

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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WATCHING AND WAITING.

Oh! the days are passing, fading, and the years glide slow away,
And our hearts are aching, yearning, longing for the coming day
When the warfare will be ended, and the weary rest in peace,
When our Lord from Heaven descended gives from pain a long release.

Day by day our loved ones perish, sparkling eyes grow dim with pain,
Fair forms stiffen into silence, all our tender care is vain;
Sadly and with tears we lay them low beneath the sod to rest;
Free are they from all earth's troubles and the storms that sweep its breast.

Seek we o'er the rolling water some fair spot to sin unknown,
Vain our search, for dread disaster reigns upon the ocean's throne.
Men go shuddering down to silence ne'er to wake while surges roar;
Waves are moaning for redemption, sobbing on the trembling shore.

Oh! the weary, weary ages! oh! the years so filled with woe!
Still there follow in their seasons summer's heat and winter's snow.
Patience, patience, ye despairing; soon will come the King sublime,
And eternal hands are weaving off the measured thread of time.

Dixon, Mo.

L. D. SANTEE.

The Day Line.

BY ELDER J. N. ANDREWS.

It has not pleased the Creator of the world that the alternations of darkness and of light should happen at the same instant to all the inhabitants of the globe. Darkness, which is ushered in by the setting of the sun, and which forms the first division of each day of the week, does not commence as early to some of the earth's inhabitants as to others. And indeed the difference between the extreme points must be twenty-four hours, the space of time requisite for sunset to accomplish the circuit of the globe. Our reckoning of time may thus be called relative, for the commencement of each day in any place is actually governed by its distance from the point where it is sunset earliest of all.

That we have relative time, *i. e.*, time which varies in the commencement of the days, and not absolute time, *i. e.*, time marked by the commencement of day at the same instant the world over, is very manifest. And the existence of relative time very plainly testifies to us that there must be somewhere a day line, *i. e.*, a line whence each day sets out on its circuit of the globe, and also where it terminates that circuit. Those who go round the world must therefore observe these remarkable things:

1. If they go east, they find that each day begins earlier, for they are traveling back on the track of day.

2. That when they have gone east to where day begins earliest of all, if they still continue their eastward course, it is necessary that they drop one day from their count, in order to be in harmony with those who live where the course of day ends.

3. If they go west, they find that each day begins later, for they are traveling forward on the track of day, and all the time increasing their distance from its source.

4. But when they have gone westward to the end of that circuit, if they still continue their journey, they strike the commencement of the course of day; and to be in harmony with those who live where day begins earliest of all, they must add one day to their count. There is therefore a day line somewhere, on one side of which each day sets out, and on the other terminates its course. The commencement of day does therefore vary as sunset journeys westward from that point;

and the two sides of this day line are of necessity twenty-four hours apart, for that is the time necessary for sunset to go round our world. It is the crossing of this line alone that changes our count of the days of the week, for we may encompass all the rest of the globe without doing it. Where, then, is this line?

To answer this properly, requires that we consider all the facts which bear upon this case: 1. It must be where the east and the west come together; for it is really true that what we must recognize as the east and the west on our globe do actually meet. 2. Or to state the case in different language, it must be where the old world and the new come together, *i. e.*, where the extreme eastern verge of the old world makes its nearest approach to the utmost western extension of the new. These propositions are reasonable in themselves, yet their force may not be apparent to all. Let us therefore examine their grounds:

1. There is somewhere in the circuit of our globe from east to west a meridian or line where each day begins its course, and at which that course ends. This has been fully shown.

2. As the daylight and the darkness, which fill up the period of each twenty-four hours, make the apparent circuit of the globe in a westward course, the circuit of day begins on the west side of that line, and terminates on its east side.

3. The west side of that meridian must therefore stand in time twenty-four hours in advance of the east side.

4. Though the existence of this line is a necessity from the method of reckoning time which God has ordained, yet the establishment of this line through an inhabited land is an impossibility. For even were such a line laid down by the express revelation of the Almighty, through an inhabited land, as it must pass through cities, villages, towns, and hamlets, and between neighbors separated only by a street, and even through houses, the perplexity and confusion from the derangement of dates would be absolutely beyond remedy. No seventh-part-of-time theory could mend the matter, even by compromise. Nor would the difficulty be confined to those who wish to keep a definite day as the Sabbath. It would involve in hopeless confusion all observance of dates in these countries through which it should pass.

5. The wisdom of God made provision for all this in the original establishment of the ocean. The waters did at first cover the whole face of the earth. But on the third day, when he caused the dry land to appear, instead of separating the waters into many bodies upon the face of the earth, he said, "Let the waters under the heaven be gathered together unto one place." Gen. 1:9. This great gathering together of waters he called seas. "And God saw that it was good." So the vast ocean, with its subdivisions or lesser bodies, existed as one result of the third day's work. The mighty barrier of the ocean makes the existence of the day line possible without causing any necessary confusion in the computation of time.

6. Asia is the cradle of the human race, for there man was first placed, and after the flood the family of man had its first seat in that part of the globe. Asia, therefore, with the other divisions of the eastern continent, is justly entitled to be called the old world; and America, which has been inhabited by civilized men only a few hundred years, must be counted the new world. This distinction is not to be attributed to the will of man, but exists in the providence of God.

7. As the day line cannot be established through a continent without involving such confusion that God would disclaim it as his work (see 1 Cor. 14:33), we may be certain that it was not placed by him in the eastern continent, nor yet in the western. Such a line does exist, but as it cannot be established upon the land, and can only be drawn through a body of water, we are shut up to the conclusion that it must be found either in the Pacific Ocean, to the east of the old world, or in the Atlantic Ocean, to the west of it.

8. But to place it in the Atlantic Ocean, to the west of the old world, is to make the old world twenty-four hours behind the new world in the reckoning of the days of the week. Be-

cause that each day making the circuit of the world westward must start from the west side of the day line. And it is manifestly absurd to have day begin with the new world and go thence to the old.

9. We are, therefore, necessarily brought to the conclusion that the day line must be found in the Pacific Ocean, to the east of the old world and to the west of the new. And thus the new world would receive its days as they come to it from the old world, and not the old world take the days from the new.

10. And this causes us to call attention to the remarkable fact that there is but one portion of the entire circumference of the globe, and that a very narrow strip indeed, through which a line can be drawn from north to south, and strike no habitable land. A line from north to south through the Atlantic must strike through western Africa, or through Iceland. But a line may be drawn through the Pacific Ocean, between the old world and the new, *i. e.*, through Behring's Straits, that does not appear to cross even a small island from the frozen regions of the north to the equally frozen regions of the south.*

11. And thus it appears that the only place in nature where this day line is possible, is the very place where every reason for its existence demands that it should be located.

But do scientific men recognize the fact that there must be such a line in existence? Here are the words of an English astronomical writer:—

"If the world were habitable all round, and not divided by the Pacific Ocean, which is opposite to Europe, it would be impossible to avoid a sudden break of time somewhere, which would make the same day March 20 on one side of the boundary, and March 21 on the other side. For the days begin and end later as you go west, and earlier as you go east; and if a man could sail round the earth westward, he would find that he had lost a day in his reckoning by the sun when he came home, and that he had gained one by sailing round the world eastward, as the earth turns from west to east."—*Denison's Astronomy*, p. 36.

If day begins earlier as we go eastward, and later as we go westward, it is inevitable that if this eastward and this westward course are followed to their utmost limit, there the break of twenty-four hours must occur. And as Mr. D. indicates, this boundary line must be found in the Pacific, which ocean, in the providence of God, saves mankind from the absolute and irremediable confusion that would exist were this line to be established upon the land, as it must be "if the world were habitable all round." It is true that the circumnavigation of the globe involves a change of one day in our numbering of the days of the week. But it is very worthy of notice that we may make this entire circuit of the globe

* As this statement will perhaps be questioned, it is proper that I should give my authority for it. I am aware that some maps do so locate islands in that part of the Pacific where Alaska is situated, that it appears hardly possible to draw a line from north to south between Asia and America without crossing some of these. Denison's astronomy makes the following important statement, which indeed is self-evident. On pp. 19 and 20, Mr. D. says: "One consequence of the earth being round is that no map of any large part of it can be correct. You cannot make a large piece of paper lie close upon a globe without crumpling the edges. Therefore if the middle of a country is drawn on the map as it would be on the globe, the outskirtes would be drawn too large, and *vice versa*, and the larger the country is, the more some parts of it must be enlarged beyond others, or distorted. Maps are made on various plans, some distorting the country in one way and some in another. The common map of the world, in two flat circles, makes the equator only twice as long as the diameter of the earth, instead of three and one-seventh as long. And each of those two circles which stand for the hemispheres, or half the surface of the globe, only show half as much surface as a hemisphere of that diameter usually has."

This statement is manifestly true. A good-sized globe must therefore be regarded as a more correct representation of the surface of the earth than a map can possibly be, for its form corresponds to that of the earth. In the Boston public library stands a globe some ten feet in circumference, called the London Colossus Globe. An examination of this globe shows that a line may be drawn through Behring's Straits, and thence south through the Pacific Ocean, that will not cross a single island from the frozen north to the equally frozen south. And such another line cannot be drawn in the whole circumference of the earth.

either east or west, with the exception of crossing that part of the Pacific through which this boundary line is drawn, and our count of the days remain unchanged. Though day will begin to us earlier or later, according as we go east or west, *i. e.*, according as we follow back on the track of day toward its source, or forward on that track toward its end; yet we shall at every meridian have the correct reckoning of the day, and be in harmony with the people across whose countries we may travel. But when we come to where the beginning and the end of the course of day meet, we must recognize that fact by changing our numbering of the days.

The west shore of the Pacific, *i. e.*, the east coast of Asia, is universally recognized as one day in advance of the east shore of the Pacific, *i. e.*, the west coast of America. Yet it seems that this has hardly been carried to its legitimate result in determining the day line; for this would of necessity place it in the longitude of Behring's Straits; but English navigators seem to have been governed, in part at least, in the determination of this line by the purpose to place it just opposite (*i. e.*, just half way round the world from) the observatory at Greenwich, England, from which longitude east and west is very generally reckoned. Though the location of Greenwich has nothing to do in authoritatively settling this question, yet it so happens that one-half way round the world, either east or west from G., or longitude 180° east or west from G., does not vary very far from the meridian of the day line drawn through Behring's Straits. So that practically the navigator in changing at the meridian does not involve himself in a mistake that affects his subsequent reckoning. For the line which we urge as that from which the day sets out on its westward circuit of the globe is about 168 degrees west from Greenwich, while that adopted by English navigators, and by sea-faring men in general, is the meridian of 180 degrees, either east or west from G., being exactly half way round the globe from G. Navigators are constrained to acknowledge the existence of this day line in the Pacific, because of one most palpable fact; viz., that the people of eastern Asia are one day in advance of those in western America. The day line does, therefore, divide the Pacific ocean from north to south somewhere between the shores of Asia and America. But though the meridian of 180 degrees from Greenwich is convenient to the navigator because it is just half way round the world from the royal observatory at G., from which longitude by a very general custom is reckoned, and though this comes within a few degrees of that meridian which the Creator manifestly designed for the day line, and in most respects answers the seaman's purpose, yet we cannot but call attention to the facts which show that this is not the true line. This line of 180 would cause the day line to cross the eastern part of Asia, from north to south, for several hundred miles. But such a line cannot be established through a habitable land. We cannot therefore rightly draw it through eastern Asia, nor through western America. But we can draw it from north to south between them, and here is where it should be, for here the old world and the new, or the east and the west, come together. And it is a fact, which the choice of man has had nothing to do in causing, that the east shore of Asia is one day in advance of the west shore of America. This difference of one day between these two shores is not in consequence of the act of navigators who change one day in crossing that ocean which intervenes, but the navigators make this change because that these two shores do thus differ. It is the providence of God that planted mankind in Asia, and that caused civilization and the light of the gospel to go thence westward with the course of day around the world. And such being the course of day and of civilized man, it is not accident but the hand of God that causes the west shore of the Pacific to stand twenty-four hours in advance of its east shore, and that thus plainly indicates the existence and location of the day line between them. We next call attention to some facts and queries relating to this subject.

How to Conduct Meetings.

I RECENTLY received a letter from a brother I highly respect, making inquiries in regard to meetings, how they should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again.

From the light I have had upon the subject, I have decided that God does not require us, as we assemble for his worship, to make these seasons tedious and wearisome, by being obliged to remain bowed quite a length of time, listening to several lengthy prayers. Those in feeble health cannot endure this taxation without extreme weariness and exhaustion. The body is weary by remaining bowed down so long. And that which is worse still, the mind becomes so wearied by the continuous exercise of prayer that no spiritual refreshment is realized, and the meeting to them is worse than a loss. They have become wearied mentally and physically, and they have obtained no spiritual strength. Meetings for conference and prayer should not be made tedious. All should, if possible, be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or fifteen minutes even behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour, if possible, be there few or many present. Formality and cold stiffness should be laid aside, and all be prompt to duty. There should not be, upon any common occasion, prayer of more than ten minutes' duration. If any feel the burden of prayer, after there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then let them pray.

All should feel it a Christian duty to pray short. Tell the Lord just what you want without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart.

What is the object of assembling together? Is it to inform God? or to instruct him by telling him all we know in prayer? We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another. By our earnest, heart-felt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and made interesting to all who have any relish for religious things.

There are some who I fear do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and then do up their praying for several days in these meetings. Such may be named social conference and prayer-meeting killers. Their cold, frozen prayers and lengthy, backslidden testimonies cast a shadow. They emit no light. They edify no one. All are glad when they get through, and it is almost impossible to throw off the chill and darkness their prayers and exhortations have brought into the meetings. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man, should be left at home. Little differences and prejudices should not be taken with us to these meetings. Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together.

Ye are the light of the world, says the heavenly Teacher. All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind, talk out their experience. All should have, and will have, an experience that is living, that is new and interesting, if they are pursuing the onward Christian course. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences give light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things.

Jesus, the heavenly teacher, when he was upon the earth, among the children of men,

did not hold himself aloof from them, but in order to benefit them, he came from Heaven to earth where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to Heaven.

The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. There were no walls which could inclose the multitude which followed him. But he had special reasons for choosing the groves and the seaside to give his lessons of instruction, for he could have a commanding view of the landscape and scenery, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. The works of God in nature, he associated with his lessons of instruction. He made use of the birds which were caroling forth their songs without a care, and the flowers of the valley glowing in their beauty, and the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grains, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories.

Christ, in all his efforts, sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. He wrought a miracle to feed five thousand, who had gathered together to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awake admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God.

The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven.

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies, and lengthy prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetition, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye."

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and gratitude for the same. This sample prayer, how comprehensive! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer, in a special manner, is indited by the Spirit of God, and where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it.

But there are many prayers offered in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they delivered a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to the things that were transpiring in the world. All such prayers are as sounding brass, and tinkling cymbal. They are made no account of in Heaven. Angels of God

are wearied with them, as well as mortals who are compelled to listen to them.

Jesus was often found in prayer. He resorted to the lonely groves, or to the mountains, to make his requests known to his Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion.

Secret prayer is neglected, and this is the reason why many offer such long, tedious, backslidden prayers, when assembled to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

E. G. W.

How Shall We Keep the Sabbath?

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after he had made the world in six days. He sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, and reflect, as he should look upon the earth beneath, and the heavens above, that God made all these in six days, and rested upon the seventh; and that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom.

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord which he has sanctified. We should not allow even our minds to dwell upon things of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors.

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time out of doors; not in play, but in company with their parents? Surrounded with nature's beautiful scenery, as their minds are associated with God in nature, by their attention being called to the tokens of God's love to man in his creative works, their young minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. You can direct their minds to the lovely birds making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of

God. Parents, why not make use of the precious lessons God has given us in the book of nature to give our children the correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his creative works, therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature.

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. They can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interest our children. We can walk out with them in the open air. A change will have a happy influence upon them. We can sit with them in the groves, and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their families, and to interest them in spiritual things, giving them correct views of the character of God, and what he requires of us, in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts for it.

E. G. W.

Address to Ministers.

EPH. 3: 6, 7: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power."

"Whereof I am made a minister:" not merely to present the truth to the people, but to carry it out in your lives.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Verse 9. It is not merely the words that roll off your tongue, it is not merely to be eloquent in speaking and praying, but it is to make known Christ, to have Christ in you, and make him known to those that hear.

"Whom we preach, warning every man, and teaching every man in all wisdom," not novices, not in ignorance, "that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1: 28, 29. It is the work of God, the grace from God, that is to be realized and felt, that is to grace the life and actions, which is to make a sensible impression upon those that hear.

But it is not this only. There are other things that are to be considered; in which some have been negligent, which are of consequence, in the light they have been presented before me. Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. If these things are as God would have them, the impression they make will be in favor of the truth, especially will that class be favorably impressed who have been listening to fables. It is important that your manner be modest and dignified, in keeping with the holy, elevating truth you teach, that a favorable impression may be made upon those who are not naturally inclined to religion.

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. Not only has there been a lack of taste, and a lack of order to arrange the dress in a becoming manner upon the person, and to have the color suitable and becoming for a minister of Christ, but the apparel has been with some, even slovenly and untidy. Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. These things are preaching to the people. They give them an example of order and set before them the propriety of neatness and taste in their apparel, or they give them lessons in lack of taste and slackness which they will be in danger of following.

I was pointed back to the children of Is-

rael anciently, and was shown that God had given specific directions in regard to the material and manner of the dress those ministering before him should wear. The God of Heaven, whose arm moves the world, who sustains us, and gives us life and health, has given us evidence that he could be honored or dishonored by the apparel of those who officiated before him. He gave especial directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangements of their houses, and specified the dress those should wear who were to minister in his service. They were to maintain order in everything, and especially to practice cleanliness. Read the directions that were given to Moses to make known to the children of Israel, as God was about to come down upon the mount, to speak in their hearing his holy law. What did he command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down in the sight of all the people, upon the mount. They were to set bounds about the mount. "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes."

That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God spoke to Moses to tell the people to wash their clothes, lest there should be impurity in their clothing and about their persons, as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God.

And to show the carefulness they were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, "and put water therein to wash withal." And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord.

Here was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they should come into his holy presence. And what was this for? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this: that a right impression might be made upon the people. If those who ministered in the sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with the work of God must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those that approach nigh to God. From the light that has been given me, there has been a carelessness in this respect. I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility that savors of Heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself.

But things that transpire in the sacred desk are often wrong. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. The example is to remove the fear of God from the people, and to detract from the sacred dignity of the gospel Christ died to magnify. According to the light that has been given me, it would be pleasing to God for them to bow down as soon as they step into the pulpit, and solemnly ask help from God. What kind of an impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God. Their minister is committing himself to God before he dares to venture to stand before the people. Solemnity rests down upon

the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength. A minister negligent of his apparel often wounds those of refined sensibilities and good taste. Those who are backward in this respect, should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not link his appearance in any way with the truths he presented. His dress was against him; and the impression given, was, that they were a careless set anyhow; we see that they do not care anything about their dress, and we do not want anything to do with such a class of people.

Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. God is dishonored when they engage in his sacred service so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. This laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for he was so high and holy that unless they did comply with these conditions, death would follow.

But look at the manner and style of dress as worn by some of our ministers at the present day. Some who minister in sacred things so arrange their dress upon their persons that it destroys to some extent, to say the least, the influence of their labor. There is an apparent lack of taste in color and neatness of fit. What is the impression given by such a manner of dress? Why, it is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down the sacred upon a level with common things.

The influence of such preachers upon the people is not pleasing to God. If any are brought out to receive the truth from their labors, they frequently imitate their preachers, and come down to the same low level with them. It will be more difficult to remodel and bring such into a right position, and teach them true order, and love for discipline, than to labor to convert to the truth, men and women out of the world who have never heard it. The Lord requires of his ministers to be pure and holy, and to rightly represent the principles of truth in their own lives, and by their example bring them up upon a high level.

God requires of all who profess to be his chosen people if they are not teachers of the truth, to be careful to preserve cleanliness and purity of their bodies, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires of all who profess godliness, and especially those who teach the truth to others, to abstain from all appearance of evil.

Dark or black material is more becoming a minister in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors.

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts, and manifest an earnest desire to have him worthily represented before the people, in all their acts, in their dress, in their speaking, and even in their manner of speaking.

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. Truth loses two-thirds or three-quarters of its sweetness, its force, and solemnity, by being presented in this manner. But if the voice is toned right, if it has in it solemnity, and is so modulated as to be even pathetic, it will have a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity. He spoke in a pathetic manner. But this loud hallooing—what does it do? It does not give them any more exalted views of the truth. It

does not impress people any more deeply, but causes a disagreeable sensation to the hearers, and is only wearing out the vocal organs of the speaker.

The tones of the voice have much to do in affecting the hearts of those that hear. And many who might be useful men, are using up their vital forces, and destroying their lungs and vocal organs, by the manner of their speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say, as though they had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. Every minister can educate himself, by using proper care to speak distinctly and impressively, and not hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner that the people can get the ideas fastened in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to get the impression that it is important for them to have; nor is there time for the truth to affect them, as it otherwise would.

Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten.

Some of our preachers are killing themselves by long, tedious praying, and loudly exercising the voice, when a lower tone would make a better impression, and save their own strength. Now while you go on regardless of the laws of life and health, and follow the impulse of the moment, don't lay it to God if you break down. Many of you waste time and strength as you commence to speak in long preliminaries and excuses. You should commence your labor as though God had something for you to say to the people, instead of apologizing because you are about to address them. Some use up nearly half an hour in making apologies; and time is frittered away; and when they get to their subject where they are desirous to fasten the points of truth, the people are wearied out and cannot see their force or be impressed with them. You should make the essential points of present truth as distinct as mile-posts so that the people will understand them. They will then see the arguments you want to present, and the positions you want to sustain.

There is another class that address the people in a whining tone, not with hearts softened by the Spirit of God; but they think they must make an impression by the appearance of humility. Such a course does not exalt the gospel ministry. It brings it down and degrades it, instead of elevating and exalting it. Ministers should present the truth warm from glory. They should speak in such a manner as to rightly represent Christ, and preserve the dignity becoming his ministers.

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. They injure the throat and vocal organs, and then talk of breaking down by their hard labor. They injure themselves when it is not called for. Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner they hold the head. You can stand and talk, and not feel injured. The position in praying should be a perfectly natural one. Long praying wearies, and is not in accordance with the gospel of Christ. Praying a half or a quarter of an hour is altogether too long. A few minutes' time is long enough to bring your case before God, telling him what you want; and you can take the people with you, and not weary them out, and lessen their interest for devotion and prayer. They may be refreshed and strengthened, instead of exhausted.

There has been a mistake made by many in their religious exercises—in long praying, in long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has needlessly wearied himself, and really distressed the people, by the hard, labored exercise, which is all unnecessary. Ministers should speak in a manner to reach and impress the people. The teachings of Christ were impressive and solemn. His voice was melodious. And should not we, as well as Christ, study to

have melody in our voices? He was a man that had a mighty influence—the Son of God. We are so far beneath him and so far deficient that, do the very best we can, our efforts will be poor. We cannot gain and possess the influence that Christ had; but then, I ask you why we should not educate ourselves and bring ourselves just as near to the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people. Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them to their homes; and thus our faith will stand in a better light before the community.

I never realized more than I do to-day, the exalted character of the work, its sacredness and holiness, and how important that we should be fit for the work. I see it in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart; that my own life is in accordance with his will; that I am walking in his footsteps. Then my words will be true, my actions will be right.

But there is a word more I had almost forgotten. It is in regard to the influence the minister should exert in his preaching. It is not merely to stand in the desk. His work is but just begun there. It is to enter into the different families, and carry Christ there; to carry his sermons there; to carry them out in his actions and his words. As he visits a family, he should inquire into the condition of that family. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs. A minister should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study. But if you do this, to the neglect of the work God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. But give them the help that they need. Such ministers will receive all that respect and honor which is due them, as ministers of Jesus Christ. And in doing this, their own souls will be kept alive. They must be drawing strength from God in order to impart strength to those they shall minister to.

May the Lord help us to seek him with all the heart. I want to know that I daily gather the divine rays from glory, that emanate from the throne of God, and shine from the face of Jesus Christ, and scatter them in the pathway around me, and be all light in the Lord. E. G. W.

Effective Christianity.

In regard to that Christianity which the world most requires to-day, Bishop Huntington very truly remarks:—

"We want in you a Christianity that is Christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose dog and cat were not the better for his religion. We want fewer gossiping, slanderous, gluttonous, peevish, conceited, bigoted Christians. "To make them effectual, our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, unquestionable tone of honor, without evasion, or partizanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the church—justice and mercy—must be stretched out working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins."

RELIGION is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 30, 1871

ELD. JAMES WHITE, EDITOR.
URIAH SMITH, ASSISTANT.

The Review and Herald.

OUR second article upon Mutual Obligation is put over to next week for want of time to complete it, and make preparations to leave for the West this week.

We have decided to give more attention to our periodicals, to take more time to use the pen, and leave other matters, which have engaged our time and strength, for others to attend to. Our brethren in this city have been in session, devising means to free us from the multitude of cares and labors which have occupied most of our time, and which have kept us from more important work.

The New Building.

THE new building now being erected by the Seventh-day Adventist Publishing Association, is an exact duplicate of the one in use. When finished and furnished, including the lot, it will cost not far from ten thousand dollars. It will be completed and occupied as soon as possible, as our crowded condition in the old building loudly calls for more room immediately.

With all true friends of the cause, the fact that the growing work of God among us, increasing the circulation of our periodicals, and general publications, calls for another building, will be a matter of devout gratitude to God. From such we expect co-operation at this time. And in this we shall not be disappointed. When we have reached out in any such enterprise, and have called for help, our brethren have ever responded liberally. We again invite them to help in the publishing department, in the sum of ten thousand dollars, and we shall not here be disappointed.

This matter is finely started this week, as the receipts from brethren Root, Comings, Littlejohn, Downs, and others show. There is room for ninety-six more one hundred dollar men to fall in at their earliest convenience. And by this statement we do not wish to discourage the ten, twenty, thirty, forty, and fifty dollar men and women. The capital stock of the Publishing Association is in shares of ten dollars each. Of these, the friends of the cause can take from one to twenty or more. At those camp-meetings that we may be able to attend, we shall bring the subject more fully before our friends.

Owe No Man Anything.

AMONG the many excellent things stated by Paul to the Romans, the apostle says: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Rom. 13:8. The apostle continues: "For this, Thou shalt not commit adultery, Thou shalt not kill," &c. Obedience to the injunction, Thou shalt "owe no man anything" is fulfilling the great law of love to our neighbor, as well as obedience to the precept, Thou shalt not kill. So argues the apostle. Read carefully, and see.

Theft, murder, false witness against our neighbor, and indebtedness to our neighbor, are all the violation of the law of love to our neighbor. Obedience to the second great commandment, "Thou shalt love thy neighbor as thyself," will lead men to refrain from theft, murder, and, also, from becoming slack in regard to the payment of debts. A man cannot be a Christian unless he loves his neighbor as himself. No man does this who can pay his debts, and neglects to pay them.

Delinquents, please read Rom. 13 with care, and then take the advice of another apostle who says: "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. There is due the Seventh-day Adventist Publishing Association in small sums the amount of eight thousand dollars for periodicals and publications. This appears very unlovely. This should not be. This is a violation of the great law of love which is the basis of the second table of the covenant.

This is sin. And we desire to remove from our patrons the temptation to this sin by adopting as soon as possible the advance pay system on all our periodicals, and the rule to pay down for our publications. Our terms for our publications are one-third discount for cash in hand. To those who plead a want of ready cash, we offer to give from the book fund their first order, providing it is not too large, and then they will have

ready cash for all subsequent orders. And we hope to see all delinquents at our camp-meetings with the cash, anxious to pay up, and for one year in advance.

A New Application.

NEARLY all our readers are doubtless familiar with the criticism given on Mark 13:32: "But of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." It is claimed, and we think very justly too, that the word "know," here is not to be taken in its most literal import, implying knowledge of, or acquaintance with; but that it is used in a restricted sense, signifying to make known, or concern one's self with; just as Paul uses the word, when he says, "I determined not to know anything among you, save Jesus Christ, and him crucified;" 1 Cor. 2:2; that is, he determined not to make known, or concern himself with, anything else.

One of our exchanges which believes in the conscious state of the dead, while heartily endorsing the criticism, endeavors to draw from it further consolation, by using it to dispose of one of the principal texts which lie against the last-named theory. It says:—

"There are other passages beside those above quoted, in which the word, 'know' is obviously used in the sense here developed. Expressions, for example in Eccl. 9:5-10, 'The dead know not anything,' &c.

This is certainly a new application. We cannot say of it as is sometimes said when a new invention is brought out, simple, yet ingenious and useful, "Strange that nobody has thought of this before;" for in this case the strangeness consists in the fact that it should have been thought of at all. It gives very apparent evidence that the view under consideration is laboring hard under that combination of circumstances which is "the mother of invention," sometimes called necessity.

"The dead know not anything." "Obviously," says this writer, the word "know," in this case, is to be taken in the sense here developed; that is, in the sense of making known or concerning one's self with. "Obviously," we reply, the word is to be taken in the same sense in this expression, that it has in the first part of the same verse, which says, "The living know that they shall die." That which "knows," in the first sentence of the verse is that which "knows not" in the second sentence. And it is the same kind of "knowing" in both instances. In what sense, then, do the living know that they shall die? Is it not in the sense of being aware of, having acquaintance with, that fact? In the same sense, then, the dead know not anything: they are not aware of anything, have no acquaintance with anything.

But how will the passage sound if we apply to the word "know," here, the sense which evidently pertains to it in Mark 13:32: "The living know [that is, make known, or concern themselves about, the fact] that they shall die; but the dead know not [do not concern themselves about] anything." In this sense, the first declaration in the majority of cases is not true; and the second only brings to view a state of voluntary, instead of forced, inactivity.

Solomon is plainly contrasting the condition of the living and the dead. In life there is intelligence, knowledge, and the exercise of all the different emotions of the mind. In death there is nothing of this kind, "for," says he, "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The living intelligent man is addressed; and Solomon's testimony must be impeached, or the doctrine of utter unconsciousness in death is unequivocally established. Obviously the criticism in question, does not, and cannot, apply to this passage.

There are only two other ways in which efforts are, or can be, made to nullify its force. The first is, to say that Solomon speaks only of the body in the grave as knowing nothing, finding no work, device, wisdom, or knowledge, while the immortal entity, the intelligent part, is enjoying in intensified consciousness, all the glories of the heavenly world. But this is making Solomon speak of one part of man while he is living, and of another part when he is dead, giving us meantime no intimation of this change in his subject; and this part which he speaks of as knowing nothing when dead, namely the corporeal substance, is that which of itself is not claimed by any one to know anything while living; so that, on this hypothesis, Solomon might just as well have said that the living know not anything, as to have made that affirmation of the dead. This makes sad havoc with Solomon's logic, and materially

detracts from that degree of wisdom which is usually conceded him. This point may therefore be dismissed.

The next position is, to assert that Solomon is here stating the Epicurean argument, and denying all future existence! This is the last effort of despair. If Solomon had designed to be so understood, he had ability so to express himself that there should be no mistaking his meaning. But as he has given it as his own language, and moreover affirmed, chap. 12:10, that that which was written was upright, even words of truth, we must take it as a plain straightforward statement of the facts in the case, as authoritative as if found in any other portion of the sacred record, or from any other one of the inspired penmen.

U. S.

Significant Sayings.

AT the anniversary meeting of the Congregational Union, held in New York, May 11, 1871, there were some sentiments offered which will be of interest to all whose attention has been called to the prophetic aspects of our times. We make two extracts. The first is from R. Palmer, D. D., and relates to the significant rapidity with which events are transpiring in these days. He says:—

"We are reminded to-night how fast the world moves. Since last year a Protestant empire has been formed in Europe; and that other one which was sustained and upheld by forms of the grossest error has been ground in the dust. The poor pope has turned the vatican into a convent! and has himself withdrawn from the world. We wish him peace."

The second is from the President of the meeting, W. I. Buddington, D. D., and relates to the great danger now threatening this nation, and the fearful forebodings which agitate the hearts of the most discerning in view of it. Can we fail to see in this the fulfillment of Luke 21:26, which was to indicate the near approach of the end? Dr. Buddington said:—

"Strangely enough, we have no sooner come up from one grand struggle before another is facing us. I remember, on the Monday morning which followed the battle of Bull Run, taking my seat in the cars for Washington at New York, spreading before me the issues of that morning press, announcing a glorious victory on the battlefield of Bull Run. Till I reached the Delaware it occupied me to read the story of our successes. Crossing that river, it was whispered in my ear by a telegraph operator that news of another significance was even then passing over the wires. Taking my seat in the Baltimore cars, I told the gentlemen around me (men of distinction in military and political life) what I had heard, and the larger part of the time consumed in the journey to Baltimore was taken up in proving that it was not true, and, what was more, could not be true. When we reached Baltimore, the Baltimore Sun was placed in our hands, and that confirmed the evil tidings. But the Baltimore Sun was secession. And the Clipper then came, and the Clipper told the same story with the Sun; and then began a change of feeling, and all the way to Washington our countrymen were filled with the saddest forebodings. And when I reached the city, I was in the midst of a crowd of travelers who expected to see the stars and stripes falling from their heights, and even Lincoln himself tumbled into the Potomac. But, fearful as was the panic that ran through the country at that time—I say it solemnly, and I say it deliberately—there is more serious fear taking possession of intelligent American minds than in that day of evil tidings. The question is, Have we the virtue, have we the manhood to stand up against corruption and misapplied wealth, as we stood up against the embattled lines of rebellion? [Applause.] It has been said that every man has his price, and it seems to be held by the same disbelievers in human virtue that every country has its price. Has our country a price? We are told that one of the great parties of this land are even now laying their plans to make up a sum of sixty millions by which they shall control the nomination of one of the great conventions of the land; and then, by the formation of rings in four or five of the leading cities of the four or five predominating States of the Union, elect the man. I ask you, Shall sixty millions of dollars buy this land, wet with the blood of our sons, and even now billowy with the windrows of her glorious dead? Are we to be sold? Shall these liberties of ours go down where those of the great Roman Empire went—into a chasm excavated by the accursed thirst for gold?"

No, says Dr. B., this calamity shall not overtake us; and he looks to the church to rescue the country from this peril. If the members of all the churches were, to a man, persons of unimpeachable integrity, or even if a redeeming majority of them were such, they might do much to check the incoming tide of evil; but, alas! are not many of those most deeply involved in moral obliquity, themselves members of the churches? And where is the line of distinction between the churches and the masses of those whose god is gold, and with whom personal interest and aggrandizement overbalance all public considera-

tions? He who leans upon the professed church as a body, for the suppression of evil, leans upon a broken reed; while the individuals whose hearts are pure, whose motives are true, and whose aims are right, are so few as to render impotent all their earnest and well-meant endeavors.

U. S.

"Why Don't You Investigate?"

THIS question is asked with great confidence by spiritualists when we refuse to visit their gatherings and to meet them on a level in public controversy. We have investigated. We do investigate. We protest against the injustice contained in this question. It implies that we have not investigated, and will not investigate, spiritualism; which is not true.

Webster says to investigate is to search or inquire into. And of course inquiry into anything is for the purpose of gaining an understanding of it. And when it is well or sufficiently understood, the object of the investigation is attained. Now I object to the implication contained in this question.

1. Because, as before said, we have investigated. We have read their books and papers, and heard their speakers, and conversed with them in private, and seen its practical workings in the lives of its most fully-developed adherents. We claim that we sufficiently understand spiritualism. Some, who are not themselves, fully instructed in the wiles of spiritualism, say we do not understand their books—we misapprehend their teachings. We know better than this. Their utterances are too plain to be misunderstood. They deny God, the Bible, Jesus Christ, the law of marriage, in fact, all authority in the most unequivocal terms. I have seen scores of Bible believers who have embraced spiritualism, and without a single exception they go in the same direction. First, and in a short time, they doubt or disbelieve some of the Bible, then all; soon they deny the atonement of Christ, then the existence of a supreme, personal God, and this opens the way for all the abominations of which spiritualism is the parent. See the case of Moses Hull. A lover and earnest defender of God's word, he fell under the bewitching influence of spiritualism, and immediately rejected the Bible, denied Jesus Christ as a Saviour, declared the Jehovah God of the Bible was the spirit of a dead man! and within two years of the time of the change, he wrote a pamphlet on "Love and Marriage," in which he prophesied the coming of a conflict which will destroy the marriage institution, and expressed a desire to be in the forefront of the battle, and also the hope that the institution might not be purified, but "consumed." With such things before our eyes; with such accredited mediums as J. M. Spear pleading his right to beget illegitimate children; and spiritualist papers publishing a vindication of his paramour who denied the right of the government to interfere with her illegal maternity; and women in public congregations denouncing all laws concerning marriage, proclaiming their right to have children when, by whom, and by as many as, they will! and their well accredited authors and mediums proclaiming new marriage rules and a new religion, consisting simply of desire! Can we doubt the meaning of these words? Has Cora Hatch, the trance lecturer, ever lost caste among spiritualists by reason of her living with so many different men? Did not their national convention adopt a resolution that no manner of life should recommend to, or debar from, their fellowship?

Investigate, forsooth! if there is any depth of iniquity in spiritualism not yet revealed to us in their teachings and their lives, we pray to be spared the recital. For the sake of our common humanity we are ashamed of what we have already found among them, and see no necessity for further investigation. But,

2. I object to their proposed method of investigation, and think I can show reason why it is neither proper nor efficient. They assume that the only proper way to investigate spiritualism is to come into closer contact with it—to mingle with its votaries, and learn by association what it is in practice. But having ascertained that it is evil and only evil, that an "irresistible influence" falls upon those who come under its control, I affirm that association, that contact with it, deprives of the power of investigation. We all judge thus of other evils, even of those whose influence is not so immediate and irresistible; why not, then, of this? I once asked a man, a native of Massachusetts, who had passed several years in Alabama, how he then regarded slavery. He answered that his convictions were the same that they were when he left his native State, that it was a great evil and wrong; but his feelings had undergone a great change by association. Once he regarded every act of tyranny with horror; but after years of association he did not realize or even notice its most brutal features. And so it is with every evil. Association blunts the sensibilities. Investigate! As well tell me that I must go to the liquor saloon, mingle with the noisy rabble, or join in their indecent orgies, to investigate the nature of intemperance. All that I know of the evil of intemperance I have learned just as I have obtained my knowledge of spiritualism, and yet I believe I understand the true nature and bearing of intemperance better than the most besotted drunkard in the land! Must I visit a brothel to investigate licentiousness, or to learn that it is evil? Does not every one know that such a course perverts the judgment, weakens the reason, scars the conscience, destroys

manhood, and ruins the victims of such folly and presumption?

Were we ignorant of spiritualism; had we not followed it from its rise in Western New York to the present time, and kept ourselves acquainted with its progress by the extensive reading of its literature, we should not speak thus. But to us who have been ever forward to examine its claims, until its enormities lie all exposed before us, this challenge to investigate appears like the "sheep's clothing" which cannot half hide the "ravening wolves," eager for their prey, and rejoicing in their power to destroy. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

J. H. WAGGONER.

Men and Things.

"MEN'S HEARTS FAILING THEM," &c.

PROMINENT among the signs which should precede the immediate coming of the Son of Man, Jesus gives this one: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. That this sign is now being fulfilled no one can doubt who notices the feeling of the public mind. A feeling of distrust, of fear, and of alarm, is coming over men as to the future. Rev. A. M. Milligan, of Pittsburgh, Penn., says:—

"Patriotic men are holding their breath, earnest men are talking anxiously together as they consider the great questions underlying the welfare of the commonwealth. Patriotism is inquiring, What can be done to save the nation? The danger that threatens our nation to-day is that the moral substratum, upon which only national life can exist, is in a state of decay, and threatens early dissolution. You see it everywhere in public affairs. You see it in legislative halls and in judicial seats—in the whole character of society. The question is, Can it be arrested? and if so, how is it to be done?"

DECLINE OF RELIGION IN ENGLAND.

A few weeks since, we gave an article from a prominent paper deploring the decline of religion and the ministry in this country. Now from across the water comes the sad lament of the same state of things there. The *English Independent* says:—

"In truth, there is something very much the matter among us, and something, it is impossible to deny, wrong with the ministry. It is losing power. The number of men with real preaching ability seems to grow smaller. Ministerial success is superficial. There are ministers who can fill chapels by consolatory sermons or clever talk, but do not stir their hearers, stir their consciences, or fill their souls with divine inspirations. We are very unwilling to prophesy in sackcloth. We are not given to croaking; but there are many facts to which we cannot shut our eyes. A very large part of our ministry appears to be 'movable.' Those pastors who build up a strong edifice of affection and influence, by years of patient labor and sterling character, are comparatively few. The language that has grown prevalent among us about ministers and churches is professional and mercenary. A cry comes up from the colleges that the young men who offer themselves for the ministry have neither special grace nor special gifts. Leanness has fallen upon our land, and we are in very serious danger as a denomination. In the days that are at hand, we shall become powerless and contemptible if our pulpits are not filled by inspired men. Any wooden-headed man may act the part of the priest. A high Church clergyman will manage well enough if he can read passably, intone musically, and bear himself gracefully in a procession. But the men who have no title to attention but their ability to teach and to proclaim divine truth, must needs have very different qualifications. Truth is often painful, but always useful, and we have spoken it. Much might be said about causes and remedies; but we care now to say only one thing: our churches stand in need of a profound and very real religious revival."

These are painful facts, but it is well to know them. They show that our position on the fall of Babylon is correct, and hence that the coming of Christ draws nigh.

MUCH WORK WITH SMALL STOCK.

I was much impressed with the force of the following words. I see them illustrated almost every day. The writer says:—

"Then, too, how strangely people invest the capital of their capabilities—solve the problem of what they will do with God's gift of life. Here is one, not brilliant, not greatly endowed in any way; but he has a kind heart, a fair share of common sense, and an active temperament. He puts all there is of him into current coin and keeps it in circulation. He has no gold in the ingots, for purchasing provinces or paying kings' ransoms, but plenty of the small change so necessary for constantly recurring needs. On a comparatively small capital he does a large business, enriches not only himself, but all with whom he comes in contact; while another, with ten times his ability, a man of genius, an original thinker, a ripe scholar, makes no use of his powers, but hides all these noble gifts in a self-indulgent, or an obscure and sordid life, the willing slave of a lymphatic temperament. To know our own worth, and how to invest what we are in such a way as to yield the most for ourselves and humanity, is the great problem, and to its solution are directed the experiences of our lives."

It is not the man that has the greatest ability who always does the most work. By no means. I am sure I know of men and women among us who are doing almost nothing for God or humanity, who still really have stronger minds and more ability than others who are active workers in the cause. What is the matter? They lack energy and application. They are waiting for something to "turn up," instead of taking right hold with the determination to make things turn up. It is bad to be rash and hasty, and to make mistakes; but even that is better than to idle away one's whole life doing nothing, for fear we may not move just right. Strike out, and trust in God. If you then make mistakes, confess it; and correct them, and try again. You know not what powers you have, till you try.

ENORMITY OF THE LIQUOR TRAFFIC IN THE UNITED STATES.

"Those who would measure the enormity of the liquor traffic by the money which it absorbs, will be impressed by some figures presented by Mr. Edward S. Young, Chief of the U. S. Statistical Bureau, at a meeting of the Congressional Temperance Society, in Washington, last Sunday evening. Mr. Young stated the annual product of whisky in this country to be, according to the returns made to the government, 62,500,000 gallons, representing a money value of \$375,000,000; fermented liquors, 6,300,000 barrels, worth \$126,000,000; imported liquors, \$100,000,000. There are in the United States 150,000 licensed liquor stores, whose average annual sales are \$4,000 each, making a total of \$600,000,000; and this exhibit he thought was probably \$100,000 below the facts. Mr. Young used the following comparisons, to enforce his statistics:—

"An expert could not count more than \$20,000 in one-dollar notes in a day. Working twenty-five days in a month, it would take one man one hundred years to count the money. If spread upon the ground in notes of the same denomination, it would cover an area of 20,446 acres. If paid in gold, a ton of which is worth \$574,000, and loaded on wagons each carrying one ton and occupying a space of seven yards, it would require 1,045 wagons, which would form a procession six miles long. In silver, worth \$31,200, it would require 19,230 wagons which would form a line of seventy-six miles in length. To complete the picture, let the wives and children of drunkards, and the widows and orphans of those who have died drunkards during the past year, follow these wagons in melancholy procession, their cries of anguish ascending to Heaven, and the line would extend thousands of miles."

"And all this, not only taken from the productive capital and labor of the country, but used in such a way as to weaken its productive power and increase crime and misery of every form. And yet society tolerates this horrid traffic, and government legalizes and protects it, for the filthy pittance which it drops into the treasury.—*Christian Statesman*."

A LOOK AROUND THE WORLD.

"Latest and best authority gives the population of the globe at 1,350,200,000; in America, 72,800,000; in Europe, 287,000,000; in Asia, 798,600,000; in Africa, 188,000,000; in Australia and Polynesia, 3,800,000. These people speak about 3,600 different languages, and are cut up into 1,000 different religious sects. The adherents of the principle religions, counting the whole population, are supposed to be nearly thus: Greek Church, 69,692,700; six other Oriental churches, 6,500,000; Roman Catholics, 195,000,000; Protestants, 97,139,000; Mohammedans, 160,000,000; Buddhists, 340,000,000; other Asiatic religions, 260,000,000; Pagans, 200,000,000; Jews, 6,000,000."

"The whole number of languages and dialects into which the holy Scriptures have been translated is two hundred and fifty-two. Of these, two hundred and five are versions prepared since the origin of Bible societies, at which time the Scriptures had been translated into only forty-seven different languages. The two great Bible societies of the world, the British and Foreign, and the American, have issued, of these, two hundred and forty-three. The greatest work of the American Bible Society has been the preparation of the Arabic Bible, by the Rev. Drs. Smith and Van Dyck, which will go to 150,000,000 of Arabic-speaking people, and the Slavonic and Bulgarian Testament, which will supply 80,000,000."—*Christian Union*.

These figures and facts are worth preserving by any one. What proportion do Christians bear to the population of the world? We Protestants do not think that the Roman Catholic and Greek churches are much, if any, better than pagans, and evidently they are not. This leaves less than one hundred million who can be regarded as Christians, while the population of the world is over thirteen hundred million; that is only one in thirteen. But this includes every man, woman, and child, in all these nations, who are called Christians. Millions of these make no profession, but are worldlings and infidels. The entire Protestant-church membership of the whole world is said to be only about sixteen millions. How many of these are real Christians? One-half would be a liberal calculation. This would give us only eight Christians out of every thirteen hundred souls! A poor encouragement for the conversion of the world!

D. M. CANRIGHT.

EVER live (misfortunes excepted) within your income.

The Seal of God, or His Name and Memorial.

THE God of Heaven is from everlasting to everlasting, the king of eternity, and the God to be feared above all others. Ps. 90:2; Jer. 10:10; Ps. 96:4. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Ps. 8:1.

The name of God is sacred and holy, and it is to be had in reverence by all his intelligent creatures. In the decalogue he has guarded against profanity; and those who disrespect their Creator by taking his name in vain, will not be held guiltless.

The name of God is closely connected with his commanded covenant, which is the moral law, the ten commandments. "And He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. This is spoken of by the psalmist as follows: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name." Ps. 111:7-9. God's holy covenant is sacred to him, for it is his law, the moral principles of his government. He has signed his name to it, so that no one need mistake the author.

It is therefore important that we learn by what name or title the God of Heaven is known among the children of men. When Moses was called by the Lord to bring Israel out of Egypt, he desired to know the name of God, that when they should say, "What is his name?" he might know what to say to them. "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." Ex. 3:14, 15.

Here is a plain declaration that God's name is intimately connected with his memorial, and we shall find them both in his law.

The Bible speaks of the "true and living God," and also of false gods; but the true God bears a title that cannot be applied to any false god. The psalmist makes the following distinction: "For the Lord is great and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." Ps. 96:4, 5. See also Jer. 10:10-12. The Maker of the heavens and the earth, is a title that but one being in the universe can bear, and hence the worship of any other god is idolatry. This fact is clearly proved in Acts 14:8-15.

When Paul and Barnabas went to Lystra to preach the gospel, a certain man was healed by them, who never had walked. The people of that place, being idolaters, were struck with amazement, and they lifted up their voices, saying, "The gods are come down to us in the likeness of men." They immediately prepared their sacrifices for worship. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Thus it is that Paul pointed those worshippers of Jupiter and Mercurius to the only true God, designating him as the maker of the heavens and the earth. See, also, Acts 17:22-24.

It is now plain to be seen by what title the God of Heaven is known to the inhabitants of our earth. This title is found in the fourth commandment of the moral law. This law is but the outgrowth of the two great principles—supreme love to God, and equal love to our neighbor. There were two tables of stone on which this law was written, and at the bottom of that one which teaches love to God, he has signed his name—the Creator of the heavens and the earth. The fourth commandment is the memorial of the Creator's works, and by the observance of it, he is kept in remembrance, for his name is attached to it. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13, 17; Eze. 20:12, 20.

Sign and seal are synonymous terms. Rom. 4:11. The Sabbath of the Lord with his name attached, is his sign or seal. John saw 144,000 stand on Mount Zion with the Lamb, "having his Father's name written in their foreheads." Rev. 14:1. This same company is brought to view in another place as "the number of them which were sealed" with the "seal of the living God." Rev. 7:1-4. They get "the victory over the beast, and over his image, and over his mark, and over the number of his name;" hence they must be the "saints" that heed the warning of the "third angel," and "keep the commandments of God and the faith of Jesus." Rev. 15:2, 14; 14:9-12.

Who shall say that this sealed company do not keep the Sabbath of the Lord? The evidence before us seems to show conclusively that they do. Do they have the approbation of men, and the honor of the world for so doing? Answer: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.

12:17. They are therefore engaged in a work of reform relating to the Sabbath. They have a severe contest with the powers of earth; but they gain the victory and triumph at last. God seals them for Heaven. They will go through. How important then it is to keep the holy Sabbath of the Lord. Let all take courage and persevere in this noble work. Reverence the name of God and keep his memorial. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

I. D. VAN HORN.

Reform always Up-hill Work.

THE tendency of fallen humanity is downward. It is hard to bring it up. If a work of reform is commenced, unless the most constant and untiring efforts are put forth, and the strictest watch maintained, there will be a relapse, and the work will soon be found going backward, the car rolling with increasing celerity down to the low level whence it started.

And this very fact constitutes what is supposed to be a good reason for not engaging in a work of reform. "If this is necessary," say they, "why don't everybody see it, and act accordingly?" The proper reply to this question is, Seeing it, why do not you act upon it? But here the claim is put forth that they cannot see it; and the reason they cannot see it is because nobody else has seen it. It is thought that it cannot be necessary, because others have not, and do not, engage in it.

It is easy for humanity, having known and embraced truth, to depart from it; but it is very difficult to induce it to return. This may be illustrated by the case of the falling away of Israel from the true God to the worship of Baal, in the days of Ahab and Jezebel, and the consequent work of reform which Elijah the prophet was called to proclaim. We will present the case in the form of a supposed dialogue.

Baalite. "Art thou he that troubleth Israel?"

Elijah. "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

B. Are you so bigoted as to think that none are true worshippers but yourself? If God is worshiped, what difference does it make whether we call him Jehovah or Baal?

E. There is but one living and true God. He brought us out of Egypt, and commanded us to worship no other gods. So to worship the gods called Baalim is a violation of the commandment of Jehovah our God.

B. What are names? The main thing is to have the spirit of worship. This constitutes the true worshiper. And our fathers from time immemorial have worshiped Baal. And they have been very pious and sincere worshippers. And if they have all been wrong in this, why has nobody ever found it out?

E. In time past, they have, doubtless, for a long time, had less information on the subject than you now have. Light rejected brings condemnation. I have referred you to the commandment of Jehovah, and shown you what he requires. If you can tell me why you are not ready to obey, that may cast some light upon the reason why your fathers have not discovered and handed down to you the true light. If you reject truth which has been so clearly set before you, will not your children reiterate your argument, and say, "If this is the only right way, why have not our fathers, among whom were many learned men, discovered it? They were indeed religious, and devoted worshippers of Baal; hence we must conclude that he is the true God." Now if you follow this course of falling back on the fathers, reform is impossible. I call upon you to reform. I present you the commandments of Jehovah. How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal, then follow him.

The application is easy. Each reader can make it. The word of God has no weight with those who hold to the traditions of their fathers. When they fail to find anything in the Bible to favor their position and course, they fall back on the fathers as a sure foundation. They may admire the conduct and fortitude of a Luther and other reformers, who boldly protested against the corruptions of the Roman popedom; but had they lived in those days, they would have clung to the "mother church," and opposed the Reformation. And had they lived in the days when it was fashionable to worship Baal, the voice of Elijah would have been unheeded by them. Reform is up-hill work. Dead fish will float down stream; none but live ones will make head against the current.

R. F. COTTRELL.

Noah's Sacrifice in His Work.

It is evident that the building of the ark was a work of immense expense. Noah must have been a man of great wealth; and he must have had a great heart for the work. His property was devoted to the accomplishment of the undertaking. When the ark was completed, his property was invested in it. To the people of the old world this was the height of folly; yet the event proved it to be the work of the highest wisdom. Noah and his family were borne in safety over the waters of the flood; while all others miserably perished. So will it be found in these days. God's cause calls for sacrifice. Those who cheerfully make it, will stand accepted before him, while those who refuse, will be found wanting.

J. N. A.

"JESUS KNOWS."

She is standing on her watch—
Faith, the meek-eyed child of days,
With an ear attuned to catch
What the far-off echoes say—
O'er her feet the surges breaking
Of the restless sea of life,
Thrones and empires round her shaking
In a world's tumultuous strife.
Not one silver streak of morning
Lifts the somber veil of night—
Yet she watcheth for the dawning,
Yet she waiteth for the light.
Will it never come—the glory—
Stealing o'er that gloomy sky?
Will it never cease—the story
Of a world-wide misery?
On her lips the answer glows—
"Jesus knows!"

Art thou standing on thy tower,
Pilgrim-soldier of the King!
There to "watch one little hour,"
'Till his advent bells shall ring?
Faint not, though thy breast be heaving
With the sob of moral woe;
He to whom thy soul is cleaving
Told thee that it must be so—
Told thee that through tribulation,
Baptism of tears and blood,
Lay the path of consecration,
Lay the highway back to God.
Blessed be the foot that findeth
That ascending track of gold.
Brightening ever, as it windeth
Through the desert to the fold,
Whose beginning and whose close
Jesus knows!

Hast thou found Him, O my soul—
Him, the new, the living way?
Art thou speeding toward the goal,
Out of darkness into day?
Lord, thou knowest the poor measure
I have yielded back to thee,
In return for all the treasure
Thy rich love has been to me;
Yet my heart-strings twine about thee,
Day by day, with closer cling;
All the earth were blank without thee.
Life itself a blighted thing.
Here am I—'tis love's surrender;
"To thy garden come and reap,"
'Neath the wing of her Defender,
"Give thou thy beloved sleep."
Here, for aye, would she repose—
Jesus knows! —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.

Among the Danes.

I HAVE labored about two weeks in the vicinity of Poy Sippi among our Danish friends. Those who started in the truth last winter are still holding on and have made some progress; and some more have embraced the message. Fourteen have been added to the church, and seven have been baptized. The Lord has blessed in our meetings and we have been encouraged to hope that the Lord will prosper the cause in this place. The present number in the Danish church of Poy Sippi is thirty-three. And among those none of our papers have as yet been read. This is a great loss to them. And it is a wonder that they can get along at all, deprived of those privileges which we all can appreciate who enjoy them, and which we could not well get along without. I have encouraged those who understand to try to read, a little, and some will try, yet they cannot get near so much good out of it as those who understand the language.

The few books that have been printed in the Danish language are working among the people, and many of the Baptists have imbibed more or less of the truths advocated, which causes considerable disturbance among them. I went to visit one of their preachers, who has dissented from them. He believes and preaches the truth on the kingdom and immortality question. I asked him if he had read concerning the prophecies. He said, Yes, and handed me my own book. Still he opposes the Sabbath, yet he seemed willing to learn, and as he can read English, I handed him the eleven Sermons on the Sabbath and ordered the REVIEW for him. There are large numbers of Danes and Norwegians in these regions and a door in the gospel seems to be opened to us.

I am now about to commence a course of Danish meetings here in Neenah. Six years ago I preached a little in this place. Since then many Danes have settled here. And I find some good friends who take me in, get a house for preaching, and are anxious to hear. May the Lord give wisdom and bless our feeble efforts for the glory of his own holy name.

JOHN MATTESON.

Neenah, Wis., May 19, 1871.

Northern Vermont.

SINCE our tour in the southern part of Vermont, on account of sickness in my brother's family, I have filled his appointments for Bordoville and East Richford. At B. I spoke twice to quite large audiences, including a few unbelievers. At East Richford

I held four meetings, re-arranged Systematic Benevolence for the present year, raising the figures from \$84 to \$132, got three new subscribers for the *Reformer*, and collected \$13.50 on arrearages on the REVIEW. One was added to the church, and we had a refreshing season in attending to the ordinances. Last Sunday evening, on my way home, I spoke in the brick meeting-house at Berkshire Center, near Brn. Austin's and H. W. Kellogg's, where I had previously given a discourse on the Sabbath question following a sermon on the same subject by Elder Truax, a Methodist preacher.

D. T. BOURDEAU.

Bordoville, Vt., May 12, 1871.

Portville, N. Y., and Eldred, Pa.

THE cause here has grievously suffered, for the two years past, from the shameful sins of those who dared to bear the vessels of the Lord with polluted hands and garments defiled with sin. Those who would be faithful have been in great reproach from these things. And while the enemies have exultingly triumphed, the half-hearted have relapsed, bringing discouragement upon the faithful few. Still there are souls here that have the go-through spirit. They are struggling on. And in their struggles to right up and redeem the past, the Lord is encouraging them by his Spirit. They want to see the cause here freed from reproach. And if they take the right course and are steadfast in it, the reproach will be removed from them, and the honest and candid around them will not charge upon the cause of truth the shameful sins of vile apostates, who attempted to cover with a cloak of religion, and even the ministerial garb, their real garments all stained with sin and reeking with pollution. Those who will, may clear themselves in this matter, and stand approved of God and reasonable men. They can wipe off reproach from the precious cause, and yet see souls converted to the truth of God.

I have spent about two weeks in this vicinity, advising and encouraging these sheep without a shepherd, except the chief One, who is always attentive to the wants of his flock. One Sabbath, met with the friends and had a very interesting meeting, at Eldred, otherwise called Texas. There is an evident interest with candid people to hear, and the Lord is reviving the hearts of his trusting people. May the blessing of God rest upon them, and give them final victory.

R. F. COTTRELL.

Portville, N. Y., May, 1871.

California State Meeting.

THE State meeting held at Santa Rosa the 6th and 7th of the present month was by far the most interesting meeting our people have ever yet held on this coast.

Bro. Loughborough preached four discourses all of which were very pointed and practical. There was a good attendance of our people from the several churches in this State, although many of our brethren were unavoidably detained at home. All who came were in earnest, and seemed indeed to be preparing to see Jesus. All had a mind to work, and harmony prevailed. Our prayer and conference meetings were very interesting.

Sabbath afternoon, we had a meeting for the church elders, and leaders, and Sabbath-school superintendents, to relate their various modes of conducting meetings and Sabbath-schools in the absence of a minister; and these reports, and the remarks drawn out thereby, made this one of the most interesting of our meetings. Bro. Loughborough baptized five on Sabbath afternoon.

Taking all things into consideration, I think this meeting was by far the most important of any we have yet had on this coast. I found myself strengthened and encouraged in attending; and it was a very great pleasure as well as a duty for me to publicly confess my wrongs in connection with the quarterly meeting held at Santa Rosa in January last, and to state to the brethren the reason why I was settled in mind that Bro. Andrews had fairly and fully answered the round-world objection to the Sabbath.

After attending this meeting, I have decided to spend a few weeks at manual labor here in Brooklyn, and in the mean time look after the interest that is awakening in the vicinity of this place which I hope will result in a course of lectures. May the Lord rule over all our efforts, and so guide us that we may accomplish good is my prayer.

M. G. KELLOGG.

Brooklyn, Cal., May 13.

NEVER speak evil of any one.

Vermont.

SABBATH, April 15, I preached twice to the Irasburg and Charleston church. These, we think, were encouraging meetings to all present, who love the Lord. The past winter the brethren in this church have not so generally met together as they usually have done heretofore.

But now that the cold winter and bad traveling are past, we hope the meetings will be kept up, and the cause prosper in the heart of every member. Especially should the younger members, whom God blesses with health and strength, manifest a growing interest in this direction. The apostle in Heb. 10:25, addresses us as a people.

Sabbath, the 29th, met with the church in Johnson, and spoke with good freedom to them twice. Refreshing testimonies were borne by Eld. A. Stone and the brethren and sisters. Here we were happy to meet for the first time in worship, with Bro. and sister Hines, from Eden, who have not been long keeping the Sabbath. The testimonies of these aged pilgrims did us all good. We love them and their sweet spirit. May they see, receive, and rejoice in the whole truth, and be prepared for the victor's crown when the King of glory shall come.

On first-day, a business meeting was held for the benefit of the church, and to settle up their Systematic Benevolence. Though the little church here have had to withdraw fellowship from some whose lives did not recommend the religion of the blessed Saviour, yet they have reason to rejoice; for others are inquiring the way to Zion. May they all be humble, watchful, and prayerful. And may their faith be strong in God, they grow in grace, and bring forth much fruit. And we do earnestly entreat of those who have shown themselves unworthy of the confidence of the church, to repent of, confess, and forsake, their wrongs, and return to the embrace of Jesus and of his people.

A. S. HUTCHINS.

May 16, 1871.

The Truth in California.

AS OUR excellent State gathering has just closed, I feel it my duty to say a few words through the REVIEW, concerning present truth in California. I thank the Lord for what I have seen and heard, and for what my heart has felt, during the last three days. I never saw a people enjoy themselves better; and while my pen is tracing these few lines, I cannot refrain from shedding tears of joy.

My heart is made glad and my soul is led out in thanksgiving to God for his great goodness and tender mercy toward us. And as I look back over the last year, and think of the trials and misfortunes our little flock here in Santa Rosa has passed through, and how it has come out at the end of the year rejoicing in present truth, I say, Thank the Lord.

The Lord is surely working for his people here on this coast. I know the Lord is in this message; and the prospect never looked brighter here than it does at present for the ensuing year.

Brethren in California, let us be united and put our shoulders to the wheel, and help push forward this great work. Let us get self out of the way and give the Lord an opportunity to work.

I feel like dedicating myself anew to the Lord. I feel like surrendering unreservedly to him. I never felt more like putting my whole interest into this work, than I do at the present time. May the Lord speed on this work, and may there be a goodly company found in California prepared when the Lord comes.

J. L. WOOD.

Oswego Co., N. Y.

My last report of labor was from New Haven, where I had then held three meetings. I spent about three weeks there, holding meetings on first-days and evenings, and visiting from house to house.

The meetings were well attended, and a number became much interested in the truth. Three have commenced to keep the Sabbath, and one who had been educated to keep the Sabbath, but who had never fully sought the Lord, resolved to give her heart to God, and is now endeavoring to live the life of a Christian. Others are interested, and we hope will yet obey the truth.

Sabbath, Feb. 25, met the brethren and friends at Smith's Mills and gave two discourses. The 26th, commenced meetings at Hunt's Corners. Gave five discourses. I found this a hard place, many of the people being spiritualists, and I closed my meetings without any apparent fruit of my effort.

March 17, went again to New Haven. Held four interesting meetings, and baptized one. March 25 and 26, held three meetings with the church in Osvego. The blessing of the Lord was in our meetings, and the little church were, I trust, encouraged to press on their way.

Sabbath, April 22, in company with Bro. and sister Ross, had a very interesting meeting at the house of friend Chesbro, in Volney. Several of the young, for the first time in meeting, expressed their determination to serve God and keep his commandments. Having obtained the consent of the trustees of the M. E. church to occupy their house of worship, at Druse's Corners, for a few meetings, we commenced to hold meetings there first-day, the 23d, and continued evenings during the week and on the next first-day and evening, Bro. and sister Ross speaking a part of the time. The church then decided to close their house. Our congregations here were large and very attentive. Some six or eight have decided to keep the Sabbath; among them is one who has been a Free-will Baptist preacher. The people are very anxious to hear more on the present truth, and we expect to return and occupy the school-house, and hope others will obey the truth.

I feel encouraged to labor on in this work. The time is short, and I desire to be wholly consecrated to God and his cause.

FREDERICK WHEELER.

West Monroe, N. Y., May 16, 1871.

Michigan.

APRIL 14, I went to Greenville. Spent the Sabbath and first-day there with Bro. and sister White and Bro. Cornell.

Sabbath and first-day, April 29 and 30, I spent with the church in Holly. Spoke four times, apparently much to their encouragement. The Lord helped in the presentation of his truth. Held one social meeting. The Spirit of the Lord came in at the commencement. All hearts were melted. Tears flowed freely. Hearty confessions were made, and strong resolutions formed, and we separated, feeling that the Lord had met with us indeed, and blessed us. Oh! may they live near the Lord, so that his blessing may remain with them.

Thursday, May 4, started for Memphis. Bro. Lamson had labored here some, very much to the satisfaction and encouragement of the church. I spent Sabbath and first-day with them. Preached four times, and had a social meeting. There was a goodly number of attentive hearers from without. A good interest was manifested, especially on the evening after the first-day, under the thrilling testimony brought out on the subject of the saints' eternal glory.

The church appears to be in a prosperous condition. Two were baptized. I spent Monday and Tuesday in visiting, Wednesday, the 10th, Bro. Gurney brought me to St. Clair to Bro. Worden's where we found a hospitable home for the night.

Thursday, we came to Cottrellville where Bro. Lamson had spent three weeks and had raised quite an interest, but was called away before the work here was finished. We found on visiting some of the friends that the enemy had been at work. Prejudice had been raised by false reports being circulated. I was glad to meet Bro. Lamson here, and form an acquaintance with him. He has, unexpectedly to us, returned to this field of labor. I gave five discourses from Sabbath evening to second-day evening to very respectable congregations. Two have taken a firm stand on the truth. Others are investigating. And some that were interested have turned against it, and are opposing it. Bro. Lamson remains another week, to visit and hold meetings, and Bro. Gurney and myself returned here this morning to hold a few meetings in this place.

R. J. LAWRENCE.

China, St. Clair Co., Mich.

Minnesota.

For the last few weeks, from April 12, I have been laboring in the city of St. Cloud. I have given twenty-five discourses, and in all, held thirty-one meetings. For a little more than a week we were permitted to occupy the Methodist house of worship. They have our thanks for this. They then refused to permit us to have their house longer, and we were obliged to hire a hall to continue our meetings.

But the change of the place of meeting, and the prejudice, together with the efforts of the ministers against us, made our congregation small. A few, however, who seemed much interested, attended the meetings to their close. There was no open or public opposition on the part of any, only that the Methodist minister gave a discourse to overthrow the obligation of the Sabbath of the Lord, the seventh day, and endeavored to support Sunday as the Christian Sabbath. His positions

were the same that others have taken, which have been repeatedly published in the REVIEW.

We reviewed his discourse with good effect for the cause of Bible truth. Many were convinced that the Bible Sabbath was the seventh day; but most of them sought some excuse for easing their consciences, that they might continue in their old ways.

There were three families of Sabbath-keepers in this place when I came here. It was mostly for their benefit that I came. The result of the meeting is, four have taken a decided stand on the truth, and there are more who are much interested. On Sunday, the 7th inst., I baptized nine, and in the evening organized a church of thirteen members. The Lord has been pleased to give some fruit as the result of the labor in this place. Systematic Benevolence was heartily adopted and entered into to the amount of \$52.00 per year.

The enemy is already stirring up his agents in this place to "love and make" falsehoods about us and the truth. But this only serves to make those more strong who have taken up the heavy cross of keeping the Sabbath and living out the truth. The jewels will be gathered in the last day; but they must first be made pure, and be caused to shine as lights in the world. May it be the privilege of this little company to have strength from the Lord to endure the trials and go through with the people of God to Mount Zion.

I. D. VAN HORN.

May 9, 1871.

Wherefore Dost Thou Doubt?

I HAD been listening to an argument by which one was trying to convince a friend upon some point of our faith. Our friend was, I felt, a sincere seeker after truth, and had already accepted some of our doctrines, and was with patient, faithful, and thorough research studying upon others. The matter was looked over and over and the point almost admitted; but there seemed to be hesitation with regard to the decision.

I do not judge my young friend. Knowing her to be slow to act and firm to hold, I do not say but that here reason actually remained unconvinced; but withdrawing from the company, my mind reverted to an experience which came to my knowledge a few years ago. A young lady of average mind and of religious principle—a member at the time of an orthodox church, and supposing herself by education and experience fully convinced of the vital points of Christian faith—chanced to read a work wherein many arguments of a skeptical nature were introduced. Her faith was gradually shaken till doubt took possession of her mind.

Was there a God? and was the Bible a revelation? It was not the grappling of a mind like Voltaire, or Hume, with mighty mysteries. It was a simple school-girl struggling with just such doubts as will enter any thoughtful mind if left unguarded by prayer. The closet which had been occasionally, and then often, neglected, was at last almost entirely abandoned, and prayer seemed like mockery. She became wretched and miserable. "Without God and without hope," not knowing whither to turn, yearning at times like the prodigal son, to return to Him in whom she had trusted in her earlier years, but holding herself back with the cry, "My reason, my reason, must be convinced."

But God did not leave her entirely, and at last, in the spirit of the prodigal, she said, "I have fed long enough on these husks of skepticism. They leave me more empty than they found me. In my Father's house there is bread enough, and to spare. I will arise and go unto my Father." Then came repentance and a realization of the great sin she had committed in doubting God and his word. The Bible was full of meaning—God was real.

How came this? There was no new train of reasoning presented, nothing but what she had known from the first. The will had been submitted. "I will believe. I will open my heart to what God would teach me through his word and works."

How many times do we hesitate, and sometimes think it is because reason is not convinced, when really it is because we will not believe. We repeat to our hearts, "I cannot see it so," till we think we are really honest doubters, when if we would but examine ourselves candidly and prayerfully we should see that we were already convinced, and all that remained was to lay aside prejudice and acknowledge it.

Some of us are disposed to adhere to our own views simply to prove our independence and show that we cannot be influenced by every wind that blows, and refuse to acknowledge our convictions even to our own hearts. Some of us see sacrifices in the way which we hesitate to make, and so try to convince ourselves that we are not sure that it is the right way. How seldom we are ready to say, "I would gladly believe it, but cannot." How often if we knew ourselves would we find the feeling in our hearts, "I do not like to believe it, and will not try to."

I judge no one. Honest doubts will rise, and must be candidly met; but if Satan can deceive souls in this way, he will set this snare as quickly as any other. Our own hearts are so deceitful that we do well to take heed to ourselves lest willful unbelief exist in us under the cloak of honest doubt. When a question comes to us demanding an answer, let us seek the closet, the word, and the testimony. We shall not be deceived. If we cry after knowledge and seek for it as for hid

treasure, we are sure that we shall "understand righteousness and judgment and equity, yea, every good path." Prov. 2:9. But if there be in any of us an evil heart of unbelief leading us to depart from the living God, though it be ever so little, what will be the result? Little by little, we go further on rejecting more and more light till the light that is in us becomes darkness, a darkness which will not be penetrated till the clear light of the day of God shall expose our refuge of lies and unbelief. The Revelator tells us the fate of such: "But the fearful and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8. E. H. W.

Malone, N. Y.

Meditations.

"THOUSANDS will fall within sight of the prize." These words, as I read them, riveted my attention, and raised the fearful inquiry in my heart, Shall I be one of the failing ones? The want of decision of which I am sorrowfully conscious, leads me to fear that I shall faint by the way. But to commit my way unto the Lord, believing he will direct my steps, is my full purpose, and that my trust in Jesus falters not I am sure; for I know that

"Other refuge have I none,
Hangs my helpless soul on Thee."

Yes, my "helpless soul!" That fully expresses it. I desire no other refuge, seek none other. Yet, oh! the sad distrust with which Satan sometimes buffets me. I know it is his province to worry whom he cannot destroy. Can I, or rather will I, successfully resist his power, so that he destroy me not? A writer has said, "We are not required to have faith in our faith, but to have faith in Jesus." This thought so completely met the need of my heart that I felt to go "many days in the strength of it," and it contains cheer enough to encourage us on our entire way. But if, like the apostle Paul, who was a representative Christian man, we could come upon that higher ground, we should not merely view Christ, but receive him. When Christ came into Paul's soul, there came another faith into Paul's faith. Mark his expression. Gal. 2:20, he says, not faith in, or on Christ, but, "I live by the faith of the Son of God." The veritable, personal faith of Christ itself, giving to Paul's faith power, lifting it up, making it steady-sighted, far-visioned, able to see the invisible and eternal. It was in this Christ-faith that he lived and moved in God; this, that made him the zealous apostle that he was.

And such a love, and such a faith, such a crucifixion, such a redemption may be ours. It was not meant for Paul alone. It has been the faith of thousands since Paul's day. It is for us, and should be ours, since it is the same form of expression used in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." M. W. HOWARD.

Malone, N. Y., April, 1871.

Weep for the Living.

WEEP ye not for the dead, neither bemoan him; but weep sore for him that goeth away. Jer. 22:10. How many of us have felt the chilling presence of death in our homes, and, binding our grief to our hearts, go about life's daily duties because they must be performed. How many have wept till tears would come no longer. The aching hearts that have been carried and the sleepless nights, no one but God has ever known. The world sees the smile on the surface, but not the troubled waters below, and we love to have it so as we clasp our sorrow still closer to our hearts.

God knows it all. Jesus wept; and we may; but there should be a meek submission. Our Father doeth all things well. But while wrapped in our grief for those we cannot recall, or in any way affect their destiny, precious souls around us are perishing. Jesus died for them. Who of us has spent all night in prayer entreating our Father to spare a little longer? Who has wept for hours for the living who are yet in the road that leads to death? Who has gone about his daily toil feeling inexpressible anguish of heart that sinners did not come to Jesus? Very many hear the truth proclaimed, and go away sorrowful, for they have great possessions of wealth, position in society, intellectual endowments, or something that seems to them far too precious to sacrifice for Him who gave his life for us. Who follows these with prayers and tears, in the closet day by day, that the Holy Spirit may still strive in their hearts? Who is careful of all his daily walk and conversation that it shall be such as will recommend the truth to others? Who has been willing to make any sacrifice if but one soul might be brought to Jesus? As I ask myself these questions, and look backward over the brief period since I first sought, and as I trust found, Jesus, how many mispent moments and unprofitable words do I see. The coming day alone may reveal their influence; and though ashamed to say it, I cannot see one sacrifice that has been made purely from love to God and fellow-beings.

What a monster is self! How weak is poor human nature! Oh! that our hungry, yearning hearts may be brought more fully into subjection to God's will, not thinking, weeping, and planning, for self merely, but feeling the worth of souls, and seeking to realize the shortness of time, anxious to do something that may benefit others and glorify God. Then his blessing will surely follow; and if faithful to the end, beauty and bliss untold and unending shall be ours. "Weeping may en-

sure for a night but joy cometh in the morning." Let us be encouraged, and try to perform every duty.

"Only waiting till earth's shadows
Have a little darker grown,
And we hear the gathering angel
Say, Your Father calls, Come home."

MARY MARTIN.

Blauville, N. H.

Are we Overcoming?

WE want to overcome; but if we are not now overcoming, we are in the utmost peril. The overcomer's reward is so great that no earthly good or pleasure can in any way compensate for the loss of it.

But, says one, I have many temptations, cares, and trials, to hinder me. If it were not for this thing and that, I could train my mind to think of heavenly things more, and daily grow more and more like Jesus.

We read in the word of God that "all things shall work together for good to those who love God." According to this, these things which seem to be contrary to us, or hindrances in our heavenward way, will all turn to our advantage.

Our Father is almighty, and would change our circumstances if our good demanded it; for he who withheld not his Son, his only Son, but freely gave him to die for us, is ever watching us with tenderest care, and "no good thing will he withhold from those who walk uprightly."

It is our high privilege to stand upon his precious word, where we can rejoice in his free salvation, and in every trial come off conqueror. In the very situation in which our Heavenly Father has placed us, he requires us to overcome. His requirements are not unreasonable. His grace is sufficient for us. Sometimes I am tempted to think that I cannot perfect a Christian character in the circumstances that surround me. This is only a suggestion of Satan; and he is a liar.

My trust is in God. He has laid help upon One who is mighty, and with Paul I will say, I can do all things through Christ who strengtheneth me.

We know that great trials are before us, and we must have courage and be victorious in the conflicts of to-day, that we may be stronger than we now are to meet the greater trials that are before us. I am thankful for the light that shines more and more, and for the exceedingly great and precious promises which are given to the overcomer. C. M. SHEPARD.

Pernicious Reading.

FOR six thousand years the arch-deceiver of mankind has been walking about, as a roaring lion, seeking whom he may devour. And in no way perhaps has he had better success in plotting the destruction of the human family, than introducing before the mind novel-reading, fictitious books, and trashy literature, which prevail at the present time to a fearful extent. In almost every family circle which we enter, our eyes are greeted with a supply of such material; and, what astonishes us most is, there are many heads of families who profess to be followers of the meek and lowly Jesus that suffer their children to have recourse to such kind of reading.

The press wields a mighty influence for good or evil; and here is where the enemy concentrates his forces. Through reading, we obtain an education, and through education, we develop character. The poet has well expressed it,

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

We may view this subject from what standpoint we please, and we are led to ask, What good results from such reading? We answer, None, but only evil continually. We have found by observation and experience that it blunts the moral sensibilities of our natures, darkens the understanding, corrupts the imagination, excites the baser passions, and renders the mind almost, if not wholly, impervious to divine impressions.

Fathers and mothers who are exciting an influence in their families in this direction for good or evil, and especially those who profess to love God, will have a strict account to render to God for the blessings they have received from his hand, and for the manner in which they have nurtured and controlled those that have been placed under their care. Parents should be careful to place before their children at an early age such reading as will establish in their minds right impressions, and will tend to promote their happiness and future well-being. The first impressions generally give shape to their future course in life. They grow with their growth, and strengthen with their strength. The principles received will be interwoven into their very beings, and thus character will be developed. This being the case, how important it is that a selection of good books and periodicals be made, and placed in the family library, instead of the vile trash which is so often seen there. Here is a good chance for Christian men and women to labor. Here is a chance for them to scatter light and truth, and to let their light shine. Here is an opportunity for doing good.

There are some, I fear among Sabbath-keepers—a people who by their profession should stand higher in the scale of moral excellence and purity than any other people—who are remiss in relation to this duty, not only in suffering such poisonous elements, in some degree, to remain in their dwellings, but also in not introducing such reading matter as shall lead the household to respect and honor the righteous government of God.

We are taught in the Scriptures that Abraham obeyed the voice of God, and kept his commandments, his statutes, and his laws, and commanded his household after him. He taught his children by precept and by example. He exerted a saving and holy influence, and led his household to reverence the God of Heaven. Abraham stands as the head representative of the people of God. They that are Christ's are Abraham's seed and heirs according to the promise. Let us follow in the steps of Abraham our father. Let us contend for the faith once delivered to the saints, that, with faithful Abraham, we may become heirs of God, and joint heirs with Jesus Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away. FRANCIS GOULD.

Tracts by Mail.

FEW dare to approach the rich and great on the subject of personal salvation. This fact was deeply felt by a little praying band in England, and it was resolved to send tracts to them through the mail, with no name affixed, hoping thus to avoid offense.

A gentleman of rank, but very profligate, received with his morning's letters a tract with the title "Prepare to meet thy God."

He looked at it with scorn and indignation, and wondered "who could have had the impudence to send him that." With an oath he arose to put it into the fire. But on second thought he determined to inclose it in a fresh envelope, and send it anonymously to his friend B—. "It would be such a good joke," he said.

So the tract was once more mailed and received in much the same spirit as before. But it was read, and the Spirit of God accompanied it. The scoffing and worldly was hopefully changed in heart and life. In the fullness of his heart he longed to do something for his old companions in sin. He once more sent the little tract on its way to another of the circle to which he formerly belonged, and it pleased God to honor it with a similar success.

This is a means of doing good open to all. There are none so high in rank but they may be thus approached, and that, too, with less offense than by almost any other method.

Paul, with his consummate skill and boldness in preaching the truth, felt the appropriateness of varying his method according to the class addressed; "but privately to them of reputation."

When you feel impelled to send such a message to another, regard it as a suggestion of the Holy Spirit, and do not be disobedient to his voice. He can go with and bless the smallest effort for souls, and has often used the feeblest instruments for bringing about the most glorious results.—S. S. TIMES.

Only Believe.

TOWARD the close of a life of devotedness to God, that eminent minister, Dr. Payson, observed that Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them supremely happy in himself, independently of all circumstances. "God has been depriving me," he wrote, "of one mercy after another; but as one was removed, he has come in and filled up its place. Now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this."—SEL.

WHAT a precious privilege is prayer! Come to the mercy-seat—that seat where love and justice, holiness and pardon, divinely sit; whence great streams fall on the sin-sick soul. Let no hour pass without a visit to the throne of grace. It is but a thought-step, "an upward glancing of the eye," a leap of the soul from its earth duties, and you are there. While putting that needle through the cloth, or washing that cup, or selling that parcel, or driving that nail, you can go to the mercy-seat. Thread every fiber of life with these pearls. Leaven every lump with this sacred life.

Obituary Notices.

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

DIED, at New Shoreham, R. I., sister Rosina Champlin, wife of Christopher E. Champlin, in the sixty-first year of her age. Sister C. was among the first in the Advent movement. She with her companion expected to see the Lord on the tenth day of the seventh month in 1844. Still she kept looking forward for the speedy coming of the Son of Man. She was also among the first that embraced the Sabbath, and adhered to the last to the third message. She leaves a husband and five children, who deeply mourn her loss. S. N. LITTLEFIELD.

DIED, at Hartland, Livingston Co., Mich., May 2, 1871, Charles Wesley Westfall, son of W. H. and Mary Westfall, aged one month and three days. Funeral discourse by Eld. Laning of the Methodist denomination.

The Review and Herald.

Battle Creek, Mich., Third-day, May 30, 1871.

Book Matters.

We are anxious to close up all book accounts with agents. Those who have publications on hand that they wish to dispose of, need not ship them to Battle Creek, but should bring, or send, them to our camp-meetings. They should also be ready to close up their book accounts as far as possible.

The Health Institute.

We are glad to see our brethren again taking stock in the Health Reform Institute. Those who have stock in the Institute should understand—

1. That there is no dividend. By bad management during our sickness, and absence from the work at Battle Creek, the \$32,000 in stock, so readily taken in shares of \$25.00 each, was reduced to at most \$25,000. And now the receipts simply meet expenses and make needed repairs.

2. No one can draw their stock directly from the Institute, either in money, or in treatment.

3. Those who have taken stock which they are not able to hold, can sell it to others; or can get it back in this way: When new stock is taken, the officers can transfer stock, which the holder is not able to own, to the new stockholder. And this will be done in some cases for the needy when new stock shall be taken. But upon this subject we shall have much to say at another time.

Sister Van Horn.

SISTER A. P. Van Horn (wife of Eld. I. D. Van Horn), who has filled the important office of secretary of the Publishing Association for nearly two years, has joined her husband in his labors in Minnesota. Her labors have been wearing, and she is now enjoying needed rest. We were all very glad to receive the following from her, written May 20:—

DEAR ONES AT THE OFFICE: I am in a school-house where two or three churches are engaged in business meeting, and as it is the first good opportunity, I will give you a brief account of my journey.

I left Battle Creek at 11:20 on Monday night the 15th, and reached Chicago at about six in the morning—took an omnibus for the N. W. Depot. At ten on Tuesday took the cars over the Wisconsin division of the N. W. Roads. Rode to Watertown, Wis., where I changed cars at 4:25 P. M. This was over the most beautiful part of the country I ever saw. I took the cars at Watertown over the Milwaukee and St. Paul R. R. toward LaCrosse. Rode till one o'clock at night to Winona Junction, within three miles of the Mississippi. Here I changed cars for Winona, instead of going to LaCrosse and taking the boat north. But there was no train north till eight o'clock Wednesday morning. There was not a hotel, or a dwelling house at Winona Junction, with the exception of a shanty occupied by an Irish family.

When I stepped out of the cars here at one o'clock, I was glad to be assisted by my dear husband. I found that he had made friends with the Roman Catholic baggage master, who had two straw ticks on his bed—so he took one off into the Ticket Office for himself, and left his bedstead with the other tick and a blanket, in the freight room for us. So Isaac put his sachel under my head, for a pillow, under the tick, and need his boots for the same purpose for his own comfort, and here, beside a great load of trunks, we lay down and had two hours good sleep. About six o'clock I spread a towel on a bench in the waiting room, took out entables from my sachel, gave Isaac an invitation to take breakfast with me—of course he accepted.

At eight o'clock we moved on to Winona where we crossed the Mississippi on a steamer at ten. The river here is about three-fourths of a mile wide. They are building a R. R. bridge here, which they think will be ready to run the cars on by June 1. We took the train for Rochester where we met Bro. Gibson at one P. M. on Wednesday, who took us to his house eight miles distant on Greenwood Prairie. I was not so tired as I expected to be, when I got through.

On Thursday morning I had quite a desire to walk out on one of the bluffs, as the scenery about was all new and strange to me. I could see the city of Rochester where we left the cars more than eight miles from where we now stood; and what I saw here made about such an impression on my mind as when I saw Niagara falls. Here we stopped to read some words of good cheer from the prophet Isaiah, and to give thanks for providential care. In the afternoon we called on three families of Sabbath-keepers. On Friday, we rode twenty miles with Bro. and sister Gibson, to Concord, the place of this meeting.

"History of the Doctrine of the Immortality of the Soul."

I HAVE just finished reading this pamphlet, and think it a very interesting work. Those who would like to learn how it was that the great apostasy was effected, how it was that heathen fables took the place and the name of Christian doctrine, and led to the confusion that now exists in the nominally Christian world, will be interested and instructed by reading this work. They will here see how the pure banner of heavenly truth was lowered in order to bring into the church the worldly wise, who preferred the doctrines of Plato and other so-called philosophers to the doctrine of Christ, and only received

Christianity in name, while they still clung to the foolish fables and blind philosophy of their pagan ancestors.

And when we have learned the downward tendency of blind and sinful humanity; how, instead of being elevated by the pure and ennobling principles of divine revelation, it loved darkness rather than light, and proudly placed its own wisdom above the wisdom of God; perhaps we may cease in a measure to wonder how difficult it is to reform men at the present day. Some wonder, if truth is truth, why it has not been discovered before. But when we consider how soon the pure gospel truth was covered up by the rubbish of heathenism, we may well calculate that reformation will be up-hill work all the way.

And our experience in the last message of the reformation may teach us in this respect, and satisfy us that the work of God, for the present generation, could never be accomplished without the gift of prophecy in the church. It is not because the Bible is not a clear and harmonious revelation of truth, but because men will interpret it so as to suit their own theories. And as long as they do this, revelation is no revelation to them. As long as they give a mystical interpretation to the Scriptures, they might better be without them; for without revelation they might hold their favorite theories and not lay its Author in the lie.

As it was in the early centuries of the Christian church, so it is now. As pagans then would receive Christianity only on the condition that they might rob it of its distinguishing characteristics, drag it down to a level with the wisdom of those who by wisdom knew not God, and, in a word, paganize it; so we have soon plenty of men who would receive the third angel's message, provided they could correct its faults by their own false notions and perverse interpretations, cast out those whom God has chosen to lead, in short, rob it of its divinity, that is, of all that distinguishes it as a message from Heaven.

Men do not like to submit to authority. They may be a little delicate about openly and boldly rebelling against God. Therefore if they can drag down and humanize that which comes from Heaven—if they can find fault with his messengers—then they feel free to trample them under foot, and, with them, the heavenly truth which they bear. Saul of Tarsus supposed he was only warring against men like himself, while he persecuted the followers of Jesus; but the voice to him from Heaven was, Why persecutest thou Me? He was putting the Son of God to death, in the person of his disciples. So these are crucifying the Heaven-sent message in the person of those whom God has chosen to bear it. They fancy they are only wrestling against flesh and blood; but they are really warring against God and his truth. Rebellion is seductive, like the sin of witchcraft.

I may have wandered from the point. But let those who would learn a lesson in regard to humanity from its history in the past, read the book mentioned at the head of this article. It costs only twenty-five cents. And let all beware of dragging down heavenly truth and exalting degraded humanity above it.

R. F. COTTRELL.

The Minnesota Camp-Meeting.

It has been decided to hold this meeting at Medford, Steele Co., Minn., as the place most convenient and central. Medford is on the Minnesota Central R. R. Those coming on the Winona & St. Peter R. R., will change cars at Owatonna. It is intended that ample provisions will be made for those who wish to procure food on the ground, as a provision stand will be kept at which food can be had at reasonable rates; also hay, grain, and good pasturage one mile and a half from the ground for those who wish to use it.

We are aware that it is no small task and sacrifice for many of our people in Minnesota to prepare to attend camp-meeting for want of means; yet we think all will be paid for all the efforts they may put forth to attend. A year with its toils, perplexities, and temptations, is before us, and we shall need the strength we shall receive to pass safely through them.

Come to the camp-meeting. Bring your friends, and those you wish to see converted, and let us all who can, bring a thank-offering to God for all his mercies shown, and that we are enabled still to have our faces set toward the end of the race.

And let all endeavor to have the meeting characterized with good order, as though worshiping at the house of God. We still hope that Bro. and sister White will be with us, and will do all in our power to relieve them of cares that they should not bear.

CALVIN KELSEY.

Wells, Faribault Co., Minn., May 22, 1871.

News and Miscellany.

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

NEW YORK, May 25.—A special dispatch gives the details of the fearful scenes enacted in Paris yesterday. The Tribune correspondent says the fighting in the boulevard Hausmann and Faubourg St. Honore was very severe. Many houses are filled with the dead and wounded of both sides. The hotel of the Ministry of Finance is burning fiercely. The Tuilleries and the north side of the Louvre are completely gutted. Four walls only of the Palais Royal are standing. The fighting is very severe around the Hotel de Ville, which is blazing with petroleum. The British Embassy building is much damaged, and the office of the archives is burned. The Place de la Concorde was terribly injured. No quarter is given. The Versaillesists behave well to the inhabitants. Fire is raging in nearly every street. The Northern Railway station is in the hands of the Versaillesists. There is a heavy bombardment of Paris from the barricade on top of the rue Fayette.

The Tribune's special correspondent, on Wednesday night, says the Place Vendome was definitely occupied at 4 o'clock this morning. The insurgents made a strong stand at the rue St. Honore. The Palais Royal was set on fire by retiring insurgents. The capture of the Place Vendome made the Tuilleries untenable, and the insurgents saturated the premises with petroleum and set them on fire. The insurgents are fight-

ing like fiends. The eastern Faubourg population seem mad with joy, and the tri-color waves everywhere. The streets are quiet, and the Versailles troops are orderly. A hunt for Commune leaders has begun, and the police are searching houses, rooms, and cellars. Paris is enveloped in a dense pall of smoke, and is terribly damaged. The streets are smeared with blood, and are littered with debris.

Another Paris correspondent describes the burning of the Tuilleries; another that of the Hotel de Ville, and the awful scenes accompanying. The Austrian Embassy and the property of the Empress Eugenie were also burned. The Caisse des Consignations is reported destroyed; likewise the Spanish Embassy.

Departure from Paris is impossible, and circulation through the city difficult and dangerous. The loss of the Versailles troops is small. Twelve hundred prisoners have been taken to Versailles. It is reported that Bellory was shot immediately after he was taken. The Versaillesists are sending firemen from towns within a radius of twenty miles.

Another correspondent telegraphed last night: "Paris is being burned to the ground. Mad and frenzied insurgents deliberately fired the Louvre, Tuilleries, Cour des Comptes, Hotel de Ville, Ministry of Finance, churches, and every public building in the city. The conflagration is rapidly extending. The correspondent tried to enter Paris, but found it impossible. In watching the fire he noticed a tremendous increase, and one-third of the city, he says, will be burned before night.—Det. Post.

Appointments.

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

Western Camp-Meetings.

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

Northville, LaSalle Co., Ill.,	June 8-12.
La Porte City, Iowa,	" 15-19.
Milton Junction, Wis.,	" 22-26.
Medford, Steele Co., Minn.,	June 29-July 4.
	GEN. CONF. COM.

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 Conference Committee.
JOHN H. BENNETT,	
R. F. ANDREWS.	

La Porte City Camp-Meeting.

God willing, there will be a Camp-meeting at La Porte City, Iowa, to commence June 15, and hold about one week. We hope to see a general rally from all parts of the State.

JAMES WHITE.

Wisconsin Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting at Clear Lake, on the farm of Mr. Stone, one and one-half miles north of Milton Junction, on the Chicago and North-western and Milwaukee and Prairie Du Chien railroads. The meeting will be held June 22-26, 1871. We hope to get reduced fare for those coming on the cars to this meeting. We expect this will be a very important meeting. We hope to see a general attendance of our people. Do not let worldly considerations keep you from coming and bringing your neighbors and friends with you. Bring your tents and camp equipments. Come in time for the commencement of the meeting. Come to stay till the close. There will be teams to convey to the ground those that come on the cars. Provisions can be obtained on the ground, and hay and oats for teams. We confidently expect Bro. and sister White to be at this meeting.

I. SANBORN,	{ Wis. State Camp-Meeting Com.
M. J. BARTHOLO,	
C. W. OLDS.	

Wisconsin State Conference.

NOTICE is hereby given that the Wisconsin State Conference will hold its next annual session in connection with our camp-meeting, to be held at Milton Junction, June 22-26, 1871. Let all our churches elect delegates to represent them according to the following ratio: twenty members or under, one delegate, and one delegate for every additional fifteen members. Let all the churches 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.

I. SANBORN,	{ Wis. State Conference Committee.
M. J. BARTHOLO,	
C. W. OLDS.	

Minnesota Camp-Meeting.

PROVIDENCE permitting, the Minnesota camp-meeting will be held near the village of Medford, Steele Co., Minn., June 29-July 4, 1871.

HARRISON GRANT,	{ Minn. Camp-Meeting Com.
CALVIN KELSEY,	
D. McALPINE,	

NOTICE is hereby given that the Minnesota State Conference of Seventh-day Adventists will hold its next annual session in connection with the Minnesota camp-meeting to be held at Medford, Steele Co., Minn., June 29-July 4, 1871. And it is requested that all our churches in the State be represented by delegate or letter, giving a report of their standing, their losses, and additions during the year; also the yearly amount of their Systematic Benevolence fund.

HARRISON GRANT,	{ Minn. Conf. Com.
CALVIN KELSEY,	
D. McALPINE,	

Monthly Meetings.

ADAMS CENTER, June 3 and 4, Smith's Mills, 10 and 11, Oneida Castle, 17 and 18.

I expect to attend these meetings. The ordinance of baptism will be attended at Smith's Mills. The Lord is owning his word in this (Oswego) county, bringing some to keep all his commandments. Breth-

ren, come to the above meetings with much prayer that God would revive his work. Bring your friends with you.

C. O. TAYLOR.

ELD. M. E. CORNELL will speak at the S. D. A. house of worship in Battle Creek, Sabbath, June 3, at 10½ o'clock A. M.; also, on Sunday, June 4, at 3 o'clock P. M. Subject—Modern Spiritualism.

MONTHLY meeting in Palmyra, Maine, Sabbath and first-day, June 10 and 11.

J. B. GOODRICH.

MONTHLY meeting of the churches in Western New York with the church at North Parma, Monroe Co., Sabbath and first-day, June 10 and 11, to continue full two days. Friends from East Elma, also from Hess Road and Ridge Road are especially requested to be present. Matters of importance will be brought forward for consideration. Teams at Adams Basin and at Brockport to accommodate all.

CHAR. B. REYNOLDS.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

SOME one from Oswego, N. Y., sends us a draft of \$13.00; of which \$3.00 was to be applied on the paper, and the remainder to be used in the cause where most needed. No name given. Who is it?

WM. CAVINESS: Please give J. Caviness' P. O. address; and we will credit the money you send.

D. T. SHIREMAN: See REVIEW, Vol. 37, No. 22.

R. S. LONGLEY: Send it by any one you please.

ANNIE H. HALE: Please give Mrs. J. S.'s P. O. address.

M. WOOD: Where is W. H. Rankin's paper sent?

J. F. ADRLMAN: Please give former address.

D. C. ELMER: Yes.

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