denying its existence and office as described in the word of God.

How plain the prophecy! How clear the fulfillment! How eventful does it make the times appear in which we live! And what is the duty of the people of God in these days? The apostle tells us: Cast not away your confidence. Have patience. Let faith grow strong; for that is your life. Now the just live by faith. Draw not back; for that will result in perdition. Believe; for that will be to the saving of the soul. "For yet a little while, and He that shall come, will come, and will not tarry."

Excellent Advice Concerning Giving.

THE following is from the Apocrypha: "If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little; for thou layest up a good treasure for thyself against the day of necessity." Tobit 4: 8, 9.

This seems to me to be admirable instruction. If you have abundance, give according to that abundance. But how often do we hear men who have much means at their command excuse themselves for giving a trifling sum, by saying that this time only, the widow's mite must be expected from them. They forget that small as was the sum which the widow gave, it was her earthly all. The widow's mite is the greatest offering of earthly substance that can be made. Perhaps there has not been since the days of Christ, on an average, one rich man in a hundred years who has come up to the poor widow's standard of giving. We cannot insist that they should; but we do say that if they have abundance, they should give abundantly, and we enter solemn protest when such persons give in the cause of Christ some trifling amount, and call it the widow's mite.

There is sound advice also to the poor. Be not afraid to give of thy little. Many think that poverty excuses them from giving at all. Give something. Keep the spirit of sacrifice alive. God measures the gift according to the ability and the heart. 2 Cor. 8: 12. The poor may lay up treasure in Heaven, as well as the rich. Do what you can. The day of God will show what every one could have done, and what they have done.

J. N. ANDREWS.

It Might Be Worse.

HOWEVER sad our lot is, it might be worse; and if we would only look on it in this way, it would often relieve us much, even fill us with thankfulness and joy. We all have more or less to suffer in this world; and each one is apt to think that his case is a peculiarly hard one, that he could bear anything better than just what he has to bear. A good way to get over this feeling is to look around, and see what misery there is in the world.

Here is a poor woman with a large family and a miserable drunken brute for a husband. To him she is tied for life. There is no earthly hope for her. Poverty and rags, shame and disgrace, are her portion. Tears, regrets, wishes—nothing will relieve her. Once life was all hope and sunshine to her. But suddenly her sun went down, never more to rise. Oh! what a lot! Yet hundreds of thousands are experiencing it while I write. Dear reader, your case is not so bad as that. *It might be worse.*

Here is a poor widow with several children dependent upon her efforts for their support, their daily bread. She must work early and late, and with all her might. She must rent the cheapest garret or cellar, and live on the poorest and scantiest food that will support life. The smallest luxury she can never indulge in. Perhaps she fails to get work, or becomes sick. Then starvation threatens herself and children. Who can imagine the anguish of that mother's heart. Are any of us in as bad a case as this? Yet there are thousands in just this condition this moment. Here is a young lady with her face all burned to a crisp. What a terrible calamity to bear all through life! Would you exchange your trouble for this?

When we feel like murmuring and repining, we would do well to stop and carefully think of all the misery around us. The world is full of it. Is it strange that we are called to bear a small part of this? The trouble is, we are apt to forget the ten thousand blessings we are daily enjoying, and think only of the unpleasant things we have to bear. Then, on the other hand, we forget, or overlook, or do not know, the griefs which others have to bear, while we see and covet all the blessings they seem to have.

Reader, is this your case? It has been mine; but the more I see and know of life, the more I am satisfied that there are but few contented and satisfied hearts. Each one has some grief of his own of which others know nothing. And this is often hidden under smiles, and covered by the appearance of mirth and pleasure. Truly has the wise man said, "The heart knoweth his own bitterness." Prov. 14: 10. Rich houses will not shut

it out, fine clothes will not smother it, beauty will not exclude it, nor talent drown it. There is one, and only one, effectual remedy for it. That is *the hope of Heaven*. Thank God! this may be equally enjoyed by all, high or low, rich or poor. Without this blessed hope, all is vanity and vexation of heart. D. M. CARRIGHT.

"God Never Stultifies Himself."

THE Maker of the universe is the author of all genuine revelation. This being the case, there is no inconsistency between the things made and the things revealed. It has been in vain that men of different ages have attempted to array scientific facts against the Bible. All real discoveries in natural science, in the heavens, on the earth, or within it, present nothing to conflict with this revelation; yet those who soar and range and dig for objections, something to overthrow the word of God, are still frequently and exultingly exclaiming, *Eureka!—I have found it!*

But it is not alone the open enemies of the Bible that thus assail it. There are many professed believers who, to evade the obvious claims of the moral law of God, exert to the utmost their ingenuity to make it appear that the providence of God is out of harmony with that law as it reads, and therefore the law cannot require that which it most positively and explicitly asserts and demands.

According to revelation, God made man to inhabit the earth. The Sabbath also "was made for man." The commandment affirms that "the seventh day is the Sabbath," the day on which God rested from the work of creation, and that he sanctified it, that is, set it apart, or appointed it, for this reason.

To this it is objected that the earth is a revolving globe; that in God's providence the day does not begin all around at once; and for this reason it is impossible for all to observe one particular day. And hence it is concluded that the commandment does not mean what it says, "the seventh day;" but that it means what it does not say, "a seventh portion of time."

Now if God's providence conflicts with the literal and explicit requirement of the law, we are at liberty not only to reject the day which it enjoins, and choose one for ourselves, but to reject the law itself as not proceeding from the Maker, whose rest-day it professedly commemorates, but from some other source. God never stultifies himself. If his law does not harmonize with his own arrangements, whom has he commissioned to amend it so that it will? And if all are free to amend it, it makes him the author of confusion. If he meant a seventh portion of time, he was capable of saying so. A law which we are obliged to amend before we can keep it, we would do better to reject at once.

But the God of nature is the God of the Bible. The Maker of the heavens and the earth is the author of the ten commandments. He has appointed a, particular day, the day on which he rested, to be observed in commemoration of that rest. And there is nothing in his arrangement which conflicts with that appointment. Men may "compass sea and land" to find objections; but none of them will stand. Facts, stubborn facts, are arrayed against them. The days and weeks have never failed to come in regular order to every nation of the whole world. The wisdom of God has laid the line which divides one day from another in the midst of the Pacific ocean; so that from eastern Asia to western America, all nations are recognizing the same definite days of the week. It is proposed that all the citizens of the United States should observe the first day of the week as the Christian Sabbath. Could it be done? Yes. And did our government control the whole world, the same regulation might be extended to Europe, Africa, and Asia. There would be no confusion, but perfect harmony throughout. The confusion is manufactured by the objectors to God's order and arrangements as they exist. But what could be done with the Alaskans? Teach them that in crossing the Pacific they crossed the line which separates one day from another, and thus got out of harmony with all the rest of the world.

It will at length be found, and to the sorrow of many cavilers, that the Creator of all things made no blunder in requiring universal man to rest from his labors on the very day in its weekly cycle on which God did from his. The time will come, the word of prophecy being true, (Isa. 66: 23,) that "all flesh" will observe the Sabbath. This never has been since Isaiah wrote; therefore it is yet to be. All will be agreed in a definite day. Which day will it be? the seventh and last day of the week, the ancient Sabbath, or the first day of the universally acknowledged week, now called the Christian Sabbath?

Suppose it to be the latter. On what foundation does this first-day Sabbath rest? How is the change sustained? In the first place it is alleged from the supposed impossibility of observing a definite day in all the world, that the commandment is not intended to enforce the observance of a definite day, and therefore the day could be changed without the least change in the commandment. Next, custom decides the day to which the Sabbath is changed, and the new day is enforced from the fact that uniformity in practice is very desirable, if not absolutely necessary; (a fact that seems to have been overlooked, when the indefinite-day commandment was given;) then human legislation proposes to supply the defect and remedy the oversight, by calling for uniformity; and last of all, when the prophecy of Isaiah is fulfilled in the new earth, God accepts

of the changed day, because that every one has the undoubted right to change it, and "all flesh" observe it, making it universal and necessarily definite in respect to the particular day! This is human wisdom!—Folly in the sight of God! It stultifies itself in its attempts to force the law of God to approve its innovations and continued and determined violations of the same.

God never stultifies himself. No unforeseen difficulty or emergency will arise to thwart his plan and render void his law. He knew that uniformity was desirable, and therefore immovably fixed the day of the Sabbath, requiring all to rest on the day in the weekly cycle on which he rested. The seventh day, and that alone, is the Sabbath-day (rest-day) of God; because he rested on no other. And he will judge men for their abuse and perversion of the intellectual faculties he has given them, in order to justify themselves in their departures from his law, while striving in vain to render his word foolish and his law of no effect. They will see, sooner or later, that they have exhibited their own folly, while they have sought to impeach the wisdom of their Creator and thus make void his law.

The ignorance of past centuries will excuse those who have served the Lord according to the best light they could get. But light has come; light too clear to be rejected with impunity by those whose mental faculties are unimpaired. Those whose faculties are so far gone as to make them incapable of appreciating the evidences of the truth that now shines, are ready to fall into the grave, and will soon be there. Then woe to those who have willfully rejected the light, trusting that their wisdom would defeat the wisdom and counsel of God and make them void.

Brothers, beware of the seductions of Satan and the carnal mind. If obstacles are thrown in your way which you do not at once see how to surmount, do not distrust the wisdom of God's plan, and play into the hands of the enemies of his truth. His counsel will not fail. His plan, as well as his law, is perfect. His foresight has provided against every objection that can be urged; and his purposes cannot be frustrated, nor his law rendered foolish and void. It is safe to trust in God and humbly obey him; but very unsafe to cast ourselves into the opposite scale of the balance. Those who do so are always sure to be found wanting. Remember my text. Though not found in the Bible, it is nevertheless true. "God never stultifies himself."

R. F. COTTRELL.

Walking with God.

"AND what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

Having considered two of these requirements in former articles, we will now notice the last. It will be noticed that this scripture says that God requires man to walk humbly with him. It is not then a matter of indifference with the Deity whether man walks with him or not; he expects it at our hands as a duty; but above all, it should be considered an inestimable privilege. Of the three requirements presented, it seems evident to me that this is the highest: To walk with God. What a thought, for mortals to sustain such a relationship, to have such a companion! Yet the word says this is possible. It tells us of Enoch walking with him, not for one day, or month, or year, merely, but for *three hundred years*—three times as long as our country has had a national existence. Enoch was a man of like passions with ourselves. He lived in a corrupt age. He had the same devil to contend with. Yet he walked with God in spite of all these difficulties. Why cannot we? God is no respecter of persons. If we will do as Enoch did, he is just as ready to walk with us as with him.

What is it to walk with God? The idea of walking with another seems to be, that the two pass along in agreement. Where the one goes, the other goes. It also presents the idea of delightful companionship, mutual good will, and esteem, and communion of spirit. As it is plain that God does not pass along with us personally, the beautiful relationship set forth as a duty evidently contemplates that continued intercourse of the Holy Spirit with our spirits that will enable us to know whenever we take an important step that God is well pleased with it. Yes, God designs that his children shall have light to step circumspectly, and not go blundering along, making perhaps a good hit to-day, and serving the devil's cause to-morrow. Is not our God a mighty God, that can see in the darkness, as well as in the light? Has he not the light for us that we need at all times? Is not his Spirit the very agent by which he can enlighten us, either by the application of his holy word to our hearts when we are trying to understand it, or by impressions of duty when our hearts are tender before him? What a mighty attainment this is! I do not understand that every novice can just step right into this position with no previous preparation. The first thing that would be seen in such a case, he would be probably puffed up by the enemy, and fall in his own conceit. No. There are steps here. He must first "do justly," as he cries to God mightily to give him a heart to abhor wrong, to love righteousness, even with "hungering and thirsting." His first care above all others to *keep his own soul* from every unrighteous act that would tarnish it, his mind will see things more and more clearly, his conscience will be quick, God will bless him. And as he sees his own inate selfishness, and compares it with the tender love of Christ, he begins to love mercy because

it is lovely, and he therefore practices upon the same principles more and more, realizing there is a higher aim to live for than self, all the time earnestly beseeching that Christ will impart this heavenly grace. A heavenly sweetness will take possession of his soul, and it will seem that Heaven comes very near. Then he will realize a preciousness in the religion of Christ, such as he never realized before. He may then walk humbly with God, or, as the margin has it, he may "humble himself to walk with God." There is an idea connected with that which should not be lost sight of. Man cannot walk with God without being truly humble. To be humble is "to have a sense of one's own unworthiness on account of imperfection and sinfulness."—Webster. The man who does not feel thus cannot truly walk with God. This is really a good test of true spirituality. Fanatics are generally full of spiritual pride. It generally stirs them up to question their claims. Not so with the man who has the genuine Spirit of the Master. It will cause him to be like him, meek and lowly of heart. Most that passes for modern sanctification in some denominations, lacks this ring of the true metal.

When we thus humble ourselves, we see the true relation we sustain to our Creator. We see that we are poor, weak, erring mortals, our hearts corrupt, every effort we have made has been poorly carried out, all we have accomplished was through frailty and imperfection, every motive selfish. The stains of sin have spotted us all over. We are then led to cry with Paul, "Oh! wretched man that I am!" and with Job, "I abhor myself, and repent in dust and ashes." What shall we do, then, while such is our condition? Despair? Oh, no! Look to Jesus, place ourselves in his hands just as we are. Come with all our weakness to the God we have offended, and cast ourselves upon his mercy. Here I am, Lord, it is all I can do. All the powers of darkness cannot keep the blessing of God from our souls; at such a time we shall realize there is a communication open between us and Heaven, just as really as there is between the vine and the branch. Sap and nourishment will flow, and that "peace that passeth all understanding" will be the result. Then we can live near to God by watchfulness, prayer, and labor in the Master's vineyard. Then we may walk with God. Shall we find him an unpleasant companion? I think not. Heaven is a happy, a glorious place. There is nothing gloomy about it. Fullness of joy is found there alone. If rays of light from God, shining in the face of Jesus, are reflected upon us, will it not make us cheerful, even joyful in God? Yes, I believe it. We shall find God a pleasant companion to walk with.

"For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Here we see the same steps set before us, first humility, then God is ready to take up his abode with us. No man can have God's constant direction and guidance without realizing his weakness, without thoroughly sensing it. A man that does, God will bless. If he keeps fully in this position, and faithfully tries to do every duty, he can have God's constant direction. He wants us to be in this position. Our text says he "requires it." Oh! that we might, by faithful living, attain to it! Then we could do good, then we could glorify God, then we could enjoy religion. How the truth would triumph if every step were ordered in him! How easily we could detect the devices of the enemy did the true Light but shine upon us! Could a body of ministers go forth thus "walking with God," Satan's kingdom would tremble. It seems to me this must be seen before our work can be wrought. Who will share in it? Oh! how we need a discerning mind, a sanctified judgment, and power from above, such as cometh alone through the rich effusion of the Holy Spirit. Let us honestly try, as individuals, to live for it.

GEO. I. BUTLER.

Richland, Iowa, April 19, 1871.

Do Not Shun Repentance.

"THERE is nothing covered that shall not be revealed; neither hid that shall not be known." Luke 12:2. What a fearful declaration is this! What an impossible thing to cover our sins! It is that abominable thing which God hates. The universe is not vast enough in all its infinite extent, to hide in its remotest corner one wicked act. All things are naked and open to the eyes of Him with whom we have to do. Justice and mercy are alike infinite in him. Mercy has the field first. And yet mercy pays justice such a price as shows that if it were not infinite, we should have been utterly passed by. Mercy offers pardon upon terms that honor justice and mercy alike. Many slight this offer, thinking they can hide their sins. It is painful to confess them, and they run the risk of having them opened before the assembled universe. The time of mercy will not last always. Then justice has the fearful account to settle. Then it will be found that our sins which we chose rather to cover than to correct by repentance, will all stand revealed; and that our wrongs which we ventured to hide rather than to confess and put away, will all be known by men and angels. Shame and everlasting contempt shall be our just portion. Why not wash our hands of this terrible stain? Why not abandon this ruinous business of hiding sins? Why not avail ourselves of mercy's hour to correct all our ways? Why not have a clean record in the books above, where

true repentance will cause all our sins to be blotted out? Remember that if sin stands against you in the judgment, it is because you chose to conceal and carry it rather than to confess and correct it. We never can be too much in earnest in putting away our sins.

J. N. ANDREWS.

It Is Too Bad.

It is bad to make a common debt with a neighbor and fail to pay it on time. It is worse to contract a debt with a person at a distance, as a publisher, and fail to be prompt in paying. To take a secular paper and not pay for it, is dishonorable. To take a religious paper indicates a religious interest, and makes a failure in pay look worse on that account. But to take an interest in the last message of probation and receive the paper that bears this message, and calls for a preparation to pass the test of the Judgment, and neglect to pay for it, when able, is too bad to be thought of or mentioned. It certainly should not be mentioned as becoming to saints.

The poor should have the REVIEW free. But some may excuse themselves on the ground of poverty, who are able to labor; and therefore with industry may have the means to pay. Again, if there is no lack of industry, there may be a lack of Christian economy. Some earn enough, but spend it in hurtful indulgences or pride in dress. Retrenchment and reform would make them abundantly able to pay for the papers that advocate the reforms that are so much needed at the present time to prepare a people for translation at the coming of our Lord Jesus Christ. It is too bad to be behind in this work of the Lord. Let all who love the Lord and his truth, act as though they loved them.

R. F. COTTRELL.

Men and Things.

CHURCH UNION.

The work moves on. Both the church and the world are preparing for the final conflict of the great day. "Confederacy" (Isa. 8) is now the order of the day among the different churches. They well understand that they must all unite upon some basis before they can bring their forces to bear upon politics and the laws of the land. Hence the following from the *Cincinnati Times* explains itself:

"Proposed Union of Evangelical Societies.—Washington, March 21.—More than one hundred clergymen and prominent laymen of several Evangelical Christian denominations of this city and District, met together at breakfast, this morning, at the Arlington, by invitation of Dr. Cather of England, to discuss the question of Christian moral science as proposed by the English Society of which the doctor is the secretary. The Hon. H. D. Cooke presided, and Senators Buckingham and Logan, the Hon. Montgomery Blair, Major Emory, the Rev. Drs. Samson, Newman, Mitchell, and other clergymen and public men, were present. After a bountiful repast, the reading of appropriate Scripture, and the singing of hymns, the doctor explained the object of his Society to be the union of all the Evangelical churches in catholic work, with careful preservation of all the distinctive features of the various sects. Drs. Cameron, Cuthbert, McKine, and other speakers, warmly advocated the project. It is proposed to form a Council of 500 members, to meet at New Haven or New York at an early day, before Dr. Cather's return to England."

A NOBLE WOMAN.

How sad to see so many young women who might be of use in society, throwing themselves away in folly, in dress, in pleasure, and in idleness! The mass of them simply live to see and be seen, to appear the doll and act the belle or the coquette. They die, and in a moment are forgotten. Their life has been all a vanity. How cheering then to find here and there a noble exception, a young woman who gives her life to God and to suffering humanity. Such will have their reward in the world to come. Read the following:

"Dr. Chalmers' daughter.—In one of the alleys running off from Fountain Bridge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help unfortunates out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighborhood who have sober husbands complain against her, saying: Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty!

"In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the lanes of the city, hunting, up the depraved, and bringing them out to her reform meetings. Insult her, do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on Temperance.

"One night as she was standing in a low tenement, talking with the intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though interested in what was said; but finally in his intoxication, he staggered up to her, and remarked: 'I shall get to Heaven as easy as you will; do you not

think so?' Helen answered not a word, but opened her Bible and pointed to the passage: 'No drunkard shall inherit the kingdom of God.' The arrow struck between the joints of the harness, and that little piece of Christian strategy ended in that man's reformation."—Rev. T. De Witt Talmage.

A GOOD WORD FOR THE BIBLE.

The following excellent words in favor of the good old family Bible are to be credited to the *Christian Union*:—

"Neither Ritualism nor Ecclesiasticism finds any support in the New Testament. These vagaries, in all their forms, did not begin till after the New Testament books had all been written by their divinely-inspired authors. In fact Ritualists and Ecclesiastics never trust their cause to the Bible. They always appeal to church traditions as an authority of equal value with the Scriptures themselves, and claim that the Bible must be interpreted by church tradition. The very best safeguard against the modern tendencies to Ritualism and Romanism is a good understanding of the Bible itself.

"The Bible, in its simplicity and plainness, brings the soul in direct contact with God. In this respect, there is no literature of any age or nation to be compared with it. No repetition of study can exhaust its treasures of this kind. The old Christian, who has been in the habit of reading the Bible every day for seventy years, finds it just as fresh and new to-day as when he first opened its pages. It never grows stale, but he relishes it more and more with every new perusal. This is a universal fact, well known and quite surprising to the unbeliever. The believer can never get tired of the Bible just because he can never get tired of God.

"The world is full of calamity and suffering; it always has been, and seems likely to be for many generations to come. In all the sufferings of men in all public calamities, in all private sorrows, the Bible is the great comforter. It brings a balm for every wound, and turns even anguish into joy."

D. M. CANRIGHT.

The Sabbath on a Round World and Pitcairn's Island.

AS THERE has been of late some agitation on the subject of the round world and Sabbath-keeping, I would say, I consider Bro. Andrews' tract a most successful explanation of the matter. In this tract, some reference was made to Pitcairn's Island. I read about the same time the accompanying account of the settlement of that island from the *San Francisco Chronicle* of Feb. 19, 1871.

It seems it was not settled by a Christian community, but that the men tried to reform when they had probably lost track of most everything of a sacred character.

The article explains itself.

J. N. LOUGHBOROUGH.

NEWS FROM AN OCEAN ISLAND.

Recollection of the romance of Pitcairn's Island and the descendants of the mutineers of the *Bounty*, has been revived by the receipt of the following letter, addressed to any paper:

PITCAIRN'S ISLAND, Oct. 6, 1870.

Mr. Editor: As many ships pass this island on the route to and from San Francisco, but at too great a distance to board them in a canoe, it is our opinion that they do not know the island to be inhabited. There are no dangers of rocks or shoals, and if they come within a mile, they would most always get a supply of fruit, etc. We number sixty or seventy persons, and we always like to show hospitality to strangers, and to hear the news. This is the third day we have seen ships pass, and this day one is standing in, by which we send this. The landing is on the north side of the island.

If, dear sir, you would have the kindness to give this a place in your valuable paper, you would greatly oblige your humble servants.

COMMUNITY ON PITCAIRN'S ISLAND.

This letter was forwarded by John Purdy, master of the ship *Whittington*, which vessel touched at Pitcairn on her recent voyage from this city to Liverpool. In this letter, Captain Purdy says: "I found some seventy persons on the island—a healthy and moral people—and obtained several hundred oranges and limes by giving them a little medicine and clothing. The latter they stand much in need of, the women particularly being very short. Some charitably disposed persons coming that way with a stock of women's and men's second-hand clothing would confer an everlasting favor upon them. There are plenty of goats, and wild pigs, and water."

The romantic history of the colony and of the settling of the island has been well-nigh forgotten, so little communication has been had with the inhabitants during the last few years. Late in the last century, a ship was sent from England to the Society Islands for the purpose of procuring bread fruit and other tropical trees and plants, it being desired to introduce them into Great Britain, where an attempt would be made to acclimatize them. The *Bounty* remained some months at Tahiti, having arrived at a wrong season of the year for transplanting plants. She sailed in April, 1789, and had been out but a few days when the crew mutinied, overpowered the officers, and took possession of the ship. Captain Bligh

and such as were not willing to join the mutineers, were set adrift in open boats, and the *Bounty* was headed for Tahiti. The ringleader, one Christian, succeeded in inducing nine Kanakas and as many native women to come on board. With these and eight companions (the others having landed), the *Bounty* sailed.

For nearly twenty years, nothing was heard of the vessel, and it was supposed that she had foundered or run into some coral reef and become a wreck; but at last, an American vessel on a sealing voyage touched at Pitcairn and found that it was peopled. Half casta came alongside the ship, and conversed in good English—they were descendants of the mutineers and the Tahitian women who had accompanied them. When the mutineers left Tahiti, they sailed directly for Pitcairn Island. The ship was beached, and after having been stripped of everything desired, was burned. Christian and his companions took the women as wives and made slaves of the men. Houses were built, land cultivated, and for a time everything progressed favorably. But there were elements in the little community which could but occasion trouble.

The slaves rebelled and attempted the destruction of their masters. A long and bloody fight ensued between the whites and the Kanakas, which resulted in three of the former being killed and the extermination of the latter. Christian was one of the victims of the tragedy. One of the survivors committed suicide, another became violently deranged and was knocked on the head with an ax by his companions. Others died natural deaths, but not till two of them had done much to destroy what little comfort was yet left by their disorderly and licentious mode of life. At last, but two of the original mutineers were left of the nine who arrived at the island—Young and John Adams (whose real name is supposed to have been Alexander Smith), the latter being one of the most reckless and desperate of the *Bounty's* crew. The two now growing old, and age bringing habits of reflection, talked over their past life, and decided that a reform was necessary. They were near their death, perhaps; a growing community of young people was around them, the members of which needed instruction and example to make them good men and women. By some strange chance a prayer-book of the Church of England had been saved from the *Bounty's* wreck, and with this for a guide the two repentant mutineers commenced the work of reform. They taught the doctrines laid down in the prayer-book, and instilled the principles of Christianity into the minds of the younger members of the colony.

In 1825, when Captain Beechey of the British Navy arrived at Pitcairn with his ship, Adams alone survived of the mutineers. He came on board the vessel and gave details of the colony's history which were spread through the world. Great interest was taken in the island and its inhabitants by civilized lands; the mutineers and their reformation were the subjects of sermons, tracts, and newspaper articles; and the people the objects of charitable contributions. During later years they have been neglected. The churches have been too busy sending missionaries to China and aiding the project of bleaching Africans (as told by the elderhood) to pay any attention to the descendants of the original settlers of Pitcairn. Curiosity having been satisfied, ships rarely touch at the island, and the little community, deprived of means of communication with civilization and without manufactures, is in a destitute condition, so far as the products of the loom are concerned. The religious sensation has died out, and the helpless Pitcairners are neglected. No better field for Christian charity than this lone isle in the South Pacific exists, and we hope that the generous-minded of our community may not forget in the midst of their many other charities that this little congregation of worshippers needs assistance.

An interesting point in this connection will be the fact that for nearly fifty years the community has not decreased in numbers. In 1825 there were about seventy inhabitants on the island, and the same number now exist. It is generally supposed that the half casta, or progeny of white fathers and South Sea mothers, are neither long lived nor possessed of sufficient vitality to perpetuate a hybrid race. As the half casta of Pitcairn have held their own in numbers, during two generations, this assumption would seem to be disproved, but the data are too meager to warrant any conclusion. The matter is worthy the investigation of ethnologists.

THE experience of every man furnishes, if he will recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, politicians, merchants, and indeed, individuals of other pursuits. To men, civility is what beauty is to women, it is a general passport to favor—a letter of introduction, written in a language that every one understands.

NOAH'S ark was to the outward sight a mere speck driven hither and thither in the fearful eddies; to the inward sight, an unseen helmsman holds fast to an unseen helm; and that frail two-inch plank is as far from the waters as the green earth will be from the central fires when the old man plants his vine. It is because man finds in his own soul this conviction, that in all great events the eternal underlies the temporal, and God holds them both in his hand.

Good character is above all things else.

"WE SEEK A BETTER COUNTRY." HEB. 11:14.

Press on! the country thou seekest to win,
Is unclouded by sorrow, unswayed by sin;
Press onward through trial, while yet there is day,
While light is around thee to point out the way.
Bright seraphs and martyrs, when victory is won,
Will welcome thee home, when thy work here is done.
The sands of the desert may gather in night,
And sweep from thy pathway all beauty and light,
But fear not to climb the perilous steep;
For angels are with thee to guide and to keep.
Then onward and upward, so shalt thou at last
Enter the mansions prepared for the blest.
Press bravely on! thou seekest to win
A country unclouded by sorrow and sin,
Where, free from the trials that here are now borne,
We all shall be happy in Eden's fair home.
Oh! who does not long for a resting-place there,
In that beautiful country so bright and so fair,
Where Jesus and angels, with harps of pure gold,
Together with prophets and martyrs of old,
Will make all the heavenly arches to ring
In the song of redemption; for joy will they sing.
Then onward, press onward, through sorrow and
care,
Remembering that Jesus will hear every prayer.
And angels from glory, commissioned, will come,
To aid and encourage toward Eden, thy home.

CHARLES P. WHITFORD.
Berkshire Center, Vt., April 17, 1871.

Progress of the Cause.

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

Report from Bro. Byington.

I WAS sorry to disappoint our brethren at Parkville, March 19. The 25th and 26th, I was with the church in Alameda, it being their quarterly meeting. This was a good meeting. I visited most of the families, had the ordinances, and one received baptism. The 27th, we had an evening meeting in Leslie. A brother here who for several years had been hindered by his tobacco has now laid it aside and is acting his part in their meetings.

April 1, I met with a few brethren in Johnstown, and visited some who are neglecting duty. There are a few faithful ones here. Some were absent.

The 8th and 9th, I was at Cedar Springs. Here I organized a church of eighteen members. The names of six children and youth were taken by their consent, they promising to seek the Lord. May the church and their parents help them to Christ. Bro I. A. Olmstead was chosen elder, after which we had the ordinances. Brethren here have given up their tobacco, and are learning health reform. By a vote of the church, they request that the tent may be with them this season. The people in this village are anxious to hear, but we have no church to hold them. They say, Come over and help us. The 11th, a stormy day, I rode with my own team, facing a chilly wind, to Bro. Buck's in Chester, and attended prayer-meeting in the evening. The next day, I came to Wright, and remained with this church one week. They complain of a want of spirituality, but I think most of them are willing to receive help.

First-day morning, I went to the river to cross for Blendon; but the boat being gone, I returned to Cooperville; and learning there was to be a few miles north of this a sermon by a Methodist circuit preacher on the subject of the Christian Sabbath, I thought I would hear him. He made the following propositions:

1. We must begin to reckon time from Adam's first day, which was the seventh day of creation, therefore the first day of the week was, is, and ever should be, the Sabbath.
2. A seventh part of time answered all the claims of the Sabbath law.
3. The Sabbath was typical of Christ, therefore the type must end when Christ came.
4. Christ and his apostles changed the Sabbath; they had no opposition in doing it; it was called the Lord's day, and the Son of Man was Lord of the Sabbath-day.
5. The laws of our country required us to keep the first day; therefore, though we kept every other, we must keep the first.

I gave notice that I would have meeting in the evening. There was a good congregation and good attention while, after showing his contradictory positions, I made brief remarks on each point.

J. BYINGTON.

Meetings in Michigan.

My last report was from Matherton. Evening of April 14, was with Bro. H. M. Kenyon, at the Bell school-house in Jamestown, where for the last fortnight he has been giving a course of lectures to an intelligent audience with increasing interest.

April 15 and 16, attended the quarterly meeting in Blendon. A good representation from the Allendale church were present and united in celebrating the ordinances. There has been some discouragements on account of removals, sickness, and death; but the

brethren are still encouraged to press onward, to be found among the patient waiting saints.

JOSEPH BATES.

Monterey, April 18, 1871.

Montcalm Co., Mich.

APRIL 1, 1871, I met with my Danish brethren in Montcalm Co., Mich., for quarterly meeting, and was greatly surprised to see every member of the church present, though some had been sick previously, and thought they could not endure the meeting. I made a few remarks on the necessity of exercising living faith combined with Christian charity. We then had a social meeting in which all took an active part, and we all felt that our spiritual strength was renewed.

Met again in the afternoon, and had the ordinances of the Lord's house. We had such a heavenly blessing that even the most feeble ones expressed their gratitude to God for his gracious refreshment. I think the blessed and gracious institution of the Lord's supper should be appreciated more. God knows that we need the ordinances, and he gives us them for our spiritual welfare. Why should not his children esteem it a privilege and a necessity to use his gracious gifts and institutions?

In my judgment, the church here has in a measure grown in grace, unity, and knowledge. One thing has been a burden on my mind for a long time; that is, that we as a people should remember that we who in time past were far off, have been made nigh by the blood of Christ, and are now under the fashioning hand of God. These remarks are more especially to my Scandinavian brethren and sisters. We should remember the multitudes of our countrymen, who, though professing to be Christians, are at the present, the most of them, without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; and only one man has fully given himself to proclaim the last message of mercy to the perishing people.

We are admonished from the word of our Saviour, that the Lord of the harvest will send forth laborers; and I will here suggest that we from this time and hence reverently and continually make it an important subject in our prayers. Let us believe that we have a prayer hearing and prayer answering God. Praise his holy name!

C. JENSON.

Montcalm Co., Mich.

Report of Labor.

MICHIGAN.

SINCE the General Conference, I have labored with churches in Johnstown, Convis, and Coldwater, Mich.

The brethren in Johnstown seem actively engaged in the cause, while some interest is awakening with others to hear.

With the church in Convis we enjoyed some excellent meetings. Their Sabbath-school and Bible-class are well sustained, and seem a great blessing to them. The blessing of God was with them, and large congregations showed an interest on the part of people without to hear.

The few Sabbath-keepers near Coldwater were in a discouraged condition from need of help. Their prayer-meetings were given up, while some had come to the conclusion that there was but little use in going farther. We held meetings day and evening with them, the evening meetings being quite well attended from without. On the Sabbath, the Spirit of God came into our midst in a wonderful manner. We all felt our cup of joy full to overflowing. It was a time long to be remembered by all present. Confessions of coldness and indifference were fully made, until discouragement passed away, and all wept for joy that God had returned to us again, and that we were not utterly cast off. We felt that we were strengthened to endure future trials and press on till we should be saved when Jesus comes.

TENNESSEE.

After a few days preparation, I came to this place, Edgefield Junction, near Nashville, Tennessee. Here are a few keeping the Sabbath who desire baptism. They embraced the truth from reading publications, having never heard a discourse from one of our ministers.

There is but one church (Catholic) in the place, and, as the school-house was small, we accepted an invitation to occupy the station and telegraph rooms in the depot building, the white people occupying one room, and the colored the other. These, however, soon became insufficient to accommodate the people. Accordingly the freight room was

prepared, and the platform outside also seated before all could be comfortably entertained. I have now given thirteen discourses which have brought me to the Sabbath question, which seems to be received without unusual opposition, and I look for some to embrace and keep it, with all God's commands. I will before long give my views in another article of the South as a field of labor.

Yours striving for eternal life.

E. B. LANE.

Report of Meetings.

JAN. 6-8, attended five meetings with the Allegany Co., N. Y., church. There are a few here who are striving in the midst of many trials to gain the approbation of God. Though tears are their portion in this world, yet they are able to look beyond the darkness and gloom of this wilderness state to those heavenly hills,

"where Christ is gone
To plead for all his saints,
Presenting at his Father's throne,
Our songs and our complaints."

Jan. 10, returned to Ulysses. Having been requested to hold no more meetings in one school-house, we thought it best to try an adjoining district, where we held one meeting. It appears that the school director mentioned in our last report suddenly changed his mind, as we received word from him this evening that he had now no objections to our holding meetings in their school-house. On the 11th, we returned; but the roads began to break up, and became so muddy that we decided not to hold meetings oftener than three times a week. In this place, strong men have been powerfully wrought upon by the Spirit of God, as was manifest by the falling tears; but the work appears to them so great that they fear to take hold of it. May the Lord pity and strengthen them, give them faith, courage, and willing hearts, to obey the truth.

Sabbath, Feb. 4, met the friends of Wilkes, Allegany Co., N. Y., at the house of Mr. Jared Stillman. This kind-hearted man has long been favorable to our religious views, though he does not yet see it duty to unite with the people of God. His wife and eldest daughter are worthy members of the church. "Thy people shall be willing in the day of thy power." Ps. 110:3. May the Lord hasten the day.

JOHN LINDSAY.

S. A. H. LINDSAY.

Ulysses, Pa.

South Windham, Me.

THIS is the place where I labored some last summer, and five embraced the truth. During my absence, the enemy had been very busy at work to prejudice the minds of the people against the truth; and when I arrived in the place, Feb. 14, some were surprised; for the report had gone out that I never should be seen back there again. I found prayer-meetings appointed ahead, and I could not have the house until Sunday. Things looked very discouraging; but I finally decided to stop and occupy the house when I could get it. Some of the professors began to oppose, and one said to me, You can do no good to preach the Sabbath in this place any more; but I hear Paul saying, "Preach the word." 2 Tim. 4:2; Gal. 1:10.

A Methodist minister held a protracted meeting near by, and in defining what a Christian was, he said, "A man cannot be a Christian unless he keeps the commandments of God," and said, "Remember the Sabbath day to keep it holy," etc. If he lives out what he preached, he will be a seventh-day Sabbath-keeper.

I have been hindered by other meetings, but some have embraced the truth, and others are convinced that we have the truth. May the Lord help them to obey. I have obtained five subscribers for the REVIEW, and two for the INSTRUCTOR.

The roads have been bad all the time, and but few could get out to hear; and the course some have taken reminded me of Matt. 23:13. May the Lord help them to see the truth, and keep all "the commandments of God and the faith of Jesus."

Pray for me.

J. B. GOODRICH.

Portland, Me., April 20, 1871.

Extracts from Letters.

SISTER E. E. STURGES writes from Fairfield Co., Ct.: I acknowledge with the deepest humility that for the past year I have been wandering from the Lord. With shame do I confess that my neglect of secret prayer, self-examination, and watchfulness, gave Satan a chance to work; and he did work with a will. I was easily led captive, for I had laid down my armor, and he knew how little power I had to resist temptation.

I flattered myself that because I kept the Sabbath and adopted the reforms, I was safe. Oh! what a miserable mistake I made. Thus I lived along for nearly a year. All this time Satan was artfully and with the most cunning skill laying a snare for my

feet; and as I was blinded by the powers of darkness, I was easily drawn into it.

I did not see that I was in any danger, but kept gradually moving backward into the world and downward to destruction till the Lord in mercy showed me my wicked and rebellious course.

Some three weeks ago, my sister was twice warned in a dream of my condition. She became alarmed at once, and told me of her dreams, and that they were warnings from the Lord. She urged me to return and seek a full consecration to the Lord, at the same time assuring me that she had this evidence that the Lord had not entirely forsaken us. I became fully roused, and we could neither of us sleep that night. The next day we fasted, wept, and prayed, covenanting anew to seek and serve God. The next day, in our sadness and distress, Bro. Haskell unexpectedly came to see us. We knew the Lord had sent his servant in the time of our greatest need. His words of counsel and encouragement cheered our hearts, and I resolved to cut loose from everything that hindered me from consecrating myself entirely to the Lord.

With deep sorrow of heart I reviewed my past course, spending days and nights in self-examination, prayers, and tears. For two weeks I could not raise my head above the clouds. I felt if I could only wipe out the sins of the past how gladly would I do it. But no, the wrong influence had gone out, precious opportunities had been lost, and I must give an account.

I cried in the bitterness of my soul, Is there no hope? Have I sinned against so much light and knowledge that there is no mercy?

But the Lord heard me in my distress, and he has given me an evidence that he accepts the sacrifice of a broken and a contrite heart.

I cannot express the joy and gratitude that fills my heart for all God's goodness to me. I can appreciate the precious promise in Hosea 14:4, as I never did before.

And now, dear brethren and sisters, I am resolved to redeem the time. I will try in the strength of my Master to keep humble, and work for Jesus. I expect conflicts with the enemy; but I know if I am in the place where God can work through me, he will send his angels to help carry on the work.

I am in earnest. I intend that the past year's experience shall be of no advantage to the enemy, but shall be the means of my salvation; and may the Lord get glory to himself.

I feel a burden of the work, and by the help of the Lord I shall put forth every effort to save precious souls. Brethren and sisters, forgive and aid us by your counsel and prayers.

SISTER M. A. MORSE writes from Martin Co., Minn.: I praise the Lord's holy name that Bro. Van Horn came this way to preach to us the way of salvation from sin and death. We have very interesting meetings, and those who came in to hear are all very much interested to hear more from him. I hope the time may soon come when he will make us another visit, and stay longer. I think that his visit to this place has resulted in good to our little church. I, for one, feel encouraged to press my way onward and upward. I am determined to be an overcomer, the Lord being my helper, and to live so that all around me can see that I am a follower of Jesus. I believe that time is short, and what we do must be done quickly.

Let us strive harder than ever to gain the prize which is at the end of the race. It will not be long before we shall see our Lord coming in the clouds of heaven to gather his faithful ones home. May we be of that happy number.

SISTER A. R. KELSEY writes from Fairbault Co., Minn.:

Years ago, I left the Freewill Baptist church, and have endeavored to live up to the light as it has shone upon my pathway. My ability is not so great as some of my more worthy friends to see all or much of the mystery of God; but oh! for a deeper work of grace in my heart, that I may stand and endure all things in this life, that I may have some humble place with you when the fifth and everlasting kingdom is set up.

THERE is no more fatal error than that which the man commits, who thinks the constant use of alcohol is not injuring him, because he never staggers under it.

AN end must surely come to the card-built houses of carnal merriment, their bowing wall must lie level with the dust, their tottering fence must come down to the ground.

Light Not Lived Out.

WHILE reflecting on the clear evidences we are having, following each other in swift succession, that the time of trouble is just before us, and the work of our great High Priest is nearly closed up in the inner sanctuary, I felt my heart oppressed with grief in view of the state of many in the church who have but little, if any, sense of the dangerous position they occupy. I thought, Will not God soon give another testimony that will more effectually arouse the church? But while again looking over Testimony No. 18, I read part of the appeal given to the church, October, 1868. Here I saw were light, close, searching, startling truths, that never have been fully heeded, or lived out by many, yes, a great majority, in the church; and can we reasonably expect more light direct to be given on this point until what we have is lived out? But during these two years and a half, the work has been steadily advancing, and those who have kept pace with the work, have been rising with it; and is not this one feature enough to cause alarm and consternation to rest upon those on the back-ground? Are we not living in the very time which was seen and pointed out by sister White, in Vol. 1, Spiritual Gifts, of those who did not participate in this work of agonizing and pleading? "They seemed," she says, "indifferent and careless." They were not resisting the darkness around them; and it shut them in like a thick cloud, and the angels of God left them, and went to the aid of those earnest, praying ones, and she lost sight of them.

And again she says in Testimony No. 18, "I have said startling things, I have stated according to what I saw, but few of the Seventh-day Adventists would be saved, not because they could not be, but because they would not be in God's appointed way." God in love and mercy gives these testimonies to the church, to point out their wrongs, stir them to action, that they may overcome, and be ready to receive the refreshing and be fitted for translation; but what more can be said than has been already? Oh! my heart yearns over the lukewarm, and those who are at ease in Zion. O brethren and sisters, have you no feelings on the subject? So much the more reason to be alarmed! If you have any feeling, cherish it as you would your life. Oh! for strength to get free from the snares of Satan! Life, eternal life, is just before us. Oh! will we not put forth a mightier effort to obtain it? A few more struggles, a little more earnest, faithful laboring, and we enter our glorious reward.

C. LAWTON.

An Explanation.

In a previous issue of this paper, a statement appeared, showing that my prejudices and opposition to Seventh-day Advent people had ceased, and that I was exceedingly sorry that my unfortunate course had injured in any way the cause of God.

No one who may have read that statement, or may read this, can realize the struggles my mind has undergone during the interval of my separation from this people, and the struggles necessary to overcome the power of the enemy in trying to return and confess my wrongs. I now wish to say that I was compelled to return to God and his people or sink in despair. I feel that eternal life is of too much value to lose, simply to gratify a selfish desire to hide my faults and please a few who would glory in the downfall of the people of God. While alienated from this people, I have had no liberty in the worship of God, and there has been a continual unrest of mind and gloominess of feeling that has made me very unhappy. When I have determined in my mind to confess my wrongs and return to God and his people, light has dawned upon me and joy has sprung up in my soul. But when I would take up my pen to express my feelings, a voice seemingly would say, "What will your friends say?" I mean those who sympathized with me in my unhappy course. You will be looked upon as a hypocrite or something similar; and thus through the fear of man, and a desire for the approbation of the world, which is natural to the human heart, I was deterred from taking my stand again with my dear brethren and sisters. But becoming alarmed in regard to my condition, I determined in my mind to no longer confer with flesh and blood, to no longer query as to what friends will say, but what will please my Heavenly Father, and insure eternal life for myself and family. And though all men may heap contempt upon me, I am fully determined, come life or death, to follow the convictions of duty, and take my stand again with the people of God, and spend the remainder of my days in his service, praying that he may

pardon my transgressions and enable me by a consistent life to undo the wrongs I may have done in the past.

To this end, I ask the dear people of God who may read this to pray that strength may be given me to do the will of God and to stand ready with you to meet the "coming One" and share in the final reward of the faithful.

W. RUSSELL.

"The Letter."

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ as the sinner's only refuge, by many, and by his own master among the rest, but it seemed to be without result. At last his master thought of reaching his mind and bringing him to see the sincerity of God in the gospel by writing a note, asking him to come and see him at six o'clock, after he left "the work."

He came promptly, with the letter in his hand. When ushered into his room, his master inquired, "Do you wish to see me, James?" James was confounded, and holding up the note requesting him to come, said, "The letter! the letter!" "Oh!" said his master, "I see you believed that I wanted to see you; and when I sent you the message, you came at once."

"Surely, sir! Surely, sir!" replied James. "Well, see here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper, and began to read slowly, "Come—unto—me—all—ye—that—labor," &c. His lips quivered; his eyes filled with tears; and, like to choke with emotion, he thrust his hand into his jacket pocket, grasped his large red handkerchief, with which he covered his face, and there he stood for a few moments not knowing what to do. At length he inquired:

"Am I to believe that in just the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God when he speaks to you in his word, in the same way you would credit the word of an honorable man, and you will obtain peace through the precious blood of Christ. "HE CANNOT DENY HIMSELF."—*Sci.*

Roman Catholic Inquisition.

MOTLEY'S History of the Rise of the Dutch Republic contains the following interesting facts respecting the murderous policy of the Roman Catholic Church:

"The number of Nethlanders, who were burned, strangled, beheaded, or buried alive, for the offense of reading the Scriptures, and looking askance at a graven image, or of ridiculing the actual presence of the body and blood of Christ in a wafer, has been placed as high as one hundred, by distinguished authors, and have never been put at a lower mark than fifty, thousand." Vol. I., p. 114.

"In the eighteen years of Torquemada's administration (of the Inquisition in Spain), ten thousand two hundred and twenty individuals were burned alive, and ninety-seven thousand three hundred and twenty-one punished with infamy, confiscation of property, or perpetual imprisonment, so that the total number of families destroyed by this one Friar alone amounted to one hundred and fourteen thousand four hundred and one."—*Ibid.*, p. 322.

"A sheriff was once met by Littleman, the inquisitor, and wonderingly asked him, 'How can you venture to go about alone, or at most, with an attendant or two, arresting people on every side, whilst I dare not attempt to execute my office except at the head of a strong force armed in proof, and then only at the peril of my life?'"

"Ah, Redrod," answered Peter, jocosely, "you deal with bad people, I have nothing to fear; for I seize only the innocent and virtuous, who make no resistance, and let themselves be taken like lambs."—*Ibid.* I., p. 332.

"Upon the 16th of February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted."—*Ibid.* I., p. 158.

Lot chose a bad location—"toward Sodom," and it is easy and common to follow the bad example. A bright young fellow, from a Christian family, is looking out for a position. It must be a good one; that is, it must yield large profits, and bid fair to give him a "rapid fortune." Something offers—is examined and is accepted. True it brings him in contact with the unprincipled, the reckless, and the most devout worshippers of mammon. It associates him, possibly, most closely with the openly godless. It throws him upon them for society and countenance. It renders him a minority of one in a company of practical idolaters. Surely he is settling "toward Sodom."—*Dr. Hall.*

KEEP your own secrets, if you have any.

Read and Consider.

"THY word is a lamp unto my feet, and a light unto my path." Ps. 119:105. How much bitter anguish of heart and painful regret for long years, would many have escaped, had they always carefully and prayerfully consulted the word of God, and walked agreeably thereunto, especially where God, in love and mercy to his people, has given clear counsel.

Important instruction may be received and timely warning taken by some now, by reading and prayerfully considering and cheerfully obeying the following scriptures: Deut. 7:3; Josh. 23:12, 13; Judges 3:5-8; Ezra 9:2-12; Neh. 13; Ezra 10; to which we may add but one from Paul: "The wife is bound by the law as long as the husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. 7:39. Mark, "Only in the Lord." Saith an old author, "Study the duties of marriage before you enter into it." For want of this, result the frequent disappointments of that honorable estate. Hence that repentance which is at once too soon, and too late.

A. S. HUTCHINS.

Holiness.

"WITHOUT holiness no man shall see the Lord." Heaven is a pure and holy place. No person, impure or unclean, will ever be permitted to enter into the mansions of the Father's house. Jesus is preparing a place there for none but the righteous. Nothing short of holiness will permit us to enter into the presence of the Lord.

"It is written, Be ye holy; for I am holy." Is this demand of the Lord too great for man to comply with? Does he require of us more than we are able to perform? Certainly not, when he has been so kind as to mark out the way, and to offer us his help.

The Lord is merciful, and if we confess and forsake our sins, he will abundantly pardon. With what earnestness then we should engage in this work. It should be, yea, it must be, the chief object of our lives to become pure in heart. Those that do this will succeed and overcome. Press into the work all you that would see the King in his beauty. There never was a more solemn time than now. The last days, with their perils, are upon us. But there is a glorious triumph just ahead. We can share in it if we will. Let the purifying work go on till the victory is gained. "Blessed are the pure in heart; for they shall see God." I. D. VAN HORN.

A Memorial.

THE angel of the Lord once appeared to a devout man, Cornelius by name, and addressed him in the following language: "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4. Not content with praying always, this good man gave much alms to the people. This memorial that came up before God, constituted the basis of the great blessing afterward received by him and all his household. This blessing was the gift of the Holy Ghost. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Verse 44.

Brother, sister, you are expecting the "gift of the Holy Ghost," the "latter rain," the "refreshing from on high." Are you sending up a memorial of prayers and alms deeds? If not, may you not be sadly disappointed? We have need to pray more. Excellent opportunities are before us to lay up treasures in Heaven, by using our means in the cause of God. The time for us to work is rapidly closing up. When shall we awake to the importance, solemnity, and sacredness, of the third angel's message? Oh! let our prayers and alms go up before God as a memorial. Then shall we be remembered by Heaven, in the day of deep distress.

H. A. ST. JOHN.

Bowling Green, Ohio.

Knowledge of the World.

I DO not believe in bringing up the young to know life, as it is said. I should just as soon think of bringing up a child by cutting some of the cords of his body, and lacerating his nerves, and scarring and tattooing him, and making an Indian of him outright, as an element of beauty, as I should think of developing his manhood by bringing him up to see life—to see its abominable lusts; to see its hideous incarnations of wit; to see its infernal wickedness; to see its extravagant and degrading scenes; to see its miserable carnalities; to see its imaginations set on fire of hell; to see all those temptations and delusions which lead to perdition. Nobody gets over the sight of these things. They who see them always carry scars. They are burned. And though they live, they live as men that have been burned. The scar remains. And to let the young go out where the glowing courtesan appears; to let them go where the lustful frequenter of dens of iniquity can come within their reach; to let them go where the young gather to cheer with bad wit; to let them go where they will be exposed to such temptations—why, a parent is insane who will do it. To say, "A child must be hardened; he has got to get tough somehow, and you may as well put him in the vat and let him tan"—is that family education? Is that Christian nurture? Is that bringing a child up in the nurture and admonition of the Lord?—*Beecher.*

MEEKNESS is a virtue by which a man may know a Christian better than by his name.

Excitement.

THE Rev. Dr. Arnot having been charged with "excitement" when speaking on total abstinence, has replied:

"People need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than all that Paul saw at Athens. In my ministry I meet the horrid fruits of these whisky shops. I see men and women perishing in these pitfalls. The number of the victims is so great that it overwhelms me. My brain is burning, my heart is breaking. The church is asleep, and the world, too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men than be unfaithful in the judgment of God."

THE SINS OF YOUTH.—The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder shower, and the wind blew fearfully. He rose early in the morning, and on going out, found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small. It will usually be found that those who are grossly vicious in manhood, dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

THE man who lives by policy is like a sailor in a gusty day, or who has a foul wind against him, and must tack about to reach first this point and then the other, and makes but slow progress after all in the direction which he really wishes to pursue. But the man who has the life of God, and follows the way of truth, is like the steam-vessel which ploughs its road straight on, wind or tide notwithstanding. Why needs it to tack? It bears its force within itself, and is not dependent upon the extraneous circumstances of winds and waves. Happy is that man who is in this condition! If he be poor, he may cheerfully pursue the way of truth, and find his poverty a blessing. If he be rich, the same immortal principles which guided him in poverty will suffice him now that he has come to the possession of wealth. If he were elected to a kingdom, such a man, having the law of God in his heart, would know how to walk and how to behave himself right royally. His way is everlasting, because he has not to stop every morning and inquire, "How am I to behave to-day? What is the new rule by which I shall shape my course?"—*Spurgeon.*

PRAYER BREAKING A BAD HABIT.—A minister once prayed in the pulpit that the Lord would bless the congregation assembled, and that portion of it which was on the way to the church, and those who were at home getting ready to come, and that in his infinite patience he would grant the benefit of the benediction to those who reached the house of God just in time for that. The clergyman succeeded in breaking up a bad habit which had resisted all legitimate appeals.

Obituary Notices.

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

DIED, in Fosterburg, Ill., April 13, 1871, Minerva, wife of Pinckney Cummings, aged 48 years. She leaves a husband and six children. She was a member of the Christian church for a number of years, but kept the Sabbath from the time Bro. Colcord lectured here last January. We believe she will have a part in the first resurrection.

D. B. HUNT.

Died, April 17, 1871, in Richfield, Ohio, of a short, but painful, illness of typhoid pneumonia, my eldest daughter, Mary Ordilla, wife of David K. Bowker, aged nearly 22 years and 8 months. She bore her intense sufferings with Christian resignation; earnestly exhorting her friends, and all present, and making them promise to faithfully and continually strive to meet her in that "bright world to come, blessed and pure." And she was enabled in the midst of her severest afflictions to sing with emphasis and power, "There is a happy land not far away;" and also, "Oh! that bright world to come, blessed and pure."

A. H. ENNES.

The Review and Herald.

Battle Creek, Mich., Third-day, May 2, 1871.

Western Camp-Meetings.

We shall probably be deprived the pleasure of attending the western camp-meetings, at least the earliest of them. For want of suitable help in Battle Creek, we have been compelled to do two men's work since our return from Missouri last fall. And for the same reason, and being much worn, we cannot leave important duties here, and expose ourselves to the wearing labors thrown upon us at camp-meetings. No, we will wait here till God and his people open the way for us to labor abroad.

Much has been said upon the subject of urging responsible, active men to move to Battle Creek, to share our many cares and labors. But the men to sacrifice in order for this have not yet been found. Still we wait.

We regret to make further changes of appointments of camp-meetings; but having abandoned the idea of attending them this season, we throw off all responsibility relative to them, only to arrange timely appointments as best we can.

JAMES WHITE.

We call the special attention of western brethren to appointments of western camp-meetings, and western Conferences, as given in this number. We shall from this time give appointments as requested, and make changes only at the request of brethren.

JAMES WHITE.

We have more than a thousand extra copies of the April number of the *Reformer* on hand. These we will send, post paid, as specimen copies to free-will agents, who will cheerfully canvas for subscribers for the *Reformer*. Our ministers in particular are urgently invited to engage in this good work.

JAMES WHITE.

Spiritualism.

BRO. CORNELL has just given in this place, two interesting and powerful discourses against Spiritualism; the first, Sunday evening, April 23, the second, last evening the 30th. Our house of worship has never before been so filled with people. On both occasions hundreds were obliged to retire, not being able to find even standing room in the body of the house, the hall or the gallery.

Spiritualists challenge for debate. Debate was proper when the system was new, and its claims and character little understood. But now we are to treat it according to its present state of development; and it has shown itself to be a system so iniquitous and corrupting that it has placed itself beyond the pale of honorable controversy. An article, for which we have not room in this number, will appear next week, showing why we cannot enter into personal joint debate with Spiritualists.

They challenge us to cast out the devil; just as their father, the devil himself, challenged Christ to transform the stones into bread to appease his hunger, and to cast himself from the pinnacle of the temple to show that he was the Son of God; and he backed up his challenge with scripture just as appropriate to that case, namely, that God would give his angels charge over him, to bear him up, lest he should dash his foot against a stone, as the one which the Spiritualists now quote about these signs following those that believe. God does not propose to work miracles for strife or debate, or to put his power on exhibition for the amusement of the beholder or to gratify curiosity. Our Lord himself did not cast out a demon from any one who did not wish him cast out. Such a challenge is a piece of ridiculous effrontery.

BRO. CORNELL showed from their own writings, 1. That Spiritualists deny and blaspheme God. 2. That they ridicule and blackguard our Lord Jesus Christ. 3. That they deny the inspiration and credibility of the sacred Scriptures. 4. That they break down all distinction between right and wrong, proposing to give full scope to every evil and lustful desire of the carnal heart. 5. That they war against the marriage institution which is the foundation of society itself, and against all moral and legal restraint, which is the foundation of all order and civil government.

And all these damnable features of their system, they admit, and in them make their boast, being as the Scriptures declare, "past feeling" and "glorying in their shame."

In regard to such a system our only duty is, not to come down upon a level with it, to discuss these points which outrage all common sense and decency, but to expose it and warn the people against it, as we shall endeavor faithfully to do.

Let us Respond.

In the last Review is a statement of the amount due on subscription for the REVIEW in each Conference. My earnest advice, is that each Conference take this matter in hand, to make good what is due in its own territory. To do this, let each church ascertain how the account stands with all in its vicinity, and either induce each delinquent to pay up, or if this is impossible, see that it is paid up so that this heavy burden shall not rest upon the Office. Then at each State Conference, let the entire remaining account be squared. We ought to do this each year. And with proper care in doing it, it need not require a very heavy outlay of funds; for we can collect the greater part. Shall we do it?

J. N. ANDREWS.

News and Miscellany.

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

PARIS, April 25.—*Evening*.—All movements have been suspended to-day, in consequence of the armistice. The belligerents have been engaged in building and repairing barricades. Many placards, urging conciliation, have been posted up.

LONDON, April 26.—A dispatch from Brussels says the Northern Railway Company has notified all its station masters that the blockade of Paris commences at once, and that provisions destined for the French capital must be re-transmitted to their senders.

FLORENCE, April 26.—A discussion of the Papal guarantees continues in the Italian Senate. The Minister of justice has announced to the Chamber of Deputies the approaching introduction of a bill for the separation of church and State.

A News special from Versailles says that Thiers has resolved to bombard Paris when the forts east and north of the city are delivered up by the Prussians.

VERSAILLES, April 25.—Thiers has issued a circular bearing date of the 25th., in which he says: "The last few days have been employed in engineering works and concentrating our troops. New corps have been formed at Cherbourg, Cambrai and Auxerre, composed of the heroes of Gravelotte. Generals Douai and Clinchard will command them. The late engagements at Bagnaux were successes for our troops, who captured a red flag from the enemy. The great operation will soon commence."

NEW YORK, April 25.—A dispatch from New Orleans, at a late hour last night, says the whole city is filled with rumors of crevasses and probable inundations. Careful inquiry and personal investigation reduce the number of crevasses from which imminent danger is anticipated to four, at Poverty Point, Wallace plantation, and Bonet Carre above the city, and Moraro plantation below. To-night three of these are reported under control, leaving the break at Bonet Carre alone to be combated. Here the danger is great and imminent. The waters of the great river are rushing through an opening 700 feet wide with a rushing, roaring sound, audible for miles, plowing a channel 50 feet deep far into the vacant lands, while the levee rapidly crumbles into its boiling waters. Piles four feet deep, driven 20 feet into the ground and packed with sand bags are swept away like reeds. No efforts can now close the crevasse, and as soon as the flood has cut its way into the lake, the latter will overflow the whole rear portion of the city of New Orleans.

Later.—The latest news is that the Bonet Carre crevasse is still widening, and that 12 miles of the Jackson Railroad has been swept away. Two other crevasses, one at Point Manoir, west of Baton Rouge, and one on the McDonough estate, below the city, are reported.

VERSAILLES, April 27.—*via LONDON* 28.—Thiers, in a speech to the Assembly to-day, tells the country that the situation is painful. French blood is still flowing, but it is consoling to know that the denouement is near. All are doing their duty, especially the army, to which he alluded in terms of high eulogy. The investment of the works of Paris has been commenced, and active operations are expected. Fort Issy has been silenced, and less Moulineaux captured. "We (continued the speaker) are not assassins. We are the defenders of law and order. We wish conciliation, but we also wish to save liberty from despotism and from unbridled lions." After eloquently defending Republicanism in the Assembly, Thiers concluded as follows: "The insurgents are isolated; and all France is with the government and the Assembly, in our efforts to combine unity with liberty."

City and Country in France.

THE immediate occasion of the Paris insurrection was evidently the alarm of the Reds at seeing the National authority in the hands of an Assembly whose disposition, in comparison with their own, was moderate and conservative. From the day when the Assembly was elected, it was evident that Jacobinism had little strength among its members. The substitution of the practical statesman, Thiers, for the hot-headed Gambetta, as chief of the State, fully expressed the character of the change in the government. The only chance for the Red element to obtain control, was to assert itself by arms before the new authority should have time to grow strong. This it did with characteristic audacity and unscrupulousness, and without the shadow of a decent pretext.

Several impulses combine to animate the Parisians in their struggle; or, we should rather say, one general impulse exists under several forms. The wild theories of communism, in the proper sense of the word, have struck deep root—theories of abundant wages and social equality, secured to all men by a political juggle. Quite in keeping with these theories was the demand of the populace, organized as the National Guard, to receive continued pay from the government when their services were no longer needed. And for the realization of the golden future to which wages without work was the first step, it was essential that enlightened Paris should emancipate herself from the control of a benighted "rural" Assembly.

This last point, the antagonism between Paris and the provinces, is worthy of special attention. Its manifestations may be traced through many years. When Louis Napoleon established the empire, to go no farther back,—he subdued Paris only by violence and terror. Throughout his reign, the city showed itself at every election steadily hostile to him. So did the larger provincial cities. But the country voters, from the very first, gave such overwhelming majorities in his favor, that from the entire vote he was able to claim an endorsement of the *coup d'etat*, and of each important step in his subsequent course. Only last May, he was sustained on an appeal to the nation by a majority of five or six millions.

After the disaster of Sedan, it was the populace of Paris that overthrew the empire. Holding the capital, and with the Emperor a disgraced captive, they found no resistance anywhere to the revolution they had achieved. But the Provisional Government, installed by favor of the city populace, though calling itself Republican, never ventured to submit its authority to the verdict of the nation. When from absolute necessity, the people were called on to choose an Assembly, their choice at once revealed the old repugnance of the great majority to Jacobinism. The disgraceful fall of the empire, and the brief sway of the men of "the left," had no whit reconciled the rural population to the ideas of Gambetta and Rochefort. It was uncertain whether the Assembly would set up a republic or a constitutional monarchy; but it was clear that whatever the form, there would be strong safeguards to authority, and strong restraints on the mob; and that no radical changes as to property, the church,

etc., were to be looked for from this source. Then Paris rose, under the red flag.

Under the empire, the rural population seemed to most American observers the upholders of an oppressive despotism. At present they have a claim to be recognized as the supporters of order against anarchy. Nor is it to be supposed that their adherence to the emperor was merely the result of ignorance or of subservience. Ignorant the French peasants undoubtedly are, and doubtless they are largely under the control of the priesthood and the local magistrates. But certain ideas they hold with the utmost tenacity, and express in very effective ways. Their respect for the rights of property—rooted largely in their own real or possible status as land-holders—is intense. United with this are a regard for social order, a belief in the church, and a dread of innovation in almost any form. It was no mistaken instinct which taught them that Louis Napoleon's government, whatever else it did or left undone, maintained for the most part the rights of property and of person, and the established church—things of great concern to their minds; while for political rights they knew little and cared less.

The present attitude of the French peasantry is in striking contrast with that which they presented at the outbreak of the first Revolution. Then country vied with city in ardor against the oppressor. Paris was as always the head, but the body was in full sympathy with it. But one cause can be assigned, why the class who eighty years ago were ready for revolt have now become cautious and conservative. It is the vast improvement in their condition. Then they were the serfs of an oppressive nobility, crushed by hopeless poverty, exposed to the worst personal abuse. Now they are to a great extent owners of land; some degree of comfort is within their reach; and their personal rights are under the effectual guard of the law. We speak of what has been for many years. In the present wretchedness of France, and before a future so uncertain, it is encouraging to remember that she has gained something in the past; that within the last eighty years the great body of her people have risen so far in the scale of comfort and security, that their instinct is to be content with the present state of things rather than take the risks of change.

As to the issue of the present conflict, we make no attempt to prophesy. Unhappy France may be compared to a dilapidated house, in which a part of the tenants oppose all attempts at repairs; while another part make short work by setting the whole edifice on fire.—*Chris. Union.*

Appointments.

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

PROVIDENCE permitting, the western camp-meetings will be held as follows:—

Davies Co., Missouri, 8 miles west of Gallatin, and 9 miles north of Kidder,	May 25-29.
Knoxville, Marion Co., Iowa,	June 1-5.
Illinois,	" 8-12.
Minnesota,	" 15-19.
Wisconsin,	" 22-26.

GEN. CONF. COM.

Missouri Camp-meeting.

PROVIDENCE permitting there will be a camp-meeting on the land of J. H. Mallory, eight miles west of Gallatin, and nine miles north of Kidder, a station on the Hannibal and St. Joseph rail road. The meeting will be held May 25-29.

The session of the Kansas and Missouri Conference will be held during the camp-meeting. It will be expected that each church in the conference, and each little unorganized body of Sabbath-keepers in the far West, will be represented at the Conference either by delegate or by letter. Scattered brethren, also, are invited to report themselves by letter. All letters should be addressed in season to J. H. Rogers, Alto-vista, Davies Co., Mo.

GEN. CONF. COM.

Iowa State Conference.

NOTICE is hereby given that the Iowa State Conference of Seventh-day Adventists will hold its next annual session in connection with the Southern Iowa camp-meeting, to be held near Knoxville, Marion Co., Iowa, June 1-5, 1871. It is expected that all our churches in the State, so far as practicable, shall elect delegates to represent them according to the following ratio: Twenty members or under, one delegate; and one delegate for every additional fifteen members. It is expected that every church shall send to the Conference a written report of their standing, their losses and additions during the year, and the yearly amount of their Systematic Benevolence fund.

Geo. I. BUTLER, } Iowa State
J. T. MITCHELL, } Conference
H. NICOLA, } Committee.

Appointment Postponed.

THE appointment for quarterly meeting at Alma, Mich., May 13 and 14, is postponed for one week, to accommodate the Methodists. It will be held the 20th and 21st.

F. NELSON.

QUARTERLY meeting at Parkville, May 20 and 21. Colon church is invited.

JOHN BRINGTON.

THE Newton church will meet for their Sabbath meeting in the school-house near sister Kelsey's in Leroy, Mich., May 13.

JOHN BRINGTON.

MONTHLY meeting at Canaan, Me., Sabbath and first-day, May 13 and 14, commencing Friday evening at 6:30 o'clock.

By order of committee, GEORGE W. BARKER.

PROVIDENCE permitting, I will preach in Burns Valley, LaCrosse Co., Wis., May 27 and 28, where Bro. Lamphre may appoint; and Dell Prairie, June 3 and 4, as Bro. George Tenney may arrange.

I. SANBORN.

ELD. JOHN BRINGTON will meet with the church in Genoa, Mich., at their quarterly meeting the first Sabbath in May. Will some one meet him at Dexter, on Friday P. M., the 5th?

MICH. CONF. COM.

NO PROVIDENCE preventing, I will meet with the brethren at Maiden Rock, Wis., on Sabbath and Sunday, May 13, 14.

And at Concord, Dodge Co., Minn., Sabbath and Sunday, May 20, 21. The object of this meeting is to organize a church. Let all the members of the Pine Island church, who possibly can, attend this meeting, and all who cannot, report themselves by letter. We

wish to see as many from other churches as can come. We hope the way may be prepared to celebrate the ordinances.

I. D. VAN HORN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

G. W. D: Send the money.
D. V. WINNE: We have changed G. W. Driver's figures.
H. ATWOOD: Your subscription expires with seven more numbers.
B. F. MCKELVIN: Faith and Hope, No. 2, is not printed.
D. F. BARTLETT: Please give Post Office and State.

RECEIPTS

For Review and Herald.

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

2.00 EACH. A Chase 40-1, Mary P Shaw 40-1, W H Tirrell 40-1, Sarah Chase 41-1, W H Balch 39-20, C Munroe 38-1, W H Cushman 38-11, D Hildreth 34-14, S D Heady 38-13, J L Lock 40-1, E F Reynolds 39-18, M A Dickens 39-1, E Kincaid 38-18, E P Higby 38-5, A F Prange 38-17, R L Buck 38-5, S L Gilbert 38-17, J DeVillie Dennis 35-7, J Pierce 39-21, E P Giles 39-17, L Graves 41-1, L B Kneeland 40-1, D Halferty 38-14, A Steinbarger 39-1, J Frank Jr 38-1, M Trumbo 39-20, F Randall 39-1, L Day 39-13, J W Cronkrite 38-20, L Drew 38-9, J Butolph 39-9, Mrs M Demill 40-1, D F Randolph 38-15, G M Slough 39-1, J F Colby 38-1, B H Heath 39-14, E Fellows 39-1, G C Clark 39-1, H A Crow 39-2, Sarah McVeta 38-1, Mrs A M Rathburn 39-19, Alfredda Hurd 39-20, S C Johnson 39-20, Mrs R Woods 37-4, S M Stockwell 39-1, H Crosbie 41-1, G H Matthews 39-1, Mrs E Grantham 39-1, Caroline Belden 39-11, Joseph Brown 37-9, H J Kittle 39-1, John S Myers 41-1, A W Cummings 40-14, E J Timothy 39-1, Mrs Olive A Brooks 41-1, Mrs S Washbond 39-18, J Huffaker 39-1.

\$1.50 EACH. S Smith 38-7, E Scribner 38-14, Robert Irven 39-20, Jackson Hunt 39-20, J P Burman 39-20, H J Rich 39-1, James Randolph 39-20, S Broadbridge 39-20, E Dalgren 39-1, Mary Northrup 39-20, Joel Northrup 39-20, M H Collins 39-1, R Binkensop 38-20, J Jamison 39-3, Mrs J B Carpenter 38-20, E Klase 39-1, N Hearn 39-20, Hugh Reed 39-20, Eliza Taylor 39-20, J W Wolfe 38-9.

1.00 EACH. H Johnson 39-1, James Shanks 37-15, L Brallier 38-20, M H Leonard 39-1, I Overholt 38-20, E Colby 39-1, Andrew Hatch 38-20, H W Clark 38-20, A M Mann 38-24, H P Johnson 38-20, Joseph Jellis 38-13, L Richardson 38-20, Nancy Collins 38-20, A Murry 38-1, Mrs J Prish 38-20, Hiram T Batchelder 38-20.

MISCELLANEOUS. D T Rodman \$1.20 38-1, James I Steward 4.00 40-1, L Cridler 9.00 40-16, A B Underwood 4.00 38-1, E Fairbanks 1.58 38-1, A Loveland 3.00 40-1, Sarah Beckett 6.54 38-1, J Loughhead 2.50 39-1, A Gleason 3.00 38-1, Sally M Bond 6.00 39-1, J Reddington 3.65 40-1, Harvey Graves 2.50 39-1, E H Teft 3.00 40-1, Myron Winchell 1.08 37-20, Asa Green 3.00 38-1, J B Ge 1.25 38-1, D Daniels 7.00 42-9, E C Ashley, 1.82 38-6, H Belknap 1.25 40-1, Geo Lambert 30c 37-19, H Atwood 3.28 38-1, Jas Bonner 1.75 38-3, Wm H Dorcas 50c 37-13, L M Showery 75c 38-14, E P Butler 4.00 40-14, Wm M Ellis 4.00 38-1, J P Chamberlain 3.30 40-3, J L Powell 4.00 38-1, H Moore 5.00 40-1, E Piper 50c 38-4, O McKean 50c 38-5, H M Backus 2.54 38-4, J F Byington 4.00 40-1, Geo Felshaw 2.50 39-13, E J Bump 6.07 40-2, M Cryderman 5.00 38-1, C S Eastman 1.36 37-19, M A Walker 3.25 39-22, T B Lewis 3.00 36-15, J B Edwards 3.00 39-23, J Sanders 5.00 37-1, H Overmire 3.00 39-9, Mrs E Blain 2.25 38-6, Rosetta Baker 6.62 32-14, A C Morton 1.07 37-2.

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Books Sent by Express.

H B Stratton, No. 65, Dorchester St., South Boston, Mass., \$16.67.

Books Sent by Freight.

John Parmelee, Oneida, N. Y., \$20.84.

Cash Received on Account.

A S Hutchins \$15.00, G K Owen 50c, A M Treadwell (for James White) 1.00, J D Hough 3.00, Robert Morrison 50c, Alfred Hough 8.00, Geo. I Butler 10.00, Rosetta Baker 1.50.

General Conference Fund.

Robert Cochran 90c, M Owen (s. b.) 1.00, J A Demill (s. b.) 8.00.

Michigan Conference Fund.

Read from church in Jackson by Warren Sanborn \$25.00, Orange 12.75, Lapeer 25.00, Newton 20.00, Chesaning 8.00.

Western Camp-Meeting Fund.

C Owen \$3.00.

Review to the Poor.

Lewis Martin \$1.00.

Shares in the Publishing Association.

Margaret Phillips \$10.00, C B Jerome 10.00.

Book Fund—\$10,000 Wanted.

Amount received heretofore, \$3295.90.

Ten Dollars Each.—W E Stillman.

Five Dollars Each.—A G Pixley.

Miscellaneous.—E P Giles \$2.50, Sarah A Cardell 1.00, E F Reynolds 50c, Lewis Martin 1.00, Katherine Covert 1.00, Z H Marsh 27c, H F States (thank offering) 2.00, M Phillips 7.00, M E Steward 2.00.

The Review and Herald.

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