

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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WHY DOST THOU WAIT?

Poor, trembling lamb! Ah! who outside the fold
Has bid thee stand, all weary as thou art,
Dangers around thee, and the bitter cold
Creeping and growing to thy inmost heart?
Who bids thee wait till some mysterious feeling,
Thou know'st not what—perchance may'st never
know,
Shall find thee, when in darkness thou art kneeling,
And fill thee with a rich and wondrous glow
Of love and faith, and change to warmth and light
The chill and darkness of thy spirit's night?

For miracles like this who bids thee wait?
Behold! "the Spirit and the bride say, Come,"
The tender Shepherd opens wide the gate,
And in his love would gently lead thee home.
Why shouldst thou wait? Long centuries ago,
Thou timid lamb, the Shepherd paid for thee!
Thou art his own. Wouldst thou his beauty know,
Nor trust the love which yet thou canst not see?
Thou hast not learned this lesson to receive:
More blest are they who see not, yet believe.

Still dost thou wait for feeling? Dost thou say,
"Fain would I love and trust, but hope is dead,
I have no faith, and without faith, who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait?"
Not so. The Shepherd does not ask of thee
Faith in thy faith, but only faith in him.
And this he meant in saying, "Come to me."
In light or darkness, seek to do his will,
And leave the work of faith to Jesus still.

—Sel.

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.

THE LOVE OF GOD.

BY ELDER D. M. CANNIGHT.

TEXT: Behold, what manner of love the Father hath
bestowed upon us, that we should be called the sons of
God; therefore the world knoweth us not, because it
knew him not. 1 John 3:1.

JOHN exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John was the beloved disciple. He it was who leaned on Jesus' breast. He it was whom Jesus loved. He seems to have drank deeper into the spirit of love and tenderness than any of the other apostles. He is always talking of love. So fully does he become possessed of this idea that he exclaims, "God is love." As he has a view of God's great tenderness and affection for us which he hardly knows how to express, he exclaims, "Behold, what manner of love!"

In his gospel, chapter 3:16, he breaks out thus: "God so loved the world that he gave his only begotten Son." Yes; God so loved poor, sinning, erring, yet repenting, men, as to adopt them, and call them his sons. We will try to illustrate it:

In a certain village there is a little boy, the child of poverty. He is covered with rags and filth. He is ignorant and untaught. He is despised by all the children of the town. One day, a rich nobleman passing through the town has his attention called to him; takes him into his carriage and takes him home with him. He puts off his rags, clothes him well, is kind to him, sends him to school, and does all he can for his improvement. Indeed, he soon adopts him, and makes him heir with his own children. How truly we might say in this case, "Behold, what manner of love this man has bestowed upon that boy, that he should call him his own son!"

This may well illustrate our condition and God's love to us. We were poor sinners, covered with filth, iniquity, and with nothing good about us. Isaiah thus forcibly describes a sinner as he appears in the sight of God, Chap. 1:5, 6: "Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it;

but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." What a terrible picture this is! From the sole of the foot to the crown of the head, is nothing but wounds, bruises, and putrefying sores. A man in this condition physically would be in a terrible situation indeed.

This is the way that the sinner and unregenerated man appear in the eyes of a good and holy God. In Jer. 17:9, the prophet exclaims, "The heart is deceitful above all things and desperately wicked; who can know it?" This is verily true of every human, carnal heart. Not only is the heart full of deceit and subtlety, but it is desperately wicked.

Paul thus enumerates the works of the flesh, Gal. 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Not that any one heart perhaps is guilty of all these crimes; but yet each one has more or less of them. These fruits naturally grow upon the unconverted heart. But God is holy and pure. He hates all manner of sin with perfect hatred. Yet notwithstanding all this, God's compassion and mercy were touched by our terrible condition, and it has led him to pity us, and to help and save us; and this too before we showed any signs of repentance or turning to God.

Paul thus states God's wonderful love to us: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. It takes little effort for a friend to love a friend, or to do good to those who first do good to us; but to love an enemy, and one who is in disgrace and poverty; one who can in no way help us to love such a man, under such circumstances, and sacrifice our pleasure for his good, this is a test of love which the world seldom gives. But in this manner has God loved us. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such proof has God given of his love that we cannot question it. It led him to deliver up his own Son, the darling Son of his bosom, to suffer agony and death for us. This must have been a sacrifice on the part of God far beyond our power to comprehend.

I once read of a king who made a law against adultery. Whoever should be found guilty of it, should have both his eyes plucked out. The first offender was his own son. What now should he do? His love for his son was great; but he also loved truth and justice. He could not allow his law to be disregarded, the offense must be punished that others might fear. What did he do? He took his son and plucked out one eye, and then had one of his own eyes put out, instead of his son's other eye. What love this manifested for that guilty son! Could that son doubt that his father had deep affection for him? The great God has given similar proof of his love for guilty man. He delivered up his Son. Ought this not to touch our hearts and lead us to love God?

The illustration of the prodigal son, in Luke 15, most forcibly shows God's mercy and love for repenting sinners. No sooner did the prodigal come to himself, and start to go to his father, than his father, seeing him a great way off, ran and fell on his neck and kissed him; and did more for him than he asked or expected. Christ gives this parable to teach us how willing God is to pardon those who truly repent.

Christ's love for his people is as deep as that of his Father, and as thoroughly tested. Think of what he has suffered for us. Says the prophet: "He is despised and rejected of men; a man of sorrows, and acquainted with grief. And we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53:3, 4. All this

he truly suffered. He did it willingly, without a murmur, that we might be made whole. He ever manifested a most tender and sympathetic spirit. When Jerusalem had rejected him and was about to crucify him, instead of feeling a spirit of bitterness or revenge toward them, he pitied them. His tender heart was touched and melted; and he wept over them, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37. Notwithstanding all their hardness of heart, he shed tears for them. See him at Lazarus' grave with Martha and Mary. They were in affliction, they were bereaved. As he beheld them, it touched the tenderness of his soul. His heart was moved. He groaned in his spirit, and wept with them. What a sight! The Son of God in tears, unfeigned tears that were shed in sympathy with the passing sorrows of human hearts. When Peter denied him, and sinned so grievously, how did the Lord remember him? He turned and looked upon Peter. That look of tenderness and pity melted Peter's heart. This was all the reproof he gave him. He did not lay it up and sharply rebuke him afterward. He accepted Peter's repentance, and did not chide him with it afterward.

The psalmist exclaims, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." Can we really believe this? and is it verily true that the great God pities his humble saints as a father pities his children? We know how easily the heart of a kind parent is touched for his children when they come to him with repentance and confession. The psalmist continues: "For he knoweth our frame, he remembereth that we are dust." God does make allowance. He is acquainted with all our weaknesses, and considers us in mercy. Of Christ, Paul says: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. He is a merciful high priest. He is able to succor them that are tempted because he himself has been tempted. Again Paul says: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Christ can be touched with the feeling of our infirmities and our weaknesses. We have weak points, points where Satan frequently attacks us, and often successfully, and we are betrayed into sin. Then we sorrow for it, feel ashamed, and think that perhaps God can no more hear us. Can our High Priest sympathize with us in this? Paul assures us that he can. God knows our frame. Christ has been tempted as we. He knows the power of temptation, and the weaknesses of the flesh. He pities us when we are betrayed into sin, and is ready to intercede for us when we repent. How this should encourage us to return unto God, and never give up trying.

In Isa. 63:9, the prophet says of the people of God, "In all their afflictions he was afflicted." What testimony from the Spirit of God! Can our hearts believe it? When Paul was persecuting the followers of Christ, Jesus says, "Saul, Saul, why persecutest thou me?" Mark, he does not say, Why persecutest thou my followers? No; but, Why persecutest thou me? It was Christ that he was persecuting. Christ felt for his brethren. This is just as true of his followers now as then. In another place, he says: "He that toucheth you, toucheth the apple of his eye." Zech. 2:8. What figure could express greater care than this? If there is one that expresses more tenderness, perhaps it is Isa. 49:14, 15: "But Zion said, The

Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Nature does not furnish a figure that could more forcibly illustrate the love of God for his people than this. Can a woman forget her darling babe? We all know the deep, the undying, love of a mother for her child. She will watch it every moment. She will go hungry and tired, weary and sleepless; she would lay down her life for it. Is it in pain? she suffers too. Can she forget it a moment? God says they may forget; yet will I not forget thee.

Poor, doubting, faithless soul, take courage, and believe the word of God. God loves you, and has the tenderest care for you. Do not grieve him by unbelief, by distrusting his affection for you. Trust him with all your heart. Nothing can please him more. Believe in his promises, cast yourself upon his mercy, confide in him, and you will find that the everlasting arms are underneath you.

Such declarations as these that we find in the word of God ought to move our hearts, and would if they were not hardened by sin. May the Spirit of God come into them, and soften them, that they may appreciate God's love. Paul realized this when he said, "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. Yes; it is the love of God that leads man to repentance.

Paul, the apostle, suffered the privation of friends, of home, and of every earthly comfort, and all that the world holds sacred, baring his back to receive stripes, and giving himself a martyr for Christ. What led him to this? He tells it in one short sentence. Says he, "The love of Christ constraineth us." 2 Cor. 5:4. Could we get a proper view of the love of God and of Christ for us—could our souls be open to view it—I am sure that our hearts would be melted like wax by it. We would count all our sufferings nothing; we would be ashamed of our murmuring.

Dear reader, have you tasted of the love of God? has your poor heart felt its warming influence? If not, you have never known what joy is. The peace that you might have, you have never felt. Come and taste and see that the Lord is good. The sentiment of my heart is so fully expressed in the following lines that I transcribe them as an appropriate conclusion to the foregoing thoughts:

"Oh! for a glance of heavenly day
To take this stubborn heart away,
And thaw with beams of love divine
This heart, this frozen heart of mine.

"The rocks can rend, the earth can quake,
The seas may roar, the mountains shake,
Of feeling all things show some sign,
But this unfeeling heart of mine.

"To know the sorrows thou hast felt,
O Lord, an adamant would melt;
Yet I can read each moving line,
And nothing moves this heart of mine.

"Thy judgments, too, which devils fear
(Amazing thought), unmoved I hear.
Goodness and wrath in vain combine
To stir this stupid heart of mine.

"But something yet can do the deed,
And that blest something much I need.
Thy Spirit can from dross refine,
And melt and change this heart of mine."

An English paper says, pertinently to the ritualistic controversy: "Try to fancy St. Paul spending his whole energies in proving before Felix that he might wear a hat on his head in a synagogue, or that if not, he might carry it in his hand, and then measure the distance between him and his successors."

A LITTLE deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took the pencil and wrote the reply, "Prayer is the wish of the heart." So it is. Fine words and beautiful verses do not make real prayer, without the sincere wish of the heart.

KEEP a list of your joys; and let the joy unspeakable and full of glory be the first.

John Gaspard Lavater and the Poor Widow.

It was a practice with Lavater to read every morning several chapters from the Bible, and select from them one particular passage for frequent and special meditation during the day. One morning after reading the fifth and sixth chapters of the gospel of St. Matthew, he exclaimed, "What a treasure of morality! how difficult to make choice of any particular portion of it!" After a few moments' consideration, he threw himself down upon his knees, and prayed for divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day.

"Give to him that asketh thee; and from him that would borrow of thee turn not thou away," was the reply.

"And how is this to be understood?" said his wife.

"Give to him that asketh thee; and from him that would borrow of thee, turn not thou away," are the words of Him to whom all and everything belongs that I possess," rejoined Lavater. "I am the steward, not the proprietor. The proprietor desires me to give to him that asks of me, and not to refuse him that would borrow of me; or, in other words, if I have two coats, I must give one to him that has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then when asked?"

This, continued Lavater in his diary, appeared to me so evidently and incontrovertibly the meaning of the verses in question, that I spoke with more than usual warmth. My wife made no further reply than that she would take those things to heart. I had scarcely left my dining room a few minutes, when an aged widow desired to speak with me, and she was shown into my study.

"Forgive me, dear sir," she said, "excuse the liberty I am about to take—I am really ashamed, but my rent is due to-morrow, and I am short of six dollars. I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars are yet wanting, and to-morrow is term-day." Here she opened a parcel which she held in her hand, and said: "This is a book with a silver clasp, which my late husband gave me the day we were married; it is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I could ever repay—but, dear sir, if you can, do assist me."

"I am very sorry, my good woman, that I cannot help you," I said, and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars. These, I said to myself, cannot extricate her from her difficulty—she requires six; beside, even if they could, I have need of this money for some other purpose. Turning to the widow, I said, "Have you no friend, no relative, who could give you this trifle?"

"No, not a soul! I am ashamed to go from house to house, I would rather work day and night; my excuse for being here is, that people speak so much of your goodness; if, however, you can not assist me, you will at least forgive my intrusion, and God, who has never yet forsaken me, will not, surely, turn away from me in my sixty-sixth year!" At this moment the door of my apartment opened, and my wife entered. I was ashamed and vexed. Gladly would I have sent her away, for conscience whispered, "Give to him that asketh of thee; and from him who would borrow of thee turn not thou away." She came up to me and said with much sweetness:—

"This is a good old woman, she has certainly been ill of late; assist her if you can." Shame and compassion struggled in my darkened soul. "I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go."

Laying her hand on my arm, and smiling in my face, my wife said aloud what conscience had whispered before, "Give to him that asketh of thee; and from him that would borrow of thee turn not thou away."

I blushed, and replied with some little vexation, "Would you give your ring for the purpose?"

"With pleasure," answered my wife, pulling off her ring.

The good widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called her to wait in the lobby. When we were left alone, I asked my wife—

"Are you in earnest about the ring?"

"Certainly; how can you doubt it?" she said. "Do you think I would trifle with charity? Remember what you said half an hour

ago; O my dear friend, let us not make a show of the gospel. You are, in general, so kind, so sympathizing, how is it that you find it so difficult to assist this poor woman? Why did you not, without hesitation, give her what you had in your pocket? And did you not know there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added, with much feeling: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them."

I kissed my wife, while tears ran down my cheeks. "Thanks, a thousand thanks for this humiliation." I turned to the desk, took from it six dollars, and opened the door to call in the poor widow; all darkened around me at the thought that I had been so forgetful of the omniscience of God as to say to her, "I can not help you. O thou false tongue! thou false heart! If the Lord should mark iniquities, O Lord, who shall stand?"

"Here is what you need," I said, addressing the widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me and pressed my hand; but when she perceived I had given her the whole sum, she could scarcely find words to express her feelings. She cried:—

"Dear sir, I cannot repay it; all I possess is this little book, and it is old."

"Keep your book," I said, "and the money too, and thank God, and not me; for verily I deserve no thanks after having so long refused your entreaties. Go in peace, and forgive an erring brother."

I returned to my wife with downcast looks; but she smiled, and said:—

"Do not take it so much to heart, my friend, you yielded at my first suggestion; but promise me that so long as I wear a gold ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person—"I cannot help you."

She kissed me, and left the apartment. When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart—this heart which no longer than yesterday dictated these words: "Of all characters in the world, there is none I would more anxiously avoid being than a hypocrite; yet to preach the whole moral law, and fulfill only the easy part of it, is hypocrisy." Merciful Father, how long must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect sincerity of my profession? I read over once more the chapter I had read this morning with so little benefit, and felt more and more ashamed and convinced that there is no peace except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day had I acted up, conscientiously, to the blessed doctrine I professed. Dear Saviour, send thy Holy Spirit into this benighted heart, cleanse it from secret sin, and teach me to employ that which thou hast committed to my charge, to thy glory, to others' welfare, and my own salvation!—Sel.

"And Gashmu Saith It."

"AND who is Gashmu?" Why, simply an Arab renegade, and railer, a confederate and crony of Sanballat and Tobiah, who, having failed to scoff down the work of God, now tries to slander his workmen out of existence. Neh. 2:19; 6:1, 6 (margin).

"And who is Gashmu talking about?" Why, Nehemiah, to be sure, who could not abide in a Persian palace while Jerusalem lay waste; and who, after days and nights of sadness, tears, and prayers, had been prospered of the Lord, and permitted to come to Jerusalem and repair its desolations.

"And what is Gashmu troubled about?" "The desolations of Zion? the ruins of the temple? the captivity of Israel?" Oh, no! none of these. But he sees some one else trying to do something for God, and he wants to hinder it all he can.

"Why did not Gashmu mind his own business?" Perhaps he had no business to mind; may be he thought Nehemiah was handling more money than any one ever dared to trust him with; possibly he conceived that Nehemiah was influential while he was only despicable, and so he wanted to meddle and mar as much as possible.

"How did Gashmu go at it? Did he go and see Nehemiah and talk with him about his work? Did he investigate the character of his undertaking? Did he confer with those best acquainted with the matter?"

Oh, no! these things were not in Gashmu's line of business.

But first he and Sanballat and Tobiah clubbed together, and laughed, and scorned, and sneered; and then, when that availed nothing, they started a batch of falsehoods, and accused Nehemiah of trying to rebel against the king. But through all this dust and smudge, the man of God kept right along with his work, which the Lord had called and appointed him to do.

Then these same worthies sent four times in succession for Nehemiah to come down into some of the villages in the plain of Ono, and talk over matters; so that they might get him in their power and do him some mischief. But Nehemiah kept about his work, sent them word that he was too busy to leave his post of duty to listen to their babblings.

Then the fifth time comes a servant from Sanballat, with "an open letter" in his hand, impudent and insulting, and it read: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel, and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

So they kept at it. Once they tried to frighten him to leave the walls and hide in the temple; but he said "Should such a man as I flee?" But still the lies flew back and forth, fast and furious; nobles in Judah wrote to Tobiah, correspondence was kept up, and Gashmu's falsehoods were peddled among the heathen outside and the hypocrites within, till the timid were terrified, and the strong made weak; but still Nehemiah kept about his walls which went steadily up beneath his zealous hands.

Gashmu dealt in talk and slander, Nehemiah in stone and timber. Gashmu used lies, and Nehemiah lime. Gashmu peddled his abuse among the scoffers, and Nehemiah cried to God for help, and hurried up the walls which had been broken down. And when the walls were finished, and the chop-fallen foes beheld them, "they were much cast down in their own eyes, for they perceived that this work was wrought by our God." Neh. 6:16.

Let the servants of God learn a lesson from this story. Gashmu the Arabian is around yet, with his hand against every man, and his tongue like a two-edged sword. And he is at his old business. His stock in trade costs nothing. If he cannot pick up lies by the wayside, he can make them to order about any man who serves the Lord and minds his own business. And so "it is told among the heathen, and Gashmu saith it."

Well, what of it? Let the old liar lie, like his lying father; you keep at your work. What if the air is thick with lies, and murky with rumors and false reports, keep about your work. Let them lie, you keep building. And if false-hearted friends around you peddle Gashmu's scandal, still do you keep building up the fallen walls. God will take care of Gashmu and his lies, as he has taken care of other liars before and since. Persistent fidelity will conquer difficulties; the Lord will send prosperity; success will compel silence; the walls when once up can never be talked down; and by-and-by your distrustful friends who have believed and whispered the falsehoods that have so harassed your soul, may have grace to come and own their sin, or sense enough to perceive their folly, and policy enough to pretend that they always had perfect confidence in everything you did.

Let Gashmu talk; only see to it that his talk about you is not true, and you will come out right at last.—*The Christian.*

Jesus a Present Saviour.

EVERY Christian should feel that Jesus is a present Saviour—a Saviour who enters into all our sufferings, and sympathizes with all our efforts to overcome the world, the flesh, and the devil. Spurgeon, in his usual forcible way, says:—

"It is because of our attenuating, vaporizing, and spiriting, our Lord away, and making him into a myth so often, instead of gripping him with a common-place, practical, firm, realizing faith, that we suffer so much from our troubles. For, brethren, it is a sad cause of trouble to have a phantom Redeemer, a Saviour who gives us only a little indefinite hope about our guilt, but does not literally put it away. This is the seed-bed of all manner of evil weeds. I do not wonder if you are vexed with doubts and fears if you have not realized Christ. Beware, my brethren, of resting with anything short of faith in an actual, literal, living Mediator, for nothing but reality will be of any use to you in the matter. Of course, with a phantom Saviour for real sins, an apparition of a Re-

deemer for real bondage, you cannot find comfort. Of what use is the appearance of bread and the resemblance of water, to famishing pilgrims in the desert? If you have a phantom helper for real woes, you are the worse for such help. If your Saviour does not actually and practically support you in times of need, and supply your wants and console you under depression, then in what respects are you better off than those who have no helper at all? Jesus is a friend indeed. His grace, love, and presence, are no fictions; of all facts they are the most sure. If I have to carry a real load, and then have a shadow to assist me, I am in truth unassisted. We want true power, force, and energy in our helper, and all that faith sees in Jesus the Lord; but you will readily see how sorrows multiply where Jesus is lightly esteemed.

Many a poor sinner even imagines Jesus to be an angry spirit, and he cries out for fear. He imagines that Jesus is wrathful and will reject him with indignation. Ah! thou dost not truly realize my Saviour if thou thinkest he would ever reject any one who came to him. When on earth what a physician of souls he was! he mingled with publicans and sinners: he did not talk about them as people having to be looked after, but he actually went after them himself, and suffered one of them to wash his feet with her tears, and wipe them with the hairs of her head. He was wont to touch diseased sinners with his finger as he healed them. He was not a dilettante Saviour; he did not come into this world to save us from supposititious sin and imaginary trouble. There is nothing which is more overlooked, but which ought to be better remarked, about our Lord than his common-sense practicalness. He is utterly devoid of sham and pretense. He is always in the gospel history as real as the scenes of life around him; he never strikes you as theatrical and pretentious. May we all feel that he is really a loving Saviour, a tender Saviour, and a practical Saviour to us. May you know him, may you realize him, and then your sorrows will either come to an end, or be accepted with thanksgiving.—Sel.

How to Read the Bible.

TO SOME the Bible is uninteresting and unprofitable, because they read too fast. Among the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But in the same field there is another worker, whose brown vest and business-like, straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival, of the painted velvet wing, has no patience for such dull and long-winded details. But what is the end? Why, the one died in October along with the flowers; the other is warm in his hive in winter, amid the fragrant stores which he gathered beneath the bright beams of summer.

Reader, to which class do you belong, the butterflies or bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you can carry away some memorable truth or immediate lesson? or do you flit along on heedless wing, only on the look-out for novelty, and too frivolous to explore or ponder the Scriptures? Does the word of God dwell in you so richly that in the vigils of a restless night, or in the bookless solitude of a sick-room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer round you, and give you meat to eat which the world knows not of?—*James Hamilton.*

A YOUNG man, very poor, having no money to put on the plate at a missionary meeting, wrote on a slip of paper, "Myself," and dropped that in. How many among our readers will say to the Lord, "I will give 'myself' to the missionary cause"? May this not be your duty? Come, think of it; pray over it. Jesus gave himself for you.

THE LORD'S LEADING.

Thus far the Lord hath led us, in darkness and in day,
Through all the varied stages of the narrow homeward
way;
Long since he took that journey—he trod that path
alone,
Its trials and its dangers full well himself hath known.

Thus far the Lord hath led us; the promise has not
failed,
The enemy encountered oft has never quite prevailed;
The shield of faith has turned aside, or quenched each
fiery dart,
The Spirit's sword in weakest hands has forced him
to depart.

Thus far the Lord hath led us; the waters have been
high,
But yet in passing through them, we felt that he was
nigh.
A very present helper in trouble we have found,
His comforts most abounded when our sorrows did
abound.

Thus far the Lord hath led us; our need hath been
supplied,
And mercy hath encompassed us about on every side;
Still falls the daily manna; the pure rock-fountains
flow;
And many flowers of love and hope along the way-
side grow.

Thus far the Lord hath led us; and will he now for-
sake
The feeble ones whom for his own it pleases him to
take?
Oh, never, never! earthly friends may cold and faith-
less prove,
But his is changeless pity and everlasting love.

Calmly we look behind us, our joys and sorrows past,
We know that all is mercy now, and shall be well at
last;
Calmly we look before us—we fear no future ill,
Enough for safety and for peace, if *Thou* art with us
still.

Yes; they that know thy name, Lord, shall put their
trust in thee,
While nothing in themselves but sin and helplessness
they see.
The race thou hast appointed us, with patience we can
run,
Thou wilt perform unto the end the work thou hast
begun.

—Sel.

The Tongue.

THE tongue was designed by the Creator
to express only holy and righteous thoughts,
and thereby be a blessing to the race. But
this, like many other good things, is wrongly
used by many, and will prove a curse in the
end. The following are some of the ways
in which the tongue is wrongly used, even
by many who are trying to be Christians:

First, By speaking vain and idle words.
“But I say unto you, that every idle word
that men shall speak, they shall give account
thereof in the day of Judgment; for by thy
words thou shalt be justified, and by thy
words thou shalt be condemned.” Matt. 12:
36, 37. If all could realize this at all times,
words would be much fewer and far better
chosen.

Secondly, By foolish talking and jesting.
This is generally done when one feels cheer-
ful; but Paul says this is not convenient,
but rather giving of thanks. Eph. 5:4.
“Is any among you afflicted? let him pray.
Is any merry? let him sing psalms.” James
5:13.

Thirdly, By cursing others. Are any of
those who are trying to be Christians guilty
of cursing? James says, speaking of the
tongue, Therewith bless we God and there-
with curse we men. James 3:9. That the
reader may more readily see how cursing is
very often done, I will here give one of Mr.
Webster's definitions of the word: “To bring
great evil upon; to be the cause of serious
harm or unhappiness; to vex, harass, or
torment; to injure.” In the light of this
definition of the word, how many have been
cursed by the tongue of the slanderer, the
backbiter, and tale-bearer?

There are those who would not be guilty
of raising a slanderous report against an-
other, yet would not hesitate to utter and
help to circulate one. The wise man says
that he who does this is a fool. Prov. 10:
18. And David, in describing what kind of
a character shall abide in the tabernacle,
says, He that backbiteth not with his tongue,
nor taketh up a reproach against his neigh-
bor. Ps. 15:3.

Another very common way of cursing is
by speaking angry words, and fretting and
scolding. Who can estimate the evil that
originates from the tongue of the fretter and
scolder? Thousands of families are made
miserable and unhappy by irritating words.
Out of the same mouth proceedeth blessing
and cursing. My brethren, these things
ought not so to be. Doth a fountain send
forth at the same place sweet water and bit-
ter?

It is no small matter to curse others with
the tongue. If we curse our fellow-creatures
who are made in the image of God, and have
God for their father, we offend God and he
cannot accept a blessing from us. Perhaps
this is one reason why so many of our prayers

are so weak and powerless, and do not seem
to go any higher than our heads.

Says James, The tongue is a little member,
and boasteth great things. It is a fire, a
world of iniquity, it defileth the whole body,
it is an unruly evil, full of deadly poison;
but no man can tame it. James 3.

How then can it be managed? There is
only one way, and that is to always keep it
bridled. “If any man among you seem to
be religious, and bridlenth not his tongue, . .
this man's religion is vain.” James 1:26.

Every word should be considered before
the tongue is allowed to utter it. “The
heart of the wise teacheth his mouth, and
addeth learning to his lips.” Prov. 16:23.
“Whoso keepeth his mouth and his tongue,
keepeth his soul from troubles.” Prov. 21:
23. “He that will love life, and see good
days, let him refrain his tongue from evil,
and his lips that they speak no guile.” 1
Pet. 3:10. H. NICOLA.

“What Is My Talent?”

THERE are many wonderful and strange
events coming to pass in the earth, all of
which are but the fulfillment of the predic-
tions in the word of God. It is a great priv-
ilege to live amid such eventful scenes. At
the same time, great is the responsibility of
those who live at this time. God, in his
mercy, has enlightened our minds, and giver
us to understand where we are living in the
history of this world, and the dangers that
threaten us at this time. He has revealed
to us through apostles and prophets that
there would be “distress of nations with
perplexity,” Luke 21:25; “a time of
trouble such as never was since there was a
nation;” Dan. 12:1; all given and foretold
as so many evidences by which we might
know that the “end of all things is at hand.”

And while we are permitted to live amid
such a blaze of light, and surrounded by such
abundant opportunities for extending the
light of truth to others, is it not important to
inquire, “What is my talent?” On the
other hand, what a glorious stimulant there
is to the question, that “they who turn many
to righteousness shall shine as the stars for-
ever and ever.”

It is, however, a lamentable fact that there
are very many to whom God has intrusted
talents of influence, and upon whom the full,
blazing light of present truth has been per-
mitted to shine, who are mere idlers in this
last message of mercy, having made a pro-
fession of religion, but evincing none of the
lively evidences of its possession. Dear
brethren and sisters, unless we awake to duty,
will not God say to us at his great tribunal
before whom all must soon appear, “Thou
art weighed in the balances, and art found
wanting”? If we remain careless and in-
active in the cause of God; if we refuse to
work, and work earnestly, not only for our
own salvation, but the salvation of others, can
we expect the “crown of life” which is prom-
ised as a reward for well-doing? Can we
ever hear the “well done” said unto us un-
less we have done well?

My Christian brother and sister, is it not
time that we equip ourselves with the whole
armor of God, and like good soldiers go to
work in earnest for God and his precious
cause? Dare we delay any longer in this
day of probation, in this hour of the Judg-
ment, when every one of us has a case pend-
ing in the heavenly sanctuary above, which
must soon be eternally decided? Can it be
true that all the heavenly hosts are engaged
for the salvation of our friends and neighbors,
while we who profess such a lively interest
in their eternal welfare, neglect or even re-
fuse to go and warn them of the judgments
that are coming upon all those who worship
the beast and his image and receive his mark?

Ah! brethren, do we really believe the
things we profess? If our faith were in lively
exercise, would not our affections, tempers,
passions, and appetites, all be consecrated to
God and his service? Oh! how long shall
we remain in this lukewarm state, when just
before are the glory-gilt mountains of God's
redeeming love?

Does it not seem as though the last Testi-
mony should arouse us to action? Is it pos-
sible that none but those who agonize daily
will go through? Oh! when will the true
spirit of agonizing, the spirit of wrestling
Jacob-like, and prevailing with God, rest on
the church? The answer comes back to my
heart, When we give up our idols, make a
full surrender of self and the world, live out
the Testimonies, and consecrate ourselves
wholly to God, then will the genuine spirit
of labor rest upon us, and we shall be ready
to inquire, “Lord, what wilt thou have me to
do?”

God who gave us each a talent,
To employ it gave command:
If we hide it in a napkin,
He will claim it at our hand.
Let us then be up and doing,
Keeping still this truth in view:
Though our path be e'er so humble,
We have all a work to do.

With the heralds of the gospel,
If we cannot bear a part,
We can drop a word of kindness
That may reach some careless heart;
We may touch a chord of feeling
Guilt and sin have lulled to sleep;
To the blessed fold of Jesus
We may bring some wandering sheep.

CHARLES P. WHITFORD.

Berkshire Center, Vt.

Stand Firm.

AT the critical moment in the battle of
Waterloo, when everything depended on the
steadiness of the soldiery, courier after cour-
ier kept dashing into the presence of the
Duke of Wellington, announcing that unless
the troops at an important point were im-
mediately withdrawn or relieved, they must
yield before the impetuous onsets of the
French. By all of these he sent back the
same spirit-stirring message, “Stand firm!”
“But we shall perish!” remonstrated the
officer.

“Stand firm!” again answered the iron-
hearted chieftain.

“You'll find us there!” rejoined the other,
as he fiercely galloped away. The result
proved the truth of his reply; for every man
of that doomed brigade fell, bravely fighting
at his post.

What an example is this for the Christian
contending under the blood-stained banner
of the cross! Shall the worldling maintain
his position at all hazards, for merely earthly
considerations, and the follower of the meek
and lowly Jesus bear nothing for the boon
of eternal life? God forbid! His pathway
should be lighted up by the flame of divine
love, and in the strength of Christ he should
press manfully on from conquering unto con-
quest. If he will only continue to act thus,
he will eventually achieve a glorious victory
over his last foe, and be able to shout the
psalm of victory in that kingdom where the
sound of weeping never comes, and where
the weary are at rest.—Sel.

Affliction a Comfort.

“Is it not quite too much to believe that
any one ever considered affliction comfort-
ing?”

Well, dear reader, it is not necessary for
me to speak for others. I will only honestly
state to you that there have been times, in
my own experience, when the sorrows and the
sufferings which I was enduring were in one
sense at least, comforts.

You will say, “Oh, yes! in their results!”
I reply, They were comforts at the time when
I felt them. You, my unbelieving friend,
tell me that you “cannot conceive it possible
that a grief should be anything but a grief,
or a pain anything but a pain.”

Can you understand me when I say that
my trials are as the presence of God to my
soul? I have had trouble speak to my heart
as with the voice for which I was longing!
When I thought God had almost forgotten
me; forgotten to send me the shower of
grace I so needed in the garden of my soul,
then it came, though it fell through my own
tears! Experience of need quickened my spir-
it in prayer, and brought me into nearer and
more blessed communion with the Fountain
of all my good.

Who sends afflictions? Surely God ap-
points our burdens. He therefore is think-
ing of us and dealing directly with us. Do
we not find immediate comfort in believing
that all God's providences toward us are in-
tended for our own good? His thoughts are
kind toward us, though the means he takes
to bless us with spiritual good may seem
severe. I have found it a comfort to be as-
sured, even by the coming and presence of a
sorrow, that God was near me even though
he came as a wise gardener to prune the vine
from which he desired better fruit!

“You find some enjoyment in pain and
suffering, then,” you say.

Oh, no! my flesh shrinks as sensitively
as yours, my friend; my heart has loved,
and the grave holds some of my treasures—
and yet I tell you that the angel of comfort
hides her calm face under the dark wings of
sorrow! Yes; I will be a witness for God
that he encourages his suffering ones through,
and in, their afflictions.

Sad, yet cheerful—how can it be? It
cannot be except through faith. We are to
“have faith in God.” When? When what
we see and feel is calculated to make us
doubt that he loves us and designs our best
good. Then we are to have faith—when we

cannot see. When faith is strong, we shall
not count cares and crosses to be only
“things against us.” Our earthly ease
seems to lose a little of its importance to
our selfish natures, while faith sheds its light
upon the soul and its deepest needs.

Did you never see that a season of sick-
ness had been a time of refreshing from the
Lord's presence, to some dear child of God
whom you have known? I once had a friend
very ill, and she repeated to me the remarks
her minister made to her at her bedside. She
told me that in his prayer he gave God thanks
that he “had appointed to his suffering child
a vacation” in the midst of life's cares and
confusions, in which she might be alone with
her Father in Heaven, listening to all that
he would say to her, and receiving the
spiritual gifts with which he would enrich her.

Where is there a Christian who will not
witness for God that he hath whispered words
in the darkness of the cloud which “the
world” did not hear, and ministered comfort
to the trusting soul in the very time and ex-
perience of affliction?—Sel.

How Long Will It Do to Wait?

DR. NETTLETON had come from the evening
service in some country town to his home
for the night. The good lady of the house,
rather an elderly person, after bustling about
to provide her guest with refreshment, said
directly before her daughter, who was in the
room:

“Dr. Nettleton, I do wish you would talk
to Caroline. She don't care nothing about
going to meeting nor about the salvation of
her soul. I have talked and talked, and got
our minister to talk, but it don't seem to do
no good. I wish you would talk to her, Dr.
Nettleton.” Saying which, she soon went
out of the room.

Dr. Nettleton continued quietly taking
his repast, when he turned round to the
young girl, and said:

“Now, just tell me, Miss Caroline, don't
they bother you amazingly about this thing?”

She, taken by surprise at an address so
unexpected, answered at once:

“Yes, sir, they do; they keep talking to
me all the time, till I am sick of it.”

“So I thought,” said Dr. Nettleton.

“Let's see—how old are you?”

“Eighteen, sir.”

“Good health?”

“Yes, sir.”

“The fact is,” said Dr. Nettleton, “relig-
ion is a good thing in itself; but the idea of
all the time troubling a young creature like
you with it, and you are in good health, you
say. Religion is a good thing. It will hardly
do to die without it. I wonder how long it
would do for you to wait?”

“That's just what I have been thinking
myself,” said Caroline.

“Well,” said Dr. Nettleton, “suppose
you say till you are fifty? No, that won't
do; I attended the funeral the other day, of
a lady fifteen years younger than that.
Thirty? How will that do?”

“I am not sure it would do to wait quite
so long,” said Caroline.

“No, I do not think so either; something
might happen. See, now, twenty-five or
even twenty, if we could be sure you would
live so long. A year from now; how would
that do?”

“I do n't know, sir.”

“Neither do I. The fact is, my dear
young lady, the more I think of it, and of
how many young people, as well apparently
as you are, do die suddenly, I am afraid to
have you put it off a moment longer. Be-
sides, the Bible says, ‘Now is the accepted
time.’ What shall we do? Had we not
better kneel right down here and ask God
for mercy through his Son Jesus Christ?”

The young lady, perfectly overcome by
her feelings, kneeled on the spot. In a day
or two, she by grace came out rejoicing in
hope, finding she had far from lost all enjoy-
ment in this life.—*Christian World*.

“BUT FOR A MOMENT.”—Are you sitting by
an open coffin, or beside a new-made grave?
Try to read through the fast welling tears these
precious words which an olden-time saint traced
on a stone by the wayside: “Our light affliction,
which is but for a moment, worketh for us a far
more exceeding and eternal weight of glory.” If
you could read that blessed line in the identical
language in which Paul wrote it, you would find
that the words mean, a glory exceeding all excess.
Oh! what are tears, and groans, and weary days
of penury, and lonely nights of bereavement, to
one who is looking not at the things which are
seen, but to the things which are unseen? What
is coarse raiment to her for whom the white robe
is waiting?

EARN money before you spend it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 9, 1871.

URIAH SMITH, EDITOR.

My Witnesses.

"Ye are my witnesses saith the Lord." He says this to his people; and these witnesses he has had through all the rebellious ages of this world's history. The deeper the darkness of the age, the brighter has shone the light of God's truth in the lives of his followers. And he has never suffered himself to be outdone. He has matched evil with goodness every time. In the ages of the most fearful apostasy, some have ever been found who felt it incumbent on them to be as pre-eminently good as the servants of sin were pre-eminently wicked.

Noah among the antediluvians, Lot among the Sodomites, Abijah in the days of Jeroboam, and Elijah in the days of Ahab, appear as notable examples.

The earth was full of violence, when Noah stood out in brilliant contrast with the dark background, as righteous before God. The wickedness of the Sodomites was such that God through his judgments made them an example to all who should after live ungodly, when Lot vexed his soul with their filthy words and unlawful acts. And the sinfulness of the age of Jeroboam and Ahab was such, that the lives of Abijah and Elijah stand out as striking examples of godliness and virtue.

To realize the full wickedness of Jeroboam and the moral darkness that prevailed during the period of his reign, one must carefully read the record of his rebellious deeds, the frequent reference made throughout the Scriptures to him as a leader in sin, and the terrible denunciation of God's wrath against his iniquity. God expressly gave him the opportunity of following him. A prophet of the Lord announced to him his future sovereignty over the ten tribes which should revolt from the house of David, and promised him that if he would walk in the way of the Lord's commandments, his throne should be made sure like the throne of David. What a magnificent opportunity was presented before him. But he turned from it. Selfish considerations took supreme possession of his soul. He turned to idolatry. A powerful ruler of ten of the twelve tribes, he turned the people also into idolatry. He caused Israel to sin. He cast God behind his back, so that God testified of him that he had done iniquity above all that were before him, and determined in righteous indignation to root his house and posterity from the land of the living.

A fearful tide of apostasy thus swept over Israel. A monster of iniquity has the control of affairs. Will all be carried away by this flood of evil? Where are God's witnesses? Where are his agents to match this work of the enemy? Suddenly they appeared. A "man of God," we read, testified against the king, and Abijah the prophet, the same who announced his elevation to the throne, announced his utter overthrow and rejection for all the iniquities which he had committed. Thus God had servants who were true to him and filled with his power; and the light of their life relieved in a measure the surrounding darkness.

But that age of rebellion and apostasy went still deeper into sin. Soon Ahab appeared upon the throne of Israel; and wicked as Israel had been, wicked as Jeroboam had been, it is recorded of Ahab that "he did evil in the sight of the Lord above all that were before him," and that he "did more to provoke the God of Israel to anger than all the kings of Israel that were before him."

To match this monument of wickedness, as a witness for God's truth and an instrument of his power, appeared the illustrious prophet of Heaven, Elijah, towering, as a man of God, above the ordinary level of saints and righteous men, as Ahab towered above the masses of sinners, as an embodiment of iniquity and evil.

And thus it has been in every age. When the enemy has worked, God has worked. Evil has not been able to surpass the good. Whenever the enemy has put upon the stage a prime minister of sin, God has raised up servants of his own as eminent for righteousness and virtue as the former for corruption and crime. And as it has been, we may expect it will be.

Reader, do these thoughts suggest further comparison and present duty? How is it at the present time? Will it not be in these days as it ever has been? Does not God design to have living

examples of his righteousness and truth, equal to the development of iniquity and evil in these days? But we all know that the last days are to be days of surpassing wickedness. Evil men and seducers are to wax worse and worse. Sin is to run riot, and the world be swallowed up in floods of unprecedented wickedness. What then may we, on the other hand, expect? That God will have a people eminent for piety and holy living. Who will they be? Those to whom he has committed his truth; those who are called out to look and prepare for his coming and kingdom. Do we, then, come up to the standard? Are we endeavoring to live as holy lives, as the wicked around us are living abandoned ones? As the world is growing worse are we growing better? We must be doing this if we would be among his chosen ones at last.

To maintain the required standard of purity and devotion is our privilege; for God has promised all needed help: it is our duty; for God requires it: and it is our necessity; for without it we fail of Heaven at last.

To Correspondents.

AN article, "Be ye Holy," is passed by for want of signature.

D. S. JAMES: It is not certain who made the vow mentioned in Acts 18:18, Paul or Aquila. Many commentators refer it to the latter. The vow was probably that of a Nazarite, see Num. 6, and may have been made before his conversion to Christianity. But if not, it can easily be accounted for; for, 1. Paul wished to disarm the Jews of prejudice, and hence performed things which to him were matters of indifference, because they were still considered essential by them; and, 2. Offerings and sacrifices had a political as well as typical use; for from them, the State or civil government derived its support. It was therefore proper even for Christians, as citizens of that commonwealth, to present them for their political uses, though their typical significance had ceased.

We understand John 2:24, 25, to be simply a declaration of the Lord's omniscience, shown by his power to read the hearts of men.

J. N. LOUGHBOROUGH: The word translated, "made void," in Ps. 119:126: "They have made void thy law," is not the same as the one rendered "made void" in Rom 3:31, though it has a similar signification. The word in Psalm 119, is *diskedannumi*, which means to "scatter abroad, disband, drive away." *Katargeo*, the word employed in Romans, means "to set free, to leave unemployed or idle," hence "to render useless, to make void, to abolish."

R. J. FOSTER: We think the words "letter" and "spirit" in Rom. 2:27, 29; 7:6, are not used in the same sense as in 2 Cor. 3:6. In the latter they seem to denote the old and new covenants, or the civil administration of the law under the former dispensation, in the Jewish nation as a theocracy, and the spiritual administration of the law in this dispensation, among Christians as a household of faith. While in Romans the same words evidently refer to an inward, spiritual, living worship, in contrast with an outward, formal, dead one.

R. D. BENHAM: The book was thankfully received. Should have acknowledged it before, but have been trying to find time to notice it.

J. C. BUNCH: Isa. 65:20, and Zech. 14:16-21 cannot be taken to prove mortality in the new earth, because we have testimony which is plain, positive, and direct, that there will be no death there, and all these passages from which an inference can be drawn to the contrary, are confessedly obscure. Direct testimony cannot give place to the indirect. We believe all the cutting off that is spoken of in both passages takes place before the new earth becomes the possession of the saints.

H. J. JOHNSON: For an exposition of Rev. 12, see Thoughts on the Revelation.

INQUIRER: For an exposition of Luke 17:34-37, see Answers to Objections against the Visions pp. 57-68. We have not time now to notice Mal. 1:12, 13, and 3:8-12. Should be pleased to have some of our preaching brethren prepare remarks on those passages for the REVIEW.

J. O. CORLISS: We have no evidence that the darkness during the dark day of 1780, extended beyond New England, and the Canadas; but at the same time it was the most remarkable and extensive phenomenon of the kind that has occurred since the crucifixion of Christ; and hence is sufficient to fulfill the prophecy.

The Course of Day.

WHAT do we mean by this expression? Simply this: that each day of the week makes a definite circuit of the globe. But does not each day begin and end to each individual just where he is? Assuredly it does. Then what more is there, or can there be, to the subject? To those who have given the matter no special thought, this is all there is to it. The day begins and ends in each place to its inhabitants, and the most of them regard this as all that pertains to any day of the week. Why are they not right? Simply because there are, east and west, other people, and other places, in the world. But how does this have any bearing upon the subject? Strange to say many apparently thoughtful persons fail to see that it has any bearing at all. They know when any given day begins and ends with them, and they never look beyond that single fact. Indeed such persons can with difficulty be induced to give any thought to the subject. They are indifferent, simply because they think they understand it well enough already, and that there is no important idea concerning it which they do not already grasp.

Yet there is something more which they need to learn. The proof is found in one very palpable fact of which few persons are ignorant. A day is added to the reckoning of those who circumnavigate the globe in an easterly direction, and a day is lost from the reckoning of those who circumnavigate it in a westerly direction. To the seventh-day man, this is a matter of importance, as it furnishes the most plausible argument against the observance of the definite seventh day. To the first day man, it is even of greater interest, for this change of reckoning in circumnavigating the globe furnishes his principal proof that the fourth commandment calls for the sabbatical observance of the seventh part of our time, and not for that of the definite seventh day. It is of special interest also to those who do not regard any day as sacred, for no person who has any love for truth can feel indifferent at the supposed confusion and indefiniteness of dates which seems to be by this fact established.

Why is it that this apparent gain or loss of a day occurs? This brings us to consider the nature of the course of day, for it is involved in this very thing. Because every individual does have a definite day of twenty-four hours for each of the seven days of the week, he must not therefore conclude that the day begins and ends its course with him.

The measurement of time as established by the Creator is very worthy of our admiration. It gives to each place definite days of twenty-four hours, and it gives to our globe the circuit of day which must be carefully distinguished from the simple existence of definite twenty-four-hour days in any one locality. Does any one feel disposed to call this distinction a foolish and unlearned question? Before they do this, let them answer this inquiry: Does each day of the week commence all round the world at once? If it does, then indeed there is no circuit of day to our globe; for it begins everywhere at the same instant, and ends everywhere at the same identical moment. But in that case, whereas it is sunset, afternoon, noon, forenoon, morning, midnight, and evening, at the very same instant in different and successive points in the compass of our globe, it follows of necessity that each day, if it begins at the same instant all over the globe, begins at every hour and even minute of the entire twenty-four hours of day and night. Any one can see that such an idea would make the observance of the Sabbath practically an impossibility. For in addition to the fact that some point on the world's surface must be selected for the place at which day should begin at sunset, there must also be an exact measurement from that precise meridian to that of each individual the world over. And as this would involve the beginning of day at some point of the globe during each moment of day and night, and as there is nothing in nature to mark all the moments or even hours of the twenty-four, it would follow that the whole thing after being determined by an exact computation of each man's meridian to fix the time of day or night at which he should commence the day (provided it could be agreed where is the exact meridian that should have the day begin with sunset), there would be only one thing that could be depended upon to govern the beginning of the days of the week, and that is—clocks! A very unfortunate state of the case to those who happen to have none, and are not able to buy; and equally such to those who have clocks that will not keep good time!

But if this were the proper way to reckon days, viz., by having them each begin at the same instant the world over, the difficulty by no means pertains to the Sabbath-keeper only. For all the natural divisions of time would have to be disregarded by nearly all the people on the globe; for the days of the week would commence in different parts of the world at every moment of day and night. Such would be the case were it true that the days of the week begin at the same instant the world over. Happily no such reckoning of time was ever ordained by the Lawgiver, for he is not the author of confusion, but all his ways are perfect. Indeed not one particle of evidence exists to show that each day of the week commences all over the world at the same instant. We copy the following forcible argument of Eld. Waggoner in reply to one who contended that the Sabbath begins at the same instant to all the inhabitants of the world. Bro. W. speaks thus:—

"But where is the difficulty? The question

recognizes the fact that the day commences at sunset, and sunset does not occur at all places at the same time; therefore, the day does not commence in all places at the same time. The Bible plainly teaches that the day commences with the evening; and as all days commence at that time, what is said in Lev. 23:32, will apply to all Sabbaths at all times, and in all places. But the writer of the foregoing letters urges that we should begin to keep the seventh day at the same time they would begin to keep the same day in Asia! Let us see how this will work.

"Two men, one in Asia and one in America, wish to keep the Sabbath according to the Bible. They read in the Bible that (1.) the seventh day is the Sabbath. Ex. 20:9. (2.) The evening is the first part of the day. Gen. 1. (3.) That the evening begins at the setting of the sun. Josh. 8:29; 10:26, 27; Mark 1:32. And (4.) therefore) The Sabbath must be observed from even to even, that is, from sunset to sunset. Lev. 23:32. Now if they both keep the Sabbath according to the Bible, they will both keep it according to these particulars. As time rolls on, the sun rises the sixth time in the week on the American—it is sixth-day morning with him. Thinking of the circumstances of his Asiatic brother, he soliloquizes thus:

"The sun is now setting in Asia, and my brother there now commences to keep the Sabbath. It is said that God is a God of order, and uniformity is desirable, so I must now begin to keep the Sabbath, in order to keep it with my brother. But the Bible is my rule, and I will see if I can begin the Sabbath here at the same time my brother in Asia begins it, and obey the rule. The rule says I must keep the seventh day; if I begin now, I shall keep part of the sixth day and part of the seventh day. The rule says I must keep it from evening to evening; if I begin now, I shall keep it from morning to morning. I must not violate the rule; therefore I must not yet commence my rest of the Sabbath. Neither will it do for my brother to wait till the sun sets here, in order to begin with me, for the sun has already set there, and the seventh day has there commenced. The rule requires him to begin now. And if he waits to begin with me, the Sabbath will be half gone there when he begins; so he will then keep half of the seventh day and half of the first day. Therefore, if we begin at the same time, we must violate the rule, or else get the sun to set in Asia and America at the same time! But the former, we must not do, and the latter, we cannot do; therefore, he must begin now, and I must wait till the sun sets here, and the Sabbath begins with me."

"Who can say he has not arrived at a safe conclusion? It is, in fact, the only conclusion at which he could possibly arrive without doing violence to the sacred rule.

"Suppose a law should be passed at Washington that a certain document should be placed on record in Washington, and in the capital of every State of the Union, on the fourth of July, exactly at noon. Would the Secretary in Sacramento fulfill the law, if he made the record at the same time that it was made in Washington? Surely not; for the law requires it to be made at noon, in every place, but noon does not come at Sacramento some three or four hours before the sun reaches the meridian. There is not a person in the land so wild as to suppose, nor so reckless as to urge, that the record must be made at the same time, absolutely, in each State of the Union. But 'noon' is no more definite than 'evening' or 'the setting of the sun,' what will apply to one, in this respect, will apply to the other. Why, then, will people argue so absurdly in respect to the commencement of the Sabbath?"—*Advent Review*, July 15, 1869.

It is certain, therefore, that day does not begin at the same instant to all mankind. It does begin with sunset as has been clearly shown, and sunset makes the circuit of the globe westward. This being true, it follows that there is such a thing as a circuit to day, as well as definite days of just twenty-four hours each. Here is an important truth:

Each day makes the circuit of the globe in forty-eight hours, and each day occupies twenty-four hours in passing any one point in its course around the world.

If the reader will have patience, the statement shall be proved, and its importance made manifest. That each day of the week occupies twenty-four hours in passing any point in its course round the world, is manifest. For every one knows that wherever he may be, each day of the week comes to him and continues with him for twenty-four hours. He may also understand that as each day does begin earlier to those who live to the east of himself than it does to him, and that it does not begin to those who live west of himself so early as it does with him, that it follows of necessity that the course of day is more than twenty-four hours long. But how can it be shown that the course or circuit of day around our world is just forty-eight hours?

This can be done without difficulty. For as the days of the week begin with sunset, so also is it true that sunset makes the circuit of the globe. It requires twenty-four hours for sunset to go round the world. And therefore when it has accomplished the circuit of the globe the day is ended where the circuit began, but is only commenced at the place where that circuit closes. And as day is thus ended on one side of the day line, and just begun on the other side of that line, it will take the end of day just as long to make the circuit of the globe as it required for the be-

gining of day to make the same circuit. In other words, it will require twenty-four hours for the end of day to go round the world. There is certainly a point where each day first begins upon our globe, and from thence the beginning of day makes the circuit of the globe requiring for that the space of twenty-four hours. There is also a place where each day of the week first ends upon our globe, and from thence the end of day passes round the world. And the point where any day first ends upon the earth is the very point where it first begins to our earth. The end of day requires just as much time to go round our world as is required by the beginning of day to make the same circuit. And as it sets out twenty-four hours behind the commencement of day, it follows that when the commencement of day has reached the end of its circuit, it will require twenty-four hours for the end of day to fill out the same circuit and to close the day where it last commences.

I have important facts to present bearing upon this subject. The study of the subject will repay the labor which it may cost.

J. N. ANDREWS.

Is it Cowardice?

AT different times the question has been raised whether it is proper to engage in discussions with spiritualists. This question being definitely settled in my mind, I would be pleased to give the reasons for my decision.

That there might be circumstances under which it would be advisable to debate with a spiritualist, or that a question might arise which justice to the cause of truth would demand should be discussed, I cannot deny. But such cases I consider very rare; so rare that they may well be considered as exceptions to the rule. It is my settled conviction that, as a general rule, it is our duty to abstain from discussions with that class of people.

But then they will say we are afraid to meet them. So far as discussions are concerned this is not true. We are not afraid of their arguments; we are not afraid to meet any alleged facts that they can present. So far as their influence is concerned, we do not consider it prudent to throw ourselves in contact with it unnecessarily. That influence which is often styled mesmeric or psychologic, we call Satanic. That it is so, we are assured by the Scriptures and by observation. And being assured of this, shall we be blamed because we shun it? Would you commend him who would complacently behold his child playing with a viper? We profess none of that kind of bravery manifested by the boy who jumped into the river at the risk of his life, merely to prove that he would not take a dare!

We must act on convictions of duty, and to do so, we must have the object of our action so clearly defined, that it can reasonably form the basis of intelligent conviction. What object, I then ask, can we have in debating with spiritualists? How do we stand related to them? Let us consider their position.

We charge them with denying God, the creator and judge. They admit it, and blaspheme his name to verify their admission.

We charge them with denying our Saviour Jesus Christ. They admit it, and revile his name, nature, and offices.

We charge that they deny all responsibility and accountability, thus giving loose reign to the passions and propensities of mankind. They admit it, and aver that it is a sort of atheism to attach blame to any action. (A. J. Davis.) That every desire, "whether it be called good or bad," is pure and God-given. (Dr. A. B. Child.) That all sin is for man's spiritual good, "that human progress is slow or rapid as the sin is small or great;" that "there is no criminal act that is not an experience of usefulness—a valuable experience to the inner being of the man who committed it;" that open violation "of the ten commandments indicates mature development;" that their "divine use is in their violation;" that the commandments, Thou shalt not kill, &c., "are the mandates of hell." (Dr. Child.)

We charge them with a disregard of the institution of marriage. They admit it; and openly avow their intention to wage a war against the institution of marriage until it is destroyed. (Moses Hull, Warren Chase, and a host of writers and lecturers.)

Need I add to this? Does not this embrace every abomination of which we can form a conception? And in all this they delight and glory! And what ground for discussion is there in all this? Can there be any doubt of the inevitable results of such teachings and of belief in them.

But they may claim that there is an issue here. We affirm that the actions referred to are wrong. They say every action is right; that it is because of our limited conceptions of things that we consider murder, adultery, &c., morally and really wrong; and challenge us to discuss this point. We most emphatically decline the controversy. We must refuse to give character to their position by such a discussion. We cannot consent to so outrage the moral sense of mankind as to admit that this is a debatable point. He who asserts his right to do wrong; who says he has a God-given right to gratify every desire, to murder, to commit adultery, &c., places himself beyond the bounds of honorable controversy. Such a horrible perversion of the judgment can result only from corruption of the heart. And the man or woman who can stand up and avow such sentiments without blushing, is more fit for the penitentiary or the lunatic asylum, than for the arena of honorable debate.

The only chance left for controversy is, whether these communications and sentiments come from the spirits of the dead or the spirits of devils. This was a ground of controversy in the earlier stages of spiritualism, before their sentiments were so clearly avowed, or their character so well known. They deny that they are the spirits of devils, but no one who understands their position, as briefly characterized herein, can reasonably deny that they are *devilish spirits*. Imagine, if you please, a character formed after the model presented by spiritualistic authors, formed upon a denial of all law, of all responsibility, loosed from all moral restraint, entirely destitute of reverence or respect for all authority. Can you form any idea of a devil worse than this? Spiritualists are the last people who should deny the existence of the devil, furnishing as they do, such vivid illustrations of his character in the principles, or rather lack of principles, which they avow.

As we have no fear to meet their arguments, so we have no fear of their influence, though it be Satanic, when we are assured that we are in the line of duty. Then, and then only, can we rely upon divine protection.

Here is my reason. Before we can consent to enter the field of general debate with them, it must be shown that they are entitled to the privilege by showing that this reason is not valid.

J. H. WAGGONER.

Burlington, Mich.

Modern Revivals.

I NOTICED in No. 15 of REVIEW, some remarks under the above heading by Bro. Canright. What he quotes from Hosea 5: 6, 7, applies on this coast, about as well as in the States, with the exception that, religious interest here is put down by the American Tract Society's report, at only about one-eighth in proportion to the number of inhabitants here that it is in the States. That is, they report in the older States "seventeen out of every hundred are regular attendants of religious meeting, while in this State only two out of every hundred ever attend meeting."

But with this small percentage of hearers there are some revivals on the "excitement only" plan.

A minister who had actively opposed us in one part of this county, went to another part and got up "one of the most glorious revivals" he had "ever witnessed." Twenty-seven had united with the church and "still" the work was "going on." It so happened that the writer and another brother in a couple of months after, held a series of meetings in the same place, and learned, by statement of members, without prying into others' business, that most of the said converts were children, and that of adults all they claimed as still faithful were three. As the result of our meeting in the place, fifteen grown persons took their stand to obey the Lord. Among them were two infidels, one spiritualist, and one Universalist, besides several others who then for the first time made a start to obey the Lord. Of these fifteen, after six months conflict with reproaches and opposition, all stand firm.

At first, one minister said, "There is Mr. J. keeping the Sabbath. He was an infidel. And Mr. B. who was a Universalist, speaks in meetings, having family prayers and asking blessings at the table—solemn mockery! It must be that this Advent doctrine is an easier way, if such men will join them. And another thing that proves it, there is Mrs. K. who is an infidel says she likes their preaching the best of any she has heard."

But the work went on, till brother J., who at first only kept the Sabbath, earnestly sought God and became a praying man. His wife who had been a member of said minister's church, and almost as active as their creed would allow ("Let the women keep silence") took an active part in social meetings, and took charge of a class in Sabbath-school.

Then the minister took a new tack: "There is sister J. and sister P. who did not say much in our meetings, both taking an active part, speaking and praying in the Advent meetings, and sister J. teaching in Sabbath-school, which she never would do in our church, it must be that this is all fanaticism."

And so they notice the work; but by the grace of God, we will patiently labor on, and let the work speak for itself.

I consider a striking comment on modern revivals, what I read a few days since of a controversy between two San Francisco editors. An editor, in his paper, was excusing the declension in modern revivals, and said, There are the Methodists, who "do not calculate that over one in six who come out in their revivals will ever join their church in full membership." The editor of *The Advocate* retorted that that was not so, that the statistics of their conferences disproved it, that taking "the sum of those received on probation and comparing it with those received into full membership, it would show that fully one third of the probationers united in full membership."

Well, according to his own showing, two-thirds of their converts are "devoured," if not in a month, at least before the year rolls round. But when it is remembered that there is a heavy emigration to this coast, and a large number are received into full membership by letters from the States, it will bring the figures not far from the first editor's "one-sixth" rate.

Before me is a paper, published in the interest of a religious denomination on this coast which claims to be getting converts at a rapid rate. One article in this paper is a striking comment on the "strange children" who are started in their religious life simply by excitement. The paper contains an article on dancing. The "Elder" who

writes the article says he has been an Elder nine or ten years, and in that time has "had more trouble with his brethren and sisters about dancing than any other one thing." What! *dancing Christians*? But this is not all. He says, Some excuse themselves because the Bible does not say, "Thou shalt not dance." In reply, he said among other good things, "It does say, 'No drunkard shall inherit the kingdom of God';" and then he made the statement, "And yet how often do we see our brethren about the saloons; and it is said that Christians are often seen under the influence of spirits."

He might have added that in one of the churches in this State a minister was reproving the members for "hanging around the saloons, and imbibing," and was told by one of his members that he should drink when he pleased, and it was nobody's business if he did, if he paid for it.

These things are not against Bible Christianity, but are a striking comment on the degeneracy of this age, and the lax ideas many have of true holiness. May Bible truth, as a path to walk in, be presented before the people; and may we all earnestly seek that true holiness of heart, that our efforts to save men may be blessed of the Lord in true conversions to him.

J. N. LOUGHBOROUGH.

The Scape-goat.

TO BRO. W. S. OF ST. LAW. CO., N. Y.

WE do not see how to avoid the conclusion that the scape-goat typifies Satan. Nor do we see how any one can accept the view that that goat represents the Saviour, when once their attention has been called to the difficulties in the way of such an opinion. It was the goat upon whom the Lord's lot fell that was slain for the sins of those who were represented in the work of the priest. It was with the blood of this goat, which typifies the precious blood of Christ, that the priest performed his work in the sanctuary. And when that work was all done, and the sanctuary itself cleansed from the sins that had been borne there in the work of ministration, then the priest, who typifies the Saviour, comes out of the sanctuary and places all the sins upon the scape-goat, who bears them into a land not inhabited. Now it is certain that when our High Priest gets through his work in the heavenly sanctuary, the sins of men are not to be rolled back upon him, and he be led into an uninhabited land. But there is one being in the universe, at that time just fit to fill out this picture, and that is Satan. And we do know that when Christ comes again, having finished his work, Satan is to be cast into the bottomless pit. Can you tell who else it is that should take the sins of the people of God when the work of our Lord in the sanctuary is finished? The quotations to which you refer were made for two purposes: 1. To show that Azazel, the Hebrew word for the scape-goat, is a proper noun signifying Satan; 2. To show that the ancient Jewish church and the primitive Christian church held that the scape-goat represented Satan. Please read again Lev. 16; Heb. 9; Rev. 20.

When we think ourselves rich because we hold simply the theory of the truth, we are indeed laboring under a deplorable mistake. The truth of God will only condemn us unless we have it engraved upon the table of our hearts by the Spirit of God, and in our lives obey it. The love of the truth, and the sanctifying power of it, must be experienced by us, or we shall never pass the test of the Judgment. Do not simply find fault. If you see faults in your brethren, remember that the most effectual method of correcting them, is to exemplify the character of the Christian in your own life. May God help you fully to do this.

J. N. ANDREWS.

The Camp-Meeting at Knoxville, Iowa.

AS THE appointment for this camp-meeting and Conference has been given out through the REVIEW, I desire to say a word to our brethren in reference to it.

We earnestly desire a good attendance at this meeting. We have settled upon Knoxville as the place for it, partly because there are many Sabbath-keepers in that section of the State who have never attended a camp-meeting of our people before, on account of the distance. We have now placed it where it will be in convenient distance for all these. We shall be greatly disappointed if the friends of the cause in Woodburn, Osceola, Decatur City, Afton, Peru, Winterset, Adel, and Monroe, do not make a special effort to give a good turn out. It may be years before it will again be so near to you.

We have still strong hopes that Bro. and sister White will gladden us with their presence, and thus meet the expectations they raised in this direction last fall. Bro. Canright and Littlejohn will be there, and we expect an excellent meeting if our brethren feel that degree of interest in the matter we trust they do. We shall expect, of course, our brethren from the old churches in the State will make a general rally. Let us come to the feast with earnest desires to do good and get good. Invite your friends and neighbors to go. The friends at K. are making arrangements to do their part to welcome all. I hope this meeting may be fully as large as our meeting last year.

A word in reference to getting there. No railroad runs to Knoxville. Pella, twelve miles from K. on the Des Moines Valley Railroad, is the best point to leave the Railroad. There is a daily stage to K. Passengers on the B. & M. R. road con-

nect at Ottumwa with the Des Moines Valley road. The Chicago and Rock Island road connects with the Valley road at Des Moines. The Chicago North-western connects with the Valley road at Grand Junction. The Dubuque and Sioux City road, at Sioux City Junction. If any desire to attend who will come on the cars, they may by corresponding with Bro. Benn Auten, Knoxville, Iowa, have teams meet them at Pella, Wednesday, May 31, and thus save expense. Such should be sure to write, as they will need to know how many to provide for.

As the State Conference will be holden in connection with the camp-meeting, to secure uniformity, I suggest that if convenient, each church hold a business meeting, Sunday, May 21, for the election of delegates, the signing of Systematic Benevolence, and such other business as may be necessary, so as to be in season for delegates to make preparation to attend.

Come, brethren and sisters, let us make this meeting a great success by doing our work. Then we may be sure our Lord will attend to the remainder.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, April 25, 1871.

Notes by a Layman.

I WAS to-day in an editor's office; and as I saw the evidence of labor all around, I could not help thinking of our editors at Battle Creek, and how much their burdens of labor might be lightened by us, who are scattered about over the several States and territories, if we would all set ourselves to work, to cull and arrange ideas, and to collect facts for the periodicals issued from the Office.

First, the REVIEW let us each who can, contribute articles, facts, &c., which are suitable for that. Next the *Instructor*; let us do all we can for that. And the *Health Reformer*, how much more interesting it might be, if the editors had three out of ten of its readers for contributors. True, much that we send would not be published, of course; but I am glad, if a part of my work can be useful in so exalted a work.

Think of it. Suppose that one thousand good people try to help our editors, and many of these persons are very favorably situated, and well qualified to write, cull, and arrange matter for the paper. If the one thousand go to work systematically, don't you think it would help our workers in the Office, who are shut up there inside of brick walls ten hours per day, this fine, nice weather, when you and I are free to breathe the summer air?

But some will say, How shall I work? Well, I will say, First, ask of God to give you wisdom; then believe it will be given. Do not say, I cannot; I am not capable. Remember that is the way Meroz did. Have an envelope always at hand directed to the Review Office; and whenever you think of something which you know is good and sensible, note it down with a pencil, and slip it in the envelope, until you have quite a number of ideas collected. Now keep on thinking; read over your notes, arrange your ideas, place them in due form upon white paper, with a good pen and black ink. Now throw away the original notes, and place your manuscript in the envelope, which may be filled with good selections cut from the papers of the day, as appear appropriate for the REVIEW. Now cut the corners of the envelope, and seal it, and place upon it a two-cent stamp; for if there are only manuscript and selections in the envelope the postal law allows it to pass the mail for two cents. Also have an envelope for the *Health Reformer*, and another for the *Instructor*, and write for each as you are able. Of course I am not urging people to write who cannot write, but those who can; and there are many such.

Another thing has been much on my mind of late. I ask myself, Why is it that so many young preachers, instead of going right out into the harvest field, and raising up new churches, as Bro. White has so often recommended to this class of men—why is it, that they have such an itching to work among the churches already raised up by other men? Do they not know that Bro. White and others have repeatedly spoken against this course? Perhaps a layman like myself has no right to meddle with this thing. Suppose it so, then I will not meddle, but rather suggest that the churches indorse the sentiments of our leaders on this head.

No doubt but there are exceptions, at least at times; but truly we want those to come among us as preachers who can stand up before any audience, as advocates of the truth; men who have been the means of raising up churches; men of experience of this kind; an experience you can get in a few months, if you try. Of such men we are not ashamed.

JOS. CLARKE.

MOTIVES TO HOLINESS.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to Heaven, should be holy. Are angels my attendants? Then I should walk worthy their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of Heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips, should be holy; and I should be dead to the world and live for Heaven.—*Albert Barnes*.

"ALL THINGS ARE YOURS."

If God is mine, then present things
And things to come, are mine;
Yea, Christ, his word, and Spirit too,
And glory all divine.

If he is mine, then from his love
He every trouble sends;
All things are working for my good,
And bliss his rod attends.

If he is mine, I need not fear
The rage of earth and hell;
He will support my feeble power,
And every foe repel.

If he is mine, let friends forsake,
Let wealth and honor flee;
Sure he who giveth me himself,
Is more than these to me.

If he is mine, I'll boldly pass
Through death's dark gloomy vale;
He's sure and solid comfort, when
All other comforts fail.

O, tell me, Lord, that thou art mine;
What can I wish beside?
My soul shall at the fountain live,
When all the streams are dried.

—Sel.

Progress of the Cause.

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

St. Clair Co., Mich.

I RESUMED labor immediately after the close of the lectures at Battle Creek, holding meetings at Pottsville, Delta, and Hawkins school-house, all in Eaton Co., Mich., the most of the time until the eighth of March. Started March 23 for Memphis. Held seven meetings with the church which we trust will result in much good. Left this place March 29 in company with Bro. Gurney to seek a new field of labor. Stopped at Bro. F. Worden's over night, himself and wife accompanying us next day to the place appointed for the meeting. Found the house occupied, though Bro. Gurney had previously sent an appointment, so that no meeting could be had until first-day afternoon. The notice of the meeting had not reached them. Friday, the 31st, returned to Bro. Worden's finding a good pilgrim's home, a quiet rest, and hearts in union with all the truth. Spoke evening after Sabbath to a large company (considering the very short notice), on Matt. 24. Had good freedom in the Lord.

The next day, meetings commenced in Cottrellville, at the Marks district school-house. This is the south-east corner town in St. Clair Co. Held in all twenty-eight meetings; and although the district is nearly half Catholic, yet the body of the house, a very large one, has been filled to its utmost capacity many times. The interest, it is said by all, has been wonderful, men and women walking long distances sometimes through rain and mud, to get to the place of meeting; and the Lord has blessed in the administration of the word. The last meeting, Tuesday evening, April 25, was of deep and solemn interest. Some, we have reason to believe, at that time decided to be commandment-keeping Christians. Quite a number have decided to keep all the truth. May the Lord give them courage and fidelity. The parting scenes of that night and next morning will never be forgotten. The tearful eyes, the trembling voices, are written in God's book. Oh, may it not be against us in the coming day! The Lord keep us from falling. Trials may await us here, and afflictions press. Death may part us; but there will be a re-union of all the faithful when the work is done. Praise God for the blessed hope. It is like an anchor to the soul.

The people here have proved themselves friends in many ways. Homes have been provided, and hearts opened in every direction. Sums of money amounting to something over thirteen dollars were handed to me as a personal benefit, all unexpected, yet gratefully received. It is my prayer that all the donors and all this people may yet see and obey all the truth, and thus be admitted through the gates into the everlasting city of our God.

I cheerfully acknowledge Bro. Gurney's hearty co-operation in the work here, and believe that while he has been trying to water others, he has been watered himself. It is now expected that Bro. Lawrence will meet with the people in Cottrellville, Friday evening May 12, continuing over Sabbath and first-day, or as long as needful. May the Lord bless the effort. D. H. LAMSON.

THE man who, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

California.

My last report was dated March 23. I had held nineteen meetings in Dunham's District. Have since held eighteen meetings there, making in all thirty-seven meetings. Three of these were Sabbath meetings. Half a dozen or more have commenced to obey the truth already. The brethren and sisters from Bloomfield have met with them for the three Sabbaths, which has given interest to the meeting.

We pray that God may give grace to others at Dunham District, who are convinced of the truth, that they also may move out to obey the Lord.

Since my last report I have also attended a very interesting quarterly meeting at Santa Rosa, spoke once at Healdsburg, and once in Green Valley. By the earnest request of Bro. Magoon of Sebastopol, who has recently renounced infidelity and commenced to obey the truth, I concluded to hold some meetings in Sebastopol, holding part of the time there, and part at Dunham's District, as the places are only eight miles apart. This I agreed to do, if he could get a house for the meetings. The Presbyterians excused the matter about their house, that it could not be decided until after the Presbytery met the first week in May. The Methodist elder said we could have their house "with pleasure." So we announced by hand-bills to commence in their house, the evening of April 13. The appointments were for the evenings of the 13th and 14th and two on Sunday, the 15th, not interfering, however, with other appointments in the place. When I had given one discourse on the authenticity and genuineness of the Scriptures, a request was passed in from the elder that I give out no more appointments after filling what I had made, as he had "taken too much responsibility on himself in letting me have the house." He wished to refer the matter to the trustees. I gave a second discourse on the integrity and credibility of the Scriptures, and thus closed the occupancy of their house. Bro. Magoon then tried for another place; but all that seemed to open was a dance hall which we could have free (except expense of lights), when there was no opportunity to let it for theaters, shows, &c. We gave lectures on the evenings of April 18, 19, and 20, and after our Sabbath meeting the 22nd, at Dunham's, we returned to speak again in the evening; but, lo! the hall was let that evening for a theater, and as there was no other place open, our meeting had to stop and wait for a theater. I once knew a case where a self-styled minister had a prayer-meeting adjourned one evening, that some of his friends who were with him might have the privilege of a dance that evening; but this is a little different case. It was his own "liberty hall" in that case, but in this, religious prejudices had led men to shut up houses made to worship God in, against us who would not for a right arm declare a doctrine contrary to the Bible if we knew it. But here is the sentence in the case which one passed on it, and which, we presume, is passed in the minds of the candid on such proceedings: "Teachers of the Bible are shut out of places professedly erected to worship God in, and thereby compelled, for want of a place of meeting, to wait for a theater, and that too, in a civilized town where the two meeting houses stood vacant at the time." Being informed the next morning that their houses could not be opened for the promulgation of such doctrines as Adventists preach, the friend above referred to, expressed his mind in one word,—"BIGOTRY!"

In all candor, and humility, we say, If we are not teaching the Bible, let them take their Bibles and show it to us. We still expect to have a few meetings in the hall at Sebastopol, as well as at Dunham's, before the State meeting, and the elder of the Methodists has also agreed to present us the claims of Sunday-keeping next Sunday evening. This suits us much better than for them to shut the doors and be silent too. If the Lord will, we hear and review. Hope his subject will be presented as agreed, and not like his neighbor on another occasion a few months since—change his subject announced, after his congregation was together, because an Advent preacher was there.

Last evening I spoke to a good audience in Bloomfield. My subject, by request, was the sonship of Christ in opposition to the trinity. In the day time, the Presbyterian church had been dedicated by a San Francisco man, who told them, among other things, that "all things are in readiness for the coming of Christ." "Some," said he, "are looking for the personal coming of Christ; but he is not coming personally, it is only the coming of his Spirit, that is all that is necessary to renovate the whole world. Some looked upon the Catholic

church as corrupt; but let the Spirit of God be given to her, and she would be a pure church." In a discourse by the same man one week ago, he was speaking against the doctrine of the destruction of the wicked, as held by Adventists, and presenting what he called arguments for the immortality of the soul. One of his chief props was the aspirations of men, and their desire for life. He said: "I heard, not long since, a prominent lawyer in San Francisco make this remark, and he expressed the sentiment of the majority of mankind; that he would rather wring his hands in hell for the ceaseless ages of eternity than to be thus destroyed." This did not tally well with a discourse from the same desk, not long since, when the minister said the preaching of destruction took away the incentive for sinners to repent. "So they wrap it up."

J. N. LOUGHBOROUGH.

Bloomfield, Cal., April 24, 1871.

Essex Co., N. Y.

SINCE my last effort, have spent several days in North Elba, visiting among the friends interested in the truth, and preaching to them as opportunity offered. There I had an excellent opportunity to publicly deny a false report that a Wesleyan minister had been spreading through the country to the effect that I denied the divinity of Christ; and a very good impression seemed to be made, even upon some who had been strenuously opposed to us. Found another family deeply interested in the truth and almost decided to keep the Sabbath.

Have just commenced lectures between this place and Vermontville, two small villages about three miles apart, speaking on alternate evenings at each place. The interest opens remarkably well, especially at Vermontville, where I occupy the Methodist meeting-house, and I hope for good success.

I feel like consecrating myself anew to the service of God, and laboring more earnestly than ever for the salvation of souls.

S. B. WHITNEY.

April 25, 1871.

Ohio.

ENJOYED a good season of worship with my brethren of Hillsdale Co., Mich., in quarterly meeting at Ransom, April 1 and 2. The result of this meeting was good. We obtained ten subscribers for the *Reformer*. Nearly every family of Sabbath-keepers at Ransom now have the *Reformer*. This is as it should be. None of our people can afford to be without this excellent and increasingly-valuable journal.

Left home April 5, to fill my appointments in Ohio. April 8 and 9, was with the Defiance church. Had good meetings. The Lord assisted in speaking, and the little company of believers were encouraged. Our parting meeting on Tuesday morning was excellent. Here are a company that seem to love each other. May they abound more and more in love toward God and each other. May they ever remember that to advance with the opening light of present truth, health reform included, is the only sure road to final victory.

At Bridgeland, our meetings were held in a private house, excepting the last one. Some of the neighbors came out each time to hear the word spoken. We think the meetings were profitable. Here are some that we expect will be overcomers. We were happy, at this meeting, to greet Bro. Blodget of Columbus Grove. He says that his heart is still with this people. Also, we were pleased to form the acquaintance of M. Radabaugh (son of Bro. B. Radabaugh, deceased) and wife, from Gilboa. They are deeply interested in present truth, take the *Review* and *Reformer*, and have many of our publications. By earnest request of citizens, we held our last meeting in the school-house on Sunday night. The Lord gave liberty in speaking to a full house, on the "signs of the times."

Monday evening, April 17, commenced meetings in the village of Belmore, Putnam Co., and continued four evenings. A large school-house well filled with attentive listeners each evening gave evidence of no little interest. Some confessed the truth. We know not what the result may be, but humbly trust that some of the good seed sown has fallen in good ground.

Sabbath and first-day, April 22 and 23, was with the church at Bowling Green. This was an encouraging season. Here are some earnest workers. Spoke three times. Sunday afternoon, enjoyed a quiet, profitable, and solemn meeting with the church, in celebrating the ordinances of the Lord's house. I was informed that this was the first privi-

lege of the kind they had had together for about two years. We left them, glad of our visit, and of good courage.

Tuesday, 25, visited Bro. S. H. H., five miles west of Toledo. Spoke to the people at his school-house in the evening. They are very lonely, but appear to be advancing in all the present truth.

Friday, 28, came to Clyde. In this short tour we have obtained nine subscribers for the *Reformer*, and have tried to stir up the lagging to pay up for our periodicals. We have been encouraged, at times, by the blessing of God, and feel to earnestly seek for more consecration to the good work of the Lord.

H. A. ST JOHN.

Clyde, Ohio, May 1, 1871.

Pennsylvania.

MARCH 7, resumed our labors in Ulysses, after an interval of four weeks. We would be glad were we able to report greater success; still we do not consider the labor lost that we have given to the cause in this vicinity. Having sown in tears, we hope to reap in joy. Ps. 126:5.

Since March 21, we have been holding meetings at the Kibbeville school-house. Here we had some difficulties to meet. About half a dozen boys from twelve to eighteen years of age decided that we had no rights which they were bound to respect. We kindly remonstrated, and endeavored to show them the better way. We committed this trial into the hand of the Lord, and by his grace every insubordinate spirit seems bound in chains. Our congregations are large, quiet, and attentive.

This is an old field of labor. Twenty years ago the coming summer, Brn. Andrews and Edson brought the third angel's message to us. A few received it; the majority preferred error. Since that time, the neighborhood has changed through the ordinary course of events—by deaths, removals, and younger members growing up, so that we have another class of hearers, and among them a full development of 2 Tim. 3:1-8.

How long we shall be permitted to continue our meetings we cannot tell. There seems to be considerable interest on the part of some, and one has already decided to keep God's commandments.

We ask the patient forbearance of the friends at Farmington and Catlin who have invited us to labor among them. We have been unable to leave the work here. With this report, we send out appointments, praying that the blessing of God may rest upon our feeble efforts to advance the cause of truth.

JOHN LINDSEY.

S. A. H. LINDSEY.

Ulysses, Pa., April 27, 1871.

A Sad Prayer-Meeting.

THE prayer-meeting here referred to has not yet been held. The account of it may be found in the sixth chapter of Revelation: "And they said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

And there will be a great multitude at that meeting. Many prayer-meetings are very thin. Few are present. Not so the one before us; millions will be there. Distinguished persons will be present; those who usually have little or nothing to do with prayer-meetings. But they will come to this meeting. We have express mention of this, "And the kings of the earth, and the great men, and the rich men, and the mighty men, said, Fall on us" &c. They may never have been in a meeting where there was prayer before. But they cannot stay away from this.

There will be great emotion in that prayer-meeting. It will not be dull, and drowsy, and formal. There will be the deepest feeling. Men must have the most terrible emotions when they are led to ask the rocks and mountains to fall on them. There will be no stupidity in that meeting.

They will all pray. Some prayer-meetings have but two or three that take part in them. Not so of this meeting. Not only the great men shall pray, but "every bondman and every freeman." All will pray. And what a prayer! They so ill-treated the blessed God here that they now despair of any mercy. Hence the dreadful prayer before us: "Hide us from the face of him who sitteth on the throne." All who persist in treating Christ unworthily are on the way to this meeting. They restrain prayer now, but they will pray at this meeting.

Reader, if you have little to do with prayer in this world—if no domestic or secret altar is fragrant with the incense of your supplications, you are certainly on your way to this meeting. If you do not pray here, you assuredly will pray there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here from day to day. Love it. Watch in it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and mountains to hide them from the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb that has redeemed me unto God by his blood."

To walk by faith and not by sight, is to believe in unseen things, and not trust in visible things.

"Helps."

AS THE term which heads this article has recently been brought before the readers of the REVIEW, and elucidated as a spiritual gift, it may be superfluous to further introduce it.

But it appears to some that there is another sense in which it may be brought before the mind with claims as imperative as that in which it has already been presented, if not more so. It is helps in the sense of financiers in transacting the business concerns of the REVIEW Office, and other affairs connected with the cause, which business affairs, in addition to all the other duties incumbent upon him, have unfortunately fallen upon Bro. White, not only to prevent his discharging many other more elevated and holy duties, which no others are so well qualified to perform; but further than this, if not soon relieved, to wear him down suddenly to the grave. We do not believe there is one in all our ranks, but that would say that they believe it to be the duty of Bro. and sister White to attend all our camp-meetings, or at least as many of them as their health will permit; that their superior gifts in this direction, may not remain unimproved. We do not believe there is one of discernment and sanctified judgment who is not convinced that Bro. White should have a general oversight of all the interests of the cause, not only as faithful counselor in our State Conferences; but experienced manager in all the interests of the cause throughout the land. But instead of this, he is left to be worn out by the more menial and subordinate duties pertaining to Office affairs, which others of good business tact might perform just as well. And as a consequence, sister White's excellent gift is unimproved. But the darkest side of the picture is, that we shall doubtless very soon be deprived of Bro. White's distinguished gift as counselor and overseer in the cause of God, because he lies silent in the grave.

Dear brethren of business tact and ability, will you sleep on over this subject, and let the dearest interests of the cause die away; only dreaming of a few paltry dollars, which you, in your present occupation may accumulate, either to be burned up with Babylon and her wealth, or to be squandered in the cause, when our best manager has gone to rest, because too many burdens were put upon him, which others should have borne. For one, I should think this fearful experiment had been already sufficiently tried to have taught us better than to try it over again.

What should we think of a military authority, which, after an able and experienced leader had been appointed by government, should appoint this same commander to fill the place of every subordinate field officer in the army; and thus put upon him so much labor and exposure, as to bring his valuable life soon to a close. Would not every military man inveigh against such a course? Shall a general be burdened with the duties of a corporal? Is not his precious life of more value than several of theirs in this terrible warfare against the powers of darkness?

Who can estimate the difference, so far as the success of this dreadful conflict is concerned? Will picked men whom God wants at Battle Creek conclude that they alone are exempt from sacrifice at this time? They may reply that they sacrifice largely of their means every year. I ask what sacrifice can it be to throw out even largely of means when they have after this, much more than they need for their comfort and convenience? This may be a sacrifice of some of the impertinent aspirations of the mind, and this is well so far as it goes; but when duty marks a course for us which takes the food from our mouths, the clothes from our backs, or deprives us of other comforts which cause sufferings of body or perplexities of mind, those may be considered sacrifices indeed.

We beseech you dear brethren, who were chosen at our last General Conference, not to look at sacrifices, but rather look at the wants of the cause; for it is evident to us that two or three of those picked men placed now at Battle Creek to let Bro. and sister White go free would do more for the promotion of the cause, than for thousands or even tens of thousands of money thrown in here without any one to make use of it.

Who of you, dear brethren, will leave houses and lands, mills or shops, the coming season to accomplish this desirable, this glorious object! Or must this lamentable scripture be fulfilled here, that "all seek their own, and not the things that are Jesus Christ's."

Poor preachers, when called, leave what they have, families and all, with cheerfulness, and count it endless gain to do the Master's will. Who will do likewise that are not preachers, and by and hear it said, "Well done, good and faithful servant, enter into the joy of thy Lord?"

STEPHEN PIERCE.

Health Institute, Battle Creek, Mich.

Suggestions.

THE REVIEW of April 11 is before me. In it I find some things of universal importance. I notice Bro. White's call for co-laborers to help in pushing forward the work. Now, brethren, we ought to be doers, not hearers alone. Our lay members can extricate Bro. W. from some of his embarrassments by paying up. Ministers can contribute to the paper, even if our contributions are small. Drops of water form the ocean. But we are apt to think that those who are writing will continue to write. Is it justice to compel those who have borne the burden faithfully through the heat of the day, to continue to bear it till, sick

and tired, they faint by the way? How many appeals Bro. White has made for help! How many true testimonies he has borne to the people of God, and I fear unless we come to his rescue, he will fall.

Now shall we sit in the shade and see our faithful men wilt under their labors, or will we immediately, like true men, move out into line and prepare for the last great struggle. In future, let us not read the stirring appeals for faithfulness on our part, without acting in harmony with them. United we stand, divided we fall.

I notice on page 133 REVIEW of April 11, Bro. Canright's remarks on the terrible fever for moving, so prevalent in the West; men moving in every direction to better their circumstances. I believe this desire, covetousness, was born in Adam, and has been transmitted to his posterity. Men move and locate only to become dissatisfied. And why? Because they are looking for a second Eden on the present earth. We are always grasping for more territory. God has promised to gratify our desires. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. I think the brethren that have a little home here, would do better to be content until we all move together to inherit the earth. Moving is, or has been, a disadvantage to us as a people; therefore, if we move, let us try to move in harmony with the will of the Lord, and in whatever business we are engaged, lay up treasure in Heaven.

DAVID DOWNER.

Choosing the Furnace.

THE three companions of Daniel in captivity, have rendered the world signal service in the example set by them at a critical period in their lives. It was an easy thing to fall down and worship the huge image set up by Nebuchadnezzar in the plain of Dura. To obey the king's command, and to find personal safety by doing it, were not matters of small moment. It might seem proper on the whole to follow the obsequious multitude in the homage they were ready to pay at the appointed signal. By their momentary compliance with a royal decree, however absurd, they would avoid attracting special attention to themselves, and would not incense an arbitrary monarch, whom it might be fatal to disobey.

The penalty of not obeying was the burning fiery furnace. To be thrown into the midst of this, or to bow down before the golden image, was the alternative presented. The decision of Shadrach, Meshach, and Abed-nego was quickly made. They feared the true God, and could, under no circumstances, worship a false one. Conscience kept them steady and unfaltering in the line of duty. Nor could the dread of sharpest suffering and a frightful death swerve them a hair's breadth from the strictest fealty to God.

The lesson is a profitable one to review from time to time, that its real significance may be seen and its force felt. The principle contained in it is a vital one, true and fresh now as it ever was, and adapted to this age as it has been to every other. The apostle Peter expressed it in that weightiest of brief utterances, "We ought to obey God rather than man." In the spirit of this he stood ready to do and suffer all things, undeterred in the rigid performance of his duty, by any dangers that might threaten, or any personal suffering that he might encounter. Paul's whole Christian career is a still more marked example of conscientious fidelity to this principle. And when, as the closing period of his work drew nigh, he grandly exclaims, "I have fought a good fight, I have finished my course, I have kept the faith," the words were the honest utterance of a man who had endured for years without flinching or complaining all forms of hardship and suffering, that resulted from uncompromising obedience to the Lord's commands.

This steadfastness in duty at all times, and at all hazards is a demand which the church and the church's Head make upon every Christian. "If ye love me," the Master pleads, "keep my commandments." Strict obedience, therefore, in all things is the test of love.

The world, however, is seductive. Its amusements and pleasures are full of fascination, especially to the young Christian who has only for a short time girded on the warrior's armor. Gay and irreligious companions, sometimes kinsfolk, nearest and dearest, indulge without restraint in pleasures which the Christian's vows, and allegiance to the Master, render forbidden pleasures. The influence of example on the part of persons so nearly related, aided, it may be, by personal solicitation, is strong. It is hard to resist the urgency of friendship to visit say, for example's sake, the theatre. It may look unkind to refuse. It may lead to unpleasant dissensions, to frown upon what others take delight in and pronounce harmless. It may occasion even family jars,

making the person refusing, the mark for keen personal reflections if not ridicule, and so rendering the young disciple's social surroundings uncomfortable, not to say painful.

To prevent all this it is only necessary to comply with a world's fashion, to stifle the voice of conscience, to bow down with the rest and worship an earth-built image, to do in short what is felt to be a wrong and an offense to Christ, by one on whom consecration vows are resting. So the young man, who has given himself to Christ, coming to the city from the country, finds enticements to stray from the path of duty lying in wait for him on every hand. The billiard saloon and drinking saloon—rarely found far apart indeed—the card table, the theatre, the house of her whose gates lead down to death—these and others assail the young man's constancy. Peace of mind and safety to the soul lie only in "resisting unto blood striving against sin." To yield in a single point is often the surrender of all. Discomfort and suffering in various ways, may be, and probably will be, the fruit of such uncompromising resistance. But the "peace of mind that passeth all understanding" will be sure to reward through Christ's favor, the endurance of him who stands "steadfast and unmovable" in spite of all insidious solicitations to do wrong.

And so, whatever form or degree of suffering or affliction may result from undeviating adherence to the right way as Christ has pointed it out, this precious reward will not be long wanting, and this reward vastly overbalances all sacrifices made to secure it. Christ's favor given to those who are faithful unto death in all things, to duty, and to him, is the soul's sunlight. Sufferings vanish in the luster of it. The soul has, in the consciousness of duty faithfully done, a present joy which is the foretaste and harbinger of the fuller joy to come. And the steadfast Christian shares the apostle's experience as set forth in these noble words of rapture, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Interior.

A Dark Picture.

REV. H. W. BELLOWES of New York, in a speech on Thursday evening at Cooper Institute, drew the following gloomy picture:—

Speaking about the difficulties of the governing of the city, he said, "There 517,000, out of a population of 900,000 persons, live in tenement houses. There are about 30,000 professional thieves in the city of New York. We have more than 20,000 lewd women and harlots here; we have about three thousand grog-shops and two thousand gambling establishments. We have an immense number of foreign people here (and they are none the worse for that), foreign people of different nations, not brought up in our ways of thought—but remember that we have, of two nations alone, 350,000, or perhaps 400,000 persons, of whom at least 170,000 are bound by their connection with a particular creed into a particular box of iron, which is moved by politicians from one side of the ship to the other, and which essentially governs the politics of the city. Remember, too, that when the majority vote in this city, by an almost fatal necessity it is always against those very principles that lie at the bottom of American freedom and of American institutions."

The speaker then called upon the upper and educated classes to take a hand in this reform movement.

What are the capitalists doing to defend our rights? Why, when I see a set of rich men proposed as a committee to open streets, I say to myself, "I don't want to trust rich men to open our streets;" for when a man may own two hundred or one thousand houses in a locality, he dare not bring down on his head the possible injustice of the men in power, who, if he dared to thwart them, could trample his property in the dust.

Well, then, what is the pulpit doing? Here is a minister looking down his broad aisles and seeing one man here, and another there, and another in another place, all mixed up with these iniquities—men who are paying the largest part of his salary—and he says to himself: "I must hush up; politics don't belong to the pulpit; I dare not speak out, for my wife and children would suffer. I dare not speak the whole truth fearlessly, and with a fearless application to those chief sinners that I see before me." What are the doctors doing? They are, some of them, attending upon these men who have been engaged in the vilest stock jobbing operations, until their hearts are as hard as their brains are soft, and all their ailments are going into forms of nervous disease, and they are ready to pay the biggest fees to the skillful physician,

provided he is not one of the babbling sort, not too open-mouthed in regard to the political abuses of this community. I say, with inertness at the bottom and inertness and cowardice at the top, we are ground between the upper and the nether millstone; and until this people pluck up courage, and no longer hesitate at speaking the truth for fear their house will be burned down, or they will be stabbed in the back, or knocked down with a club, we need not expect any reform. These are the things that must be brought home to the intelligent classes; they must be told not to shrink from their duty in a cowardly manner—not to shrink from doing what they know to be just. My fears are not so much from the tenement-houses, or from the meagerly instructed class; we will stick by Mr. Beecher's principle and instruct them. We have to maintain here the great principles of free government, which we have begun with. It will be better to fail in such a noble enterprise than to succeed in any other. What I fear is the cowardice and imbecility of the rich and intelligent classes—their unwillingness to sign papers, to show their names in opposition to all these outrageous frauds that are going on. I fear those who are in the top places, and who fail in their duty to this community. That is my point, and that is all I have to say.—Sel.

Yes, Thank God!

THERE is rest—many an interval of saddest, sweetest rest—even here, where it seems as if evening breezes from that other land, laden with fragrance, played upon the cheeks, and lulled the heart. There are times, even on the stormy sea, where a gentle whisper breathes softly as of Heaven and sends into the soul a dream of ecstasy which can never again wholly die, even amidst the jar and whirl of waking life. How such whispers make the blood stop and the very flesh creep with a sense of mysterious communion! How singularly such moments are the epochs—the few points that stand out prominently in the memory after a flood of years has buried all the rest, as all the low shore disappears, leaving only a few rock-points visible at high tide!

THERE is no truth more important and few less thought of, than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

GOD will not share the heart with mammon. He sent no manna till the provision of Egypt was spent.

Obituary Notices.

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

DIED, in Georgetown, Ottawa Co., Mich., April 4, 1871, of quick consumption, Bro. Martin F. Spear in the forty-fifth year of his age.

Bro. Spear embraced the present truth about two years ago under the labors of Eld. I. D. Van Horn. We believe he sleeps in Jesus awaiting a glorious resurrection when the Lifegiver shall appear.

ADOLPHUS SMITH.

DIED, at Pilot Grove, Iowa, April 2, 1871, my dear mother, Sarah Nicola, wife of Jacob Nicola, in the sixtieth year of her age. Mother embraced religion about thirty years ago, and lived up to all the light she then had. About ten years since, she heard and embraced the third angel's message. From that time until her death she was a firm believer in the near coming of the Lord to wake the sleeping saints and change the living to immortality. She had been a sufferer for a number of years before her death, but bore her affliction with patience and Christian fortitude, and gave good evidence that her peace was made with God, and that she will have a part in the first resurrection. She leaves a kind husband, a large family of children, and many friends, to mourn her loss; but they mourn not as those that have no hope.

May he (my dear father) who feels this stroke heavier than any other one, be sustained by God's Holy Spirit and led fully to seek an interest in the atoning blood of Christ, and he and all the children make preparation to meet mother in the resurrection morning, that we may be an unbroken family in that bright world where death never can come.

HENRY NICOLA.

The Review and Herald.

Battle Creek, Mich., Third-day, May 9, 1871.

The New Building.

THE lot is purchased, the job is in the hands of the builders, and the building, simply a duplicate of the one we now occupy, will go up immediately.

Those who are indebted to the Association for books, or our periodicals, are earnestly invited to pay up. We need all these dues just now.

Those who wish to take stock in the Association are invited to do so immediately. The stock is in shares of ten dollars each, which the early friends of the cause hold, in number from one to thirty, according to their ability. By-laws of the Association can be sent free to all who wish. Friends of the cause, we want your help now.

J. W.

The Health Institute.

THE Health Reform Institute is rising gradually from the low estate into which bad management had plunged it. But the purchase of two new cottages, and the expenses of an important addition to the main building, which were necessary for the accommodation of patients, leave a considerable debt upon the Institute. Directors, physicians, and helpers, are economizing, in order to pay the debt.

Prices at our Institute are lower than at other institutions of the kind. It is cruel, then, to ask greater deductions at a time like this.

And again, there are a few persons in want, who have taken stock in the Institute, and who are not able to give it. If others who are able, will take stock in the Institute, then the directors can begin to refund to the most needy. Justice, humanity, and religion, call upon all health reformers among us to take this matter into consideration. After giving the matter proper attention, those who are able, will certainly see their duty clear to take stock in the Health Reform Institute, located in Battle Creek. By-laws of this Institution will be sent free to all who wish them.

Just now, in the struggle to free the Institute from all embarrassment, is the time to help. Who will help now? Institute stock is in shares of twenty-five dollars each. These are taken by our people from one to forty. Let all bear a part. Direct to REVIEW and HERALD.

J. W.

To Delinquents.

BUT very few of those to whom we recently sent bills have responded at all. Why is this? We need all these dues. Shall we have them?

J. W.

How to Stop Your Paper.

IF it was sent to you by your own request just pay up, and then if it be continued, refuse to take it from the post office, and it is then the duty of the post master to order it discontinued.

But if the paper is sent to you by another, without your request, not your pleasure about paying. But if you do not want it enough to pay for it, refuse to take it from the office.

J. W.

Statement of Dr. Russell.

THE communication of Dr. Russell in the REVIEW for April 25, gives me great joy. It is an occasion of thanksgiving to God when any who have been entangled in the snare of Satan, recover themselves from his cruel power. I trust that our dear brother will continue to press toward the light. In doing this, he will continue to receive strength and help from God. His past circumstances have been, in some respects, unfortunate, calculated to cause him to stumble. I trust that he will nevertheless make good his recovery.

It is perhaps proper to refer to his visit to the Institute one year ago last winter. The circumstances under which he left, and his communication published in a western sheet peculiarly hostile to our work, which for the time he seemed to fully ally himself with, was thought to demand some response from the General Conference Committee. Hence the statement that was published in reply, which was written principally by myself.

Whether the publication of that reply was a mistake or not I cannot say. Perhaps it would have been better to have said nothing, as doubtless in most cases of this nature it is best to remain silent. The good sense of those who fear God, will, in most cases prove sufficient to prevent serious injury to them from adverse influences and from evil reports. But this I can say, that no feeling of enmity toward Dr. R. existed in my heart, or found utterance in the written "Defense." What I did at that time was done with pain and regret, and only from a conviction that duty to the cause demanded it. And as I then felt deep sorrow of spirit that Dr. R. should take a course that would eventually involve him in ruin, so now from my heart I feel to rejoice that he is retracing his steps, and returning to the Lord. In this good work I bid him God speed, and promise to help him in every way that is in my power.

J. N. ANDREWS.

65 Dorchester Street, South Boston, Mass.

Camp-Meeting in Illinois.

THE time for this gathering of the people of God is drawing very near. We hope all the brethren in the Conference will do their utmost to make this the most interesting meeting ever held by our people in the State. There is no reason why it should not be, if we individually and collectively take hold of the work as we

should. Let none excuse themselves, but let all, as one man, come up to the help of the Lord. There will have to be a very general effort, to have the meeting a success. As a people, we very much need the benefit to be derived from such a gathering. We would therefore urge our brethren to arrange their matters so they can attend. The meeting will be held on the farm of Alfred Hobbs, two and one-half miles south of Northville, LaSalle Co., Ill. Somonank, on the Chicago Burlington and Quincy R. R., is five miles north of Northville. Those coming from the west should get off the train here. There is a new rail road (the Fox River Valley) connecting Aurora, Ottawa, and Streator, that runs on the east side of the ground. We will make an effort to have special trains run from these cities during the meeting, and also have a reduction in the fare. We have looked all over the field and have decided that the above is the place that will accommodate the largest number, and we think the prospect is good to benefit unbelievers.

We confidently expect Bro. and sister White, and hope our brethren with their families will cheer these chosen servants of God by their presence, and be benefited by their instructions. Let all who can, bring tents with them. Arrangements will be made that provisions and horse-feed can be had on the ground. We would esteem it a great privilege to have our brethren from neighboring Conferences meet with us. Let all pray that the blessing of the Lord may attend this meeting.

JOHN H. BENNETT.
SETH NEWTON.
R. F. ANDREWS.

The Iowa Camp-Meeting.

I DESIRE to say a word to our brethren in the State in reference to the Northern Iowa camp-meeting being given up. It was my representations to Bro. White which no doubt caused him to drop the appointment for this meeting; and as it may be a source of disappointment to some, I desire to offer a word of explanation. From intimations from Bro. W. last fall, we judged he was willing to hold two camp-meetings in Iowa, in case he was able to come. After consultations with our brethren in the State, and because of peculiar local influences and prejudices against Bro. and sister W. in this part, and at the express desire of those living in their vicinity, Knoxville and Laporte City were decided upon as the places where these meetings should be held. When it became doubtful if Bro. and sister White could attend on account of extra burdens resting upon them, and poor health, the friends near Laporte City felt doubtful of the propriety of holding the meeting there, as a special object to be accomplished by the meeting would be defeated by their absence. After considering this point, and the expense attending two meetings, and the delay of tent operations in the State, and other matters connected with it, I took the responsibility of advising the appointment being changed in case Bro. and sister W. could not attend. I say this that the responsibility of the matter may rest where it belongs.

It is probably best under the circumstances, at this late date, that the Iowa camp-meeting should be held at Knoxville as appointed. Although the locality is not the most central for all our people, I trust as many as possibly can come will attend even from the northern part of the State. We shall all feel disappointed that Bro. White is hindered from attending by the heavy burdens resting upon him. We trust it may be otherwise in the future. But if we all come to the meeting trusting in God, and determined to do our duty, the Lord can more than make up this lack. A still greater responsibility will now rest upon us all to stand at our post and look to God for his special blessing. Brethren don't let these things keep you away from this meeting. The cause of God is onward. It is no time now for apathy. Let us do our duty. The promise is sure "Ye shall find me when ye shall search for me with all your heart." It is a nearness to God we want. That alone will keep us in these days of peril. Let us make this meeting a success. God will do his part if we do ours.

GEO. I. BUTLER

Mt. Pleasant, Iowa.

Missouri Camp-Meeting.

I AVAIL myself of this method of acquainting the brethren and friends who anticipate attending the camp-meeting in Missouri, that there will be teams at Kidder Station on Wednesday, May 24, to convey to the camp ground, all who may favor us with their presence.

We cordially invite our brethren and friends from a distance, and can say that ample provisions will be made to accommodate all that may attend. Come, brethren, praying that the Lord may meet with us at this great feast.

J. H. MALLORY.

Davies Co., Mo., April 30, 1871.

Monies Received for Ohio Tent.

Newel Grant, \$15 00; Mary King, 10.00; D S Plum, 5 00; B Garker, 2 00; Mary Bowen, 2.00; Mary Himes, 50c; Mary Barden, 1.50.

O. F. GUILFORD, Ohio Conf. Treasurer.
May 3, 1871.

EVEN the snow-flake lets a shadow fall,
As to the earth it softly sinks to rest;
So may the whitest, sweetest soul of all
Seem sometimes wrong to those who know them best.

True goodness is like the glow-worm—it shines most when no eyes, except those of Heaven, are upon it.

Scorn no man's love, though of a mean degree;
Love is a present for a mighty king.

News and Miscellany.

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

"The situation around Paris unchanged." is the closing announcement of the week relative to the European war.

Paris.

FRIDAY and Saturday last, according to the news from Paris a general attack on the city was "imminent." Sunday it was certainly going to begin. But nothing of consequence really occurred Sunday. Monday seems to have been fooled away about as usual.

This French siege of Paris has now been going on a little over a month; and while it may end at any moment, it may continue a month longer. From all that appears to outside spectators, the great question on both sides seems to be how not to do it. The Germans occupying some of the forts around Paris have been enjoying an excellent opportunity to observe all the worst weaknesses of the French military system. Doubtless, they have often laughed grimly at the indecisive movements of the contending French forces, and their abortive style of fighting. Having whipped both French parties themselves, they now occupy the position of honored spectators, while the French fragments are engaged in polishing each other off; and, doubtless, they find the situation sufficiently interesting to relieve the tedium of garrison duty. So long as Germany gets the stipulated cash, it makes no difference to her which of the two French factions whips the other. But every Frenchman killed is one more possible future foe of Germany put out of the way. BISMARCK can truly say, in imitation of IAGO: "Now whether THIERKS kills the Commune, or the Commune kills THIERKS, either way makes my gain." Consequently Germany, thus far, has not exhibited the slightest disposition to interfere; and, as Germany holds so large a mortgage upon France that the country is in a sense her property, no other nation cares to interfere, as any interference might make the meddler responsible for the payment of the French debt to Germany, and Germany is pretty sure to collect her debt of any party becoming responsible for it.

The Versailles army seems to be gradually getting the better of the Communists, notwithstanding the lack of vigor on the part of THIERKS; though French affairs are so exceedingly uncertain that he would be a bold prophet who should venture to predict the exact result a single hour before its final accomplishment. If THIERKS succeeds in putting down the Commune and in capturing Paris, the next conundrum is, What will he do with it? Nobody has ventured to guess the answer, except in the vaguest of terms. But nearly all people except the French seem to feel pretty sure that whatever is wisest and best to do is exactly the thing that will not be done.—*Det. Post.*

WHEN an eminent painter was requested to paint Alexander the Great, so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty. Alexander in his wars had been struck by a sword, and across his forehead was an immense scar. The painter said, "If I retain the scar, it will be an offense to the admirers of the monarch; and if I omit it, it will fail to be a perfect likeness. What shall I do?" He hit upon a happy expedient; he represented the emperor leaning on his elbow, with his fore-finger on his brow, accidentally, as it seemed, covering the scar on his forehead. Might we represent each other with the finger of charity on the scar, instead of representing the scar deeper, darker, and blacker, than it actually is? Might not Christians learn from heathendom a lesson of charity, of kindness, and of love?

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.

Illinois State Conference.

THE first annual meeting of the Illinois Conference of Seventh-day Adventists, will be held in connection with the camp-meeting, near Northville LaSalle Co., Ill., June 8-12, 1871.

Let all the churches in the Conference be represented. Choose your delegates in season. Churches

that have not as yet been admitted to the Conference should send delegates also, and become united to the Conference. Unorganized bodies of Sabbath keepers, and isolated brethren, should have themselves represented.

It is expected that every church will send a written report to the Conference of their standing, loss, and gain, during the year, and the amount of their Systematic Benevolence fund yearly.

SETH NEWTON, { Ill. State
JOHN H. BENNETT, } Conference
R. F. ANDREWS, } Committee.

Corrected.

I THINK I made a mistake in the time of the last appointments I sent to the REVIEW, for Burns Valley and Dell Prairie. They should stand thus, Burns Valley June 3 and 4, and Dell Prairie 10, 11.

I. SANBORN.

PROVIDENCE permitting, we will hold meetings as follows: Knoxville, Pa., Thursday evening, May 11; Farmington, May 13 and 14; Hornby, May 17, evening; Catlin, May 20 and 21; Alba, May 27 and 28.

J. LINDSEY.
S. A. H. LINDSEY.

Change of Appointment.

It is thought best that the next quarterly meeting of the Pine Island church be changed from the fourth Sabbath in May to the third, and be at Concord, in connection with the meeting appointed by Bro. Van Horn. Hope to see every member present.

H. F. PHELPS.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

JOHN MATTHESON: We have given you credit for \$20.00 as requested.
SALMON HOWARD: Eighty cents due.

RECEIPTS

For Review and Herald.

Annexed to each receipt is the following list, in 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. T H Lindsay 39-13, Geo Gaskill 40-1, A M Preston 40-17, Mrs Geo Berry 38-19, L P Russell 40-1, J H Bedford 39-1, P Robinson 39-20, M A Stroud 38-1, Thos Brown 41-1, I Chesbro 37-1, Thos Bickel 40-1, Andrews Sems 40-1, J Salisbury 39-1, J B Gee 40-1, Wm McAllister 38-5, D Matteson 38-11, Harvey Pratt 39-20, C M Nichols 39-1, Mrs Paulina Hitt 39-21, J M Utts 40-1, F Winchell 38-21, C N Ford 38-15, A Brown 39-19, M A Hake 39-24, Mrs A Miller 39-14, D Brielcor 39-8, Mrs L Prizer 39-21, N Wheeler 39-15, O A Penney 38-1, J C Waldron 38-1, Eli Wick 40-1, Lucinda Patterson 40 14, P S Stoddard 39-9, C Allen 38-13, J Francisco 39-12, Sullivan Armstrong 39-21, W Seaman 39-21, J S Matthews 36-1, W Earls 39-1, Thos Newman 40-20, Mrs Abner Lay 37-1, H G Jones 38-20, Amy M Thomas 38-1, M Phillips 38-1, T Alverston 39-13, Obed Hodges 39-21, John Hicks 39-13, S Schellhaus 40-4, E M Emerson 40-1, C H Pratt 39-21, Mason Gawson 38-1, C C Little 39-1.

\$1.50 EACH. H Hagadorn 39-21, J E Green 40-12, Wm Weyman 39-1, Mr Johnson 39-21, James Potter 39-21, Daniel Smith 39-21, Joseph Heaser 39-21, N L Burdick 39-21, Mrs Carmichael 43-23, W F Coombe 39-21, L N Lane 39-21, Ezra Crandall 39-21, Asa T Robinson 39-21, J Osgood 39-1, Emily F Wilson 39-21, \$1.00 EACH. R Evans 39-12, M J Clarke 38-16, C H T Clair 38-5, Geo McDowell 38-15, M Kittle 38-1, P E Ferrin 38-14, E Church 39-1, Emma Wheeler 37-20, Elijah Morgan 38-1, W W Crandall 38-20, N A Lord 38-22, Mary J Shattuck 36 9, Fred Hall 38-1, H Keefer 38-21, Sumner Labree 38-21, Hugh Mullen 38-21, Louisa Wilhite 38-1, S M Rose 38-21, Mrs C Miles 38-1.

MISCELLANEOUS. L W Van Meter \$4.00 40-12, Mrs M Atwell 3.00 37-14, Edward G Witter 3.25 40-1, John Kearn 10.00 41-1, Lewis Semos 3 25 37-11, J H Cottrell 4.00 38-1, A Damon 5.84 40-1, Mrs E Jordan 2.95 40-1, Mrs Savina Ramsey 75c 38-21, Mrs B Stiles 75c 38-20, S Babcock 2.50 37-24, D S Plumb 50c 38-22, M Perry 4.50 38-13, A A Dodge 3.00 38-1, Mrs O Nye 1.25 37-14, Asenath Ackles 2.50 38-10, W Hale 1.25 38-1, A B Hammond 3.00 40-1, J L Adams 5.80 41-7, H Becker 2.23 38-1, Nancy Davis 3.00 38-1, Jane French 1.40 38-1, C E Miller 3.00 38-1, J Patterson 2.70 38-1, C A Marble 2.50 35-6, A B Child 2.58 38-1, C L Sweet 1.05 38-15, M E Crumb 3.00 39-1.

Books Sent by Mail.

E B Lane \$1.17, S H Lane 94c, D E Osgood 1.50, L W Van Meter 1.00, J E Titus 3.00, John Hicks 27c, L C Jacobs 10c, Wm E Price 50c, Mrs A F Moe 25c, A M Clatter 50c, Mrs H Rowley 1.12, H S Smith 20c, G W Carpenter 1.00, Wm E Christian 25c, N G Saunders 4.50, A N Allen 50c, Elvira Morris 1.12.

Michigan Conference Fund.

Church at Casnovia \$60.00, Ithaca 53.00, North Liberty 50.00, Jackson 103.25.

Cash Received on Account.

R F Andrews \$1.00, D T Shireman 9.00.

Shares in the Publishing Association.

J N Loughborough \$10.00.

Review to the Poor.

John C Waldron 50c.

General Conference Fund.

R D Benham 40c.

Western Camp-Meeting Fund.

E W Hutchins \$5.00.

Book Fund—\$10,000 Wanted.

Amount received heretofore, \$3310.90.

Forty Dollars Each.—E Temple by J M Booth.

Twenty Dollars Each.—Smith Hunter.

Ten Dollars Each.—J N Loughborough, August Rasmussen & wife.

Five Dollars Each.—C N Ford, Andrew Damon.

Miscellaneous.—R O Damon \$1.00, A friend 50c.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year.
If not paid in three months, \$2.50 a year.
When ordered by others for the poor, \$1.50 a year.
When ordered by friends, for their friends, on trial \$1.50 a year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.