

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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THE CHRISTIAN ARMOR.

TRUTH—'tis a golden girdle,
Holding the robes in place,
That we be quick to duty,
And fleet to win the race.

Holiness is the breastplate
Of righteousness; no dart
From Satan, sin, or error,
Can pierce the holy heart.

Peace—oh! what beauteous sandals
For mortal feet to wear,
To tread earth's rugged pathway,
The gospel news to bear.

Faith—over all the others,
Are we to take this shield,
To quench all Satan's fire-shafts,
And firmly hold the field.

Hope—'tis the crown immortal,
Of our defensive dress;
The helmet of salvation,
With which we upward press.

God's word—the sword offensive,
Which victory will win,
'Gainst all the powers of evil,
And all the snares of sin.

Christians, let us be furnished,
With armor and with sword,
And with much watching, praying,
Fight bravely for the Lord.

—M. A. B.

Peculiarities of the First Day of Time.

BY ELDER J. N. ANDREWS.

THE first individuals or things of the various series which exist in the creation are necessarily different in some respects from those which exist after them. The reason is obvious: the first of each series comes into existence directly from the hand of God, whereas all the subsequent members of that series exist in consequence of the laws of nature which the Creator has established.

Thus the first trees, the first plants, and the first grass, rose up out of the earth by the direct power of God, and without springing from the seed of previous trees, or plants, or grass, or going through the slow process of natural growth. But every tree, and every plant, and every living thing, which springs from the ground since the first of each series, must come from its predecessor in some way which God has ordained, and each has to go through the gradual process of growth.

The like remarks apply to the fishes of the sea, the fowls of the air, and to the beasts and reptiles of the earth. The first individuals of each kind were created by the direct power of God, while all other members of those classes derive their existence from those who live before them.

The first man was formed of the dust of the ground, and awoke to life in the possession of full mental powers, and a fully developed physical frame. The first woman was taken from the side of the first man, and she also had no period of childhood, and no process of gradual development to pass through. But their posterity have not begun life thus. These cases justify the statement that the first individual of each series of beings or things which the Creator has ordained or established is necessarily in some respects different from those which come after in the series. The beginning of existence to the first member of each series is different from that of all those which succeed.

We need not therefore be surprised to find that this principle holds good with reference to the first day of time. Though the first division of the first day was night, in which respect it is like all other days, yet that first night was not introduced by twilight; for it began at the moment when God said, Let the earth exist, and it was then profound darkness. And again, though that first

night began as much in one place as another, for it was marked simply by the creative act, every evening since that has begun with twilight or sunset, and this can exist only on a narrow tract at any one time. So that each evening since has begun at the place of the first evening twilight, and has thence made the circuit of the globe. There was nothing by which to measure the time from the creation of the world to the creation of light; for there was no luminary in existence, and darkness prevailed over the whole globe. But there were then no dwellers upon the earth, and therefore no inconvenience resulted; for it was not difficult for the Creator to measure the hours of the first night, and to determine the proper moment when daylight should succeed darkness in such manner as to give the proper period of each to the first day of time. But when light was created, the measurement of days in their two great divisions of light and darkness became not only possible, but inevitable. Thenceforward there was, each twenty-four hours, a period of some twelve hours of darkness and one of the like duration for light.

And here two methods of measuring time were open to the choice of the Creator. He could, after the first twelve hours of universal darkness, had he seen fit to do so, have commanded the light to shine upon every part of the earth for the ensuing twelve hours, and then in an instant he could have extinguished that light, thus marking the close of the first day. Then after twelve hours of night the world over, he could have created universal light, and then in another twelve hours he could have struck this also from existence, thus marking the termination of the second day. And this method he might have adopted had it seemed good to him.

But he created light once for all. And that both day and night might come once each day of twenty-four hours, he caused the earth to revolve, so that these should succeed each other in the daily circuit of the world. Had he adopted the first of these methods for the measurement of time, he would have given to the human family days which would begin at the same instant over the whole earth. And by this means he would have avoided the establishment of a day line from which day should make the circuit of the globe. But, instead of this, he chose that day should begin in one place earliest of all, and that it should from thence go round the world. And thus the day line forms a part of God's arrangement in the measurement of time, and is a necessary consequence from his act of lighting one side of the world and causing that it should thenceforward revolve from the darkness into the light, and from the light into the darkness; so that the western extremity of the light was the place or line where the twilight existed on first-day morning, followed by twelve hours of daylight; and this must have been the day line in the purpose of God, for it was the place of twilight at the close of the first day; and if at the close of the first day, so was it also at the close of the third. And the sun beginning his rule at this point, it was manifestly the place or line whence the first sunset commenced to make the circuit of the globe.

But it may be asked, Why select as the place of the day line the western side of that field which covered one side of the globe at the creation of light? Why not consider the whole of that field of light the morning of the first day, and thus exclude the idea of a day line at that time? Or if the place from which the first morning is reckoned must be where twilight exists, why not take the twilight on the east side of the field of light with quite as much propriety as that on the west side of that field? Our answer to this is direct and explicit. Three things unite to prove that the standpoint of the Holy Spirit in the notation of time in Gen. 1 must have been the line where light on its west side at the time of its creation mingled with the darkness.

1. Morning is introduced by twilight. Twilight existed on the eastern and the western edges of the field of light, and it did

not exist between those two lines. The first morning must therefore be at one of those two extremities, and could not be at any part of the intermediate territory. And, still further, it must be where twilight gives place to daylight. This was true of that narrow tract on the western confines of light, where light and darkness first mingled; but it was not true of the like tract on the eastern border of light, for the revolution of the earth to the eastward carried that western tract where light and darkness mingled into and across that field of light, while the eastern tract where light and darkness mingled was at the same time carried into and across the field of darkness.

2. It must also be where twelve hours of daylight can succeed the twilight of morning, so that it may with the previous twelve hours of darkness, or night, make up the first twenty-four-hour day. But this is just the length of time requisite for that narrow tract of the earth's surface where, at the creation of light, darkness mingled with the west edge of the light, to be carried eastward across that field of light; whereas a tract midway between the edges of that field of light would require six hours only to reach the darkness on the east, and cannot therefore be the place where morning first existed. And as to the line of twilight on the east side of the lighted surface of the earth, it could not be the place from which the reckoning of morning first begins; for as the earth turned eastward on its axis, it did at once begin to enter the darkness which lay to the east of it.

3. The standpoint of the Spirit of God is indicated by two things which, on examination, are found to be in exact agreement: (1.) When God had created light, he immediately began to separate the light from the darkness by causing the earth to revolve eastward. This shows that the standpoint of the Spirit of God in this narration is where light and darkness mingled, on the west side of the light, which place thus occupying the west edge of the light, was carried eastward through it. (2.) And this same point must also have been where the first morning was noted by the Spirit of God, and that was the western, and not the eastern, twilight; for at the place of that western twilight alone could follow the twelve hours of daylight, while the eastern twilight immediately gave place to darkness.

These three statements are quite sufficient to answer the question why we fix the standpoint of the Spirit of God for the measurement of time on the west side of the light at the twilight of that first morning. But here is also another fact worthy of mention in this connection. Darkness and light make the apparent circuit of the earth westward, though really making no circuit at all, simply because that the earth turns eastward. In the divine order, the darkness is in advance, and the light is behind it, in their course around the earth. And now observe: could we waive the facts above noticed, we should still be unable to fix the line of morning twilight elsewhere than on the west edge of the light, for this recognizes the fact that the darkness, lying as it does to the west of that line, leads the train in the circuit of day around our globe; whereas if we could otherwise see how to place the line of morning twilight on the east side of the field of light, we should then have the light in the advance, and the darkness in the rear, in the circuit of the globe, which is false in fact.

When God had lighted one half of our globe by the creation of the light, the other half remaining dark, the time of day at different points in the circuit of the globe was in appearance this: the line where the western extremity of the light mingled with the eastern extremity of the darkness, was that of morning twilight; half way across this field of light it was apparently noon; and at the eastern extremity of the light, where it touched the western verge of darkness, it was in appearance the twilight of evening; and at the same moment at the point midway between the eastern and the western bounds of the darkness it was like midnight. But there was only one of these points at which the time of day was exactly what it

seemed to be, and this point is the day line which the Spirit of God established for the reckoning of time at the moment when light was created. This can be shown very clearly.

In order that twelve hours of daylight should follow at that meridian where the twilight of morning first existed, it was necessary that one half of the globe to the east of this line should be lighted up, so that the revolution of the earth to the east should give just that period of daylight to fill out the second division of the first day of time. But was it not at that very moment midnight in the middle of that field of darkness, and noon at the middle of that field of light, and evening at the eastern verge of that light, as it was morning at the twilight on its western edge? It may seem so to the reader before he gives the subject thought. But in order that it should be noon in reality at the middle of that field of light it was necessary that some six hours of daylight should have existed already. But instead of this, one instant before, it was at that point profound darkness. Also it was then only twelve hours from the creation, whereas the first day should be eighteen hours before noon could exist at any point. And as to the middle of that field of darkness, time could not be noted there as midnight at the point when God lighted the other side of the globe; for the first day of time was then twelve hours old instead of being only six. Again, in order that it should be rightly called evening at the eastern edge of the field of light, it was necessary that some twelve hours of daylight should have existed prior to the shades of evening coming on. Yet only one moment before the first existence of twilight at that point, there was the total darkness of original night. And moreover, if it were in reality evening on the eastern edge of the field first covered by the light, it would make the second day commence when the first day was only twelve hours old.

But how about that line, or tract of our earth's surface, where the western edge of the light first mingled with the darkness? We have marked this point as the place of the morning twilight, and as the place of that line by means of which days are counted in Gen. 1. We have seen that every other point, when light was created, the apparent time of day was not such in reality. How was it at this point? Certainly it had the phenomena of morning; for it was there twilight with darkness on the west, and daylight on the east. But that it should be morning in reality, it was necessary that it should have been preceded by twelve hours of darkness, and that it should be succeeded by twelve hours of light. And this was the precise truth concerning this day line of Gen. 1, the standpoint of the Holy Spirit in the counting of the days of that chapter. Time thenceforward is measured by the several phenomena of day passing that line. In six hours from the creation of light it is noon at this line, and it is such in reality; for the first day of time is then eighteen hours old, and the middle of the field of light is then exactly over this remarkable line. And from this line, whence morning had set out on the circuit of the globe six hours before, noon now starts on the same ceaseless journey. In six hours more the twilight of evening comes at this day line, or transition point, and now the first day of time being twenty-four hours old, and the twilight of evening standing just over the day line, the first day of time here closes, and the second day comes on, following in the train of evening twilight that at this point begins to make that circuit of our globe which it has continued to this day.

In former articles it has been shown that it requires just forty-eight hours for each twenty-four-hour day to make the circuit of the globe. We have also seen how that two days are at the same time going round the world, with the exception of the single instant each twenty-four hours when evening has carried the commencement of day completely round the world and it is just ready to close at the point where it first set out. This circuit of day, and this day line where each day begins earliest of all, are necessary

consequences of the fact that God did not cause the day to begin at the same instant the world over. We have in this article examined the remarkable manner in which the first day of time commences the circuit of the globe. We have reached the point where the twilight of evening sets out from the day line, carrying with it the commencement of the second day of time. It will require twenty-four hours for evening thus to make the circuit of the globe, bearing in its train the second day of time, and as the second day thus advances, the first day retires before it.

The first evening began without twilight, and began at the same instant the world over. In six hours from that point it was midnight everywhere; for half of the first twelve-hour division of day was passed. In twelve hours it was the twilight of the first morning at the day line, and from this moment the phenomena of the natural course of day begins at this line, as we have seen; for here the reckoning of time on the first day is correctly indicated by the appearance of the heavens, whereas such is not the case elsewhere. In eighteen hours from the creation it was noon at the day line, and then that line was just midway of that field of light. And in twenty-four hours from the creation, the time for the evening of the second day had come, and at the day line it was evening twilight. The evening which marks the commencement of the second day could not come till the first day was twenty-four hours old, and at that very point it was at that time evening at the day line, and nowhere else, and from that point evening sets out on its first circuit of our globe.

The fact that evening, by God's wise arrangement, begins each day, and that every evening since the creation of light has first begun at the day line and thence gone round the world, shows that the second day was like all the days that have been since, in that it did not begin at one moment the world over. And as that day began only as evening advanced westward round the world, it is evident that the first day of time, like all days since, had twenty-four hours in which to retire before its successor, as that successor advanced round the world in the train of evening.

In some respects the first day of time was unlike the days which have since existed. But as the earth had then no inhabitants there was no chance for any one to be confused or perplexed at the phenomena of the first day. As it requires forty-eight hours for each day to come on the earth, and to retire from off it, so did it require that space for the first day of time. It is plain, therefore, that at the day line, each day passes under the rod of the Lord, so to speak, that it may be counted. When the first evening and the first morning (for these two terms which mark the beginning of the two twelve-hour divisions of the day are put for the two entire periods of twelve hours) have passed the day line, the first day at that point has expired, and the second day has commenced. But the second day requires twenty-four hours to follow the course of evening around the world, and the first day uses that period of time in retiring before it. In other words, twenty-four hours must elapse after the last moment of the first day has passed the day line in its westward flight, before it has completed its withdrawal from the earth, the second day at the same time following close behind it. And so each day is counted at the day line as its successor comes on to take its place; but it still occupies twenty-four hours more in giving place to that successor by retiring before it.

Those who deny that the Spirit of God had a line or standpoint at which it counted the days in Gen. 1, and affirm that each day ended when the evening and the morning had each time ended to all the world, have never thought that evening does not exist at the same moment the world over, so that it is impossible to begin and to end the day at one instant to all the world. Nor have they ever thought that as evening is constantly on the wing around our world, if there were not some point, the passing of which divided one day from another, the reckoning of the days of the week would be a thing impossible.

The Fool Hath Said in his Heart, There Is no God.

No God? Stand under the concave heavens at night and say, if you can, "There is no God." Utter such terrible blasphemy, and every twinkling star condemns the opacity of your understanding; every voice borne by the nocturnal winds will mourn for your utter hopelessness and accursed folly. Is there no God? Who, then, unrolled the

azure scroll, and cast upon its lofty frontispiece the legible tokens of immortality? From whose hand came this green earth, with its unceasing, rolling waters, and its wide expanse of islands and the main? Who fixed the foundations of the mountains? Who gave the king of birds the secure aerie, where the tempests reign and blow the strongest, and to the dove a peaceful abode amid the forests that respond to the minstrelsy of her gentle moan? And, now, who created thee, O man, with thy marvelous allegiance of mind and stature? A Being, infinite in wisdom, who reigns over all, undivided and supreme, Fountain of all life, Source of all light, from whom all blessings flow, and in whom all happiness centers.

"No God! no God! the simplest flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound."

"The winged seeds borne by the winds,
The roving sparrows feed,
The melon on the desert sands,
Confute the scorner's creed."

"High sweeps the deep and vengeful sea,
Along its billowy track,
And red Vesuvius opens its mouth
To hurl the falsehood back."

—J. M. Dugan.

Inconsistent.

"AND if a house be divided against itself, that house cannot stand." Mark 3:25.

In reading a sermon written by Timothy Dwight, S. T. D., LL. D., we find the following:

"In the preceding discourse, I considered, at some length, the reality and intention of the ordinance of baptism. According to the scheme then proposed, I shall now proceed to inquire, Who are the proper subjects of baptism? In answer to this inquiry, I observe,

"1. That all those who believe in Christ and publicly profess their faith in him, are proper subjects of baptism. That such a profession may be made with understanding, the person who makes it must be of sufficient age and sufficient capacity to know the great doctrines and duties of the gospel; and must already have become acquainted with them. He must also understand that it is the religion of the heart which is professed, and not merely a speculative belief of the truths and precepts contained in the Scriptures. Without such knowledge, no man can act, in this solemn case, with propriety, decency, or meaning. Nor do I know that the absolute necessity of such knowledge has ever been questioned.

"A public declaration of our cordial belief in the doctrines and precepts of the gospel is what is usually called in this country a 'profession of faith'; the ground on which, indisputably, adults are admitted to baptism.

"In addition to this, what is equally necessary to such admission, the candidate also enters publicly into covenant with God; avouching Jehovah, the Father, the Son, and the Holy Ghost, to be his God; giving himself up to the Father, through the Son, and by the Holy Ghost, as his child and servant; and engaging, that, denying ungodliness and worldly lusts, he will live soberly, righteously, and godly, in the world. . . One would think it hardly necessary to observe concerning this engagement, that it ought to be made with sincerity; or that the candidate ought to mean all that which is ordinarily intended by the terms of profession; or, in other words, that it ought to be made with the heart and not merely with the lips."

Is there anything strange in the foregoing? No, nothing there but what seems perfectly consistent and in harmony with the law and gospel. Why, then, place it before the public again, since it is presumed that all Bible believers deem baptism essential, as a step toward the kingdom?

We place it here as an exhibition of the ability of *learned* men as well as unlearned, to produce, in the same breath, or on the same page, arguments both *pro* and *con*.

With all these foregoing statements of a *learned* man, does it not seem that they should be without a negative, especially from their own author? What are the facts? Simply that after stating in such plain language, the obligations resting upon the candidate for the solemn ordinance of baptism, the next sentence we find to be a statement; viz.,

"2. The infant children of believers are also scriptural subjects of baptism!"

Comment seems unnecessary here.

F. A. B.

THE greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

WHEN you retire to bed, think over what you have been doing during the day.

Let us Take Heed.

SAID David, "I will take heed to my ways." Ps. 39; and in Ps. 119:9, he asks a very important question, "Wherewith shall a young man cleanse his way?" The answer is brief but full of instruction, "By taking heed thereto, according to Thy word." Again, in verse 11, he says, "Thy word have I hid in mine heart, that I might not sin against thee." Storing our minds with the word of God will prove a preventive against evil. By doing so, we shall be better prepared to lead virtuous lives and develop pure characters. The apostle John says, "I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Yes, we become strong in God by taking his word as our rule of life, and following closely in our Saviour's footsteps. Let us earnestly seek to be strong in the Lord and in the power of his might. Let us endure hardness as good soldiers of Jesus Christ.

Are not many of us weak and destitute of spiritual life, through the neglect of God's word, prayer, and watchfulness? "Search the Scriptures," said the Saviour. He also declared that "men ought always to pray, and not to faint." The apostle Paul exhorts us to "pray without ceasing." While we may be engaged in the duties of life, our hearts may be uplifted to God, and we be growing stronger. Paul says, in 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." We may feel our weakness, and think we cannot overcome the world, the flesh, and the devil; but the Lord is for us, and he is greater than all that can be against us. Let us thank him and take courage.

Let us heed his warning given through the Testimonies. We read in them that "none are living Christians unless they have a daily experience in the things of God." Let us then earnestly seek and obtain it. If we do not do this, we shall be shaken out. Let us gather every ray of light, press forward, be steadfast, unmovable, always abounding in the work of the Lord, and soon we shall receive the overcomer's reward.

M. RANDALL.

Walworth Co., Wis.

Spiritual Insensibility.

BUT the church in Laodicea said: "I am rich, and increased with goods, and have need of nothing." Her worldliness was the inspiration of this boast. And this language of theirs shows how much they trusted in themselves, and how far they had departed from that living faith in Christ and burning love for souls which would have transfigured their riches in glory, and made their wealth to abound unto the riches of the saving, sanctifying grace of God. They were without Christ. By slow and imperceptible degrees they had gone away from their first love, until they had asserted their independence of the blood which bought them, and of the grace which saved them. They fell away from their hold on Jesus. They slipped their grasp upon his hand. They had not only fallen away from their spiritual love, and trust in Christ, but they were ignorant of their true condition, and altogether forgetful of the pit out of which they had been taken, and of the power which had delivered them. And herein is involved a wonderful spiritual fact: that we may wander away from God, and not be conscious of it, not realize it; be possessed of a fatal fancy that is as well with us as ever; become stupid, blind, ignorant of the real state of the case as it stands with us. Hence it is said of the prodigal, "When he came to himself." And God says, by the prophet, "Israel doth not know; my people do not consider," and here to the church in Laodicea, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Thou sayest that thou hast everything, and knowest not that thou hast nothing. Satan's spell and charm of worldliness and formality must be strong and complete when such ignorance can be imposed, and such delusion be practiced, upon those who have walked in the light of God, and have been partakers of the knowledge of Jesus Christ. Spiritual ignorance is a guilty responsibility. After walking in the light, they did not know that they were now groping in the darkness of blindness; after feeding upon manna from Heaven, the sweet bread which Jesus gives, they did not know that now they were eating husks and garbage; did not even know that they were hungry; they said that they were rich, and did not know that they were poor and miserable; and after

being clothed upon with the beautiful garments of salvation, they did not know that they were naked. Spiritual insensibility! —H. O. M.

Chastisement.

SAYS the apostle, "Now no chastening for the present seemeth to be joyous, but grievous." Heb. 12:11. With many professed followers of Jesus, perhaps it requires but little or no effort to remember thus much of this text; while it may be much more difficult to believe from the heart, and know from actual experience, the truthfulness of what follows, "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

To patiently lie under the rod of chastisement of our Heavenly Father, to endure with Christian fortitude, afflictive and painful dispensations of providence, buoyed up with the reflection that they will work far more and better for us than could numerous earthly blessings and comforts, gives the child of God great confidence and trust in him.

The trials and temptations which come upon us in consequence of our connection with the cause of God, may be likened to the workman seasoning his lumber for important use. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We must be tried. Our strength in the Lord must be developed before he can trust us with great blessings, or before calling us to fill important stations. God will prove us before taking us to himself.

The truth on this point, is beautifully expressed in the following words: "And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself." Wisdom of Solomon 111:5.

A. S. HUTCHINS.

Ghostly.

I COPY the following from the *Port Huron Times*, as significant in showing the state of the churches:—

"The 'sheet and pillow case' social, at the residence of Mrs. F. L. Wells, on Wednesday evening, April 19, was a very enjoyable affair, affording entertainment and amusement to all present.

"Some twenty or thirty persons were arrayed in ghostly habiliments with masks, and about one hundred persons were present altogether. There was great curiosity among the lookers-on to learn the identity of the maskers, but only a few of them were recognized. The party broke up shortly after ten o'clock. The receipts of the social, for the benefit of the Episcopal church were something over \$22."

Now let us compare the manner of raising money recommended by Paul, with the above mode: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2. This instructs us to make the laying aside a portion of our earnings the first business of the week. Therefore laying by as God has prospered is a duty. But the popular churches have lost sight of this duty, and have resorted to all manner of inventions appealing to the passions of the worldling. The principle in this matter seems to be that the church must be supported if the devil has to do it.

Only imagine Paul countenancing "a ghostly entertainment," and you have a picture that is revolting, yet it is the position of many that claim to be treading the narrow way. It may be truly said, Babylon is fallen.

A. WEEKS.

Smith's Creek, Mich.

THE BRIGHT SIDE.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles, so have others. None are free from them. Troubles give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark? the lane will turn, and night will end in broad day. Men are not made to hang down their heads. There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom.

WHEN you speak to a person, look him in the face.

THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars for ever and ever."—Dan. 12: 2.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose;
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me—a gentle whisper said:
"Arise, O sleeper, follow me;" and through the air we fled;
We left the earth so far away, that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went—my soul was wrapped in silent ecstasy;
I wondered what the end would be, what next should meet mine eye.
I knew not how we journeyed through the pathless field of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silvery moon by night;
The glory of the Lord was there, the Lamb himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns, from every clime were there;
And some whom I had loved on earth stood with them round the throne.
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer far than all besides, I saw my Saviour's face;
And as I gazed he smiled on me with wondrous love and grace.
Lowly I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes; that earth at length was past.
And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine,
But where are all thy radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow;
For every soul they lead to me they wear a jewel now!
And such thy bright reward had been if such had been thy deed,
If thou had'st sought some wand'ring feet in paths of peace to lead,
I did not mean that thou should'st tread the way of life alone,
But the clear and shining light which round thy footsteps shone,
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou had'st thyself been blest."
The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break,
And when at last I gazed around in morning's glimmering light,
My spirit fell, o'erwhelmed beneath that vision's awful might,
I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself but Him who died for me!"
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."
—Sel.

Men and Things.

COURAGE FOR THE ERRING.

ALAS! how sad and humiliating it is to learn by personal experience, that "to err, is human." When a well-disposed soul has been betrayed into wrong, and has grievously sinned, what a terrible feeling of discouragement and despair comes over him! This is specially true of those who have time after time resolved to overcome and do right, and yet sometimes find that their strong tempers and passions have, in an unguarded moment, led them into wrong. Now the enemy tells them it is no use to try longer. They have always failed and they always will. They look with envy upon those who have such good tempers that they move along smoothly without falling into these great mistakes and trials.

Such persons are really worthy of pity and of encouragement, and for the benefit of such, I copy the following from the Rev. A. M. Wylie. It did me good, and hence I think it may help others in the same condition:—

"It is not the having of temper which does mischief, but the permitting of it to get the mastery. It is the super-heated steam outside the boiler which causes desolation and death; inside, its immense energy spends itself in the direction of good.

"We take it that every man whose life is marked by a well-sustained purpose and energy, is a man of temper. Temper suppressed and worked off by rule, gives grit to a regulated life. And it is almost as important that a man should have grit, as that he should have grace.

"No parent and no teacher will rule and instruct well, and enjoy success in his labor, unless he be a person possessed of more or less intensity of passion. Yet he may be known as one who is amiable and meek. Meekness is not a stagnant

pond, but the calm produced by two opposing currents. Here is an intense power running in one direction, and here is an intense power running the opposite way; and the space where these meet is a region of placidity and calm. But, however amiable and meek that person may seem to lookers-on, he or she is a person whose affections, passions, and appetites, have force.

"Just here we find the explanation of the admitted fact that very bad men, in truth, those who have been ringleaders in wickedness—who have been marked by boldness and bravery in sin—have become, after their conversion, eminent leaders in the aggressive work of God. It took a Saul to make a Paul.

"Now, if you are a person of what is called temper—if you often lament this disposition, you have reason to be really encouraged. Rely upon it, the persons who overcome this wicked world, and tread it down beneath their feet, are not the loose-jointed, easy-going class, whose bones are all soft gristle."

It is a very sad and censurable thing to do wrong; but having done wrong, then the most noble thing that can be done is to frankly and fully confess the sin. Few hearts are so hard as to hold enmity against a person who will do this. But it must be done freely and without compulsion. A confession which is wrung out of a person is worthless. David sinned grievously; but see how humbly and fully he confessed it. Ps. 51: 1-17; 32: 5. Because of this, God pardoned him. See the ardent, impetuous Peter, one moment willing to die for his Master, the next moment denying him, cursing and swearing, and then bitterly repenting with weeping and tears! We pity and yet we love him; and so did his Lord. Peter was a very weak man in some respects, and yet a strong and noble soul in others. Probably these things kept him humble all through life, so that he felt his dependence on the Lord. Then his ardor and energy, being controlled by grace, became very useful in the Lord's cause. If the Lord could forgive and love Peter, then he can also help us now who are troubled in the same manner.

A DARK PICTURE.

Our Home Monthly has the following:—

"The clergymen cost the United States \$12,000,000 annually; criminals, \$40,000,000 annually; lawyers, \$80,000,000; intoxicating drinks, \$700,000,000."

Yet this claims to be a Christian nation, and ministers think there is evidence of the millennium near at hand! Are they blind, or mad? While the people of the United States pay one dollar for the proclamation of the gospel, they pay sixty-eight for criminals, lawsuits, and liquor! It reminds one of the days of Noah and Lot.

DRESS AND THE CHURCH.

Of late, the church has become simply a place for display of dress and finery. The *Christian Union* thus laments over it:—

"There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity, at such times and places. But now-a-days, in the congregation, on the Sabbath, rich and poor alike seem on a desperate strain, the one to make some faint approximation to the other, in point of extravagant display, and the other to demonstrate to the one the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the chignons, and all the panniers, and all the feathers and furbelows in one's wardrobe. The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountain of millinery with the Himalayan triumphs of her neighbor."

It pleads for a reform; but the case is hopeless.
D. M. CANRIGHT.

The New Earth.

AS WE walk forth and view the beauties of nature, which have everywhere sprung into being at the bidding of the mellow light and genial warmth of the May-day sun; and as we listen to the sweet notes of the feathered songsters of the early morning, or, at evening, to the mingled mellow sounds that are borne to us on fragrant zephyrs, from hamlet, cot, and field; our minds revert, in comparison, from these sources and scenes of delight, to the pristine loveliness of this earth, and to the promised glory of the "new earth wherein dwell eth righteousness."

The lilies of the field, like which, Jesus said, "Solomon in all his glory was not arrayed;" and the thousand species of flowers that deck the hills and dales, that blossom by the way-side, in the fields, beside the cottage, in the green house, or in the wood, whose individual existence is often unknown to man, except by the fragrance with which it burdens the air all around (fit emblem of the pure Christian life)—all are tokens of the Eden lost, and pledges of the immutability of the promise of God, that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 35: 1.

But when nature is clothed in her most lovely

attire, our eyes can scarcely rest upon a point where there are not also evidences of the destroyer's presence. Beneath the wide-spreading tree in whose shade we enjoy a momentary retreat from the heat of the sun, lies the decaying trunk of a tree that was, in its time, as beautiful and vigorous as the one beneath whose boughs it now lies mouldering into dust. Near by a cradle-knoll witnesses to the mighty resistance offered by the vigorous roots of a gigantic tree to the sweeping gale, and serves as a monument over the dust of former greatness, no other vestige of which now remains. The flowers, though beautiful, are of short duration, quickly withering away. The useful and the beautiful things of this world are not always possessed by the most worthy. The wicked have a larger share of them than the righteous.

This world is now in the possession of the enemy, and the rightful heirs are obliged to pay tribute. The rich of this world are fast absorbing the substance of the poor. Vast amounts of money are expended to support the governments of earth, to suppress the violence of the lawless, and to carry on wars both aggressive and defensive. This money might be expended in beautifying our homes, improving our country, and in rendering every man, woman, and child, on earth, happy in the possession of a competence of earth's bounties.

But the time is near when the glories of the world to come will be witnessed and enjoyed by those who walk as strangers amid the beauties and defects of this. Here, the flowers fade; but there they wither not. Here, miasmatic vapors, burdening the air, engender disease; there, the inhabitants shall never say, "I am sick." Here, we plant, but another eats the fruit of our labor, build, but another inhabits; there the reverse of this will be true. Here decay and death are stamped upon all things; but there, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Reader, have you a clear title to a share in the future glories of that blessed land? or does this blighted, sin-burdened earth have a larger place in your heart. If the latter be true of you, I exhort you to cut loose therefrom, and set your affections on things above.

ADOLPHUS SMITH.

A New Commandment.

"A NEW commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13: 34.

This commandment is sometimes called a new commandment and "the eleventh commandment," in the sense that it was not known before Christ. But this is a grand mistake. For instance, in Lev. 19: 18, we find, "Thou shalt love thy neighbor as thyself." The very principle of loving our neighbor grows out of immutable relations that man has ever sustained to his fellow-creatures. Again, John calls this commandment "an old commandment," and "not a new commandment." 1 John 2: 7; 2 John 5. We readily see how this is an old commandment; but in what sense was it new in the days of Christ? We answer, in the same sense that the Sabbath truth is now new to the masses. It was new because it had been lost sight of, as it is at the present time, when in fulfillment of prophecy, men are "lovers of their own selves," and as a consequence, the love that they owe to God and to man is waxing cold. 2 Tim. 3: 2; Matt. 24: 12. At no time in this world's history could the precept, "Love one another," be more properly called new than at the present time. This precept appeared new in the days of Christ as luster shone upon it from his teachings, and especially from his example in loving our fallen race; and may we daily discover new beauties in this precept from these two prolific sources of inestimable knowledge.

D. T. BOURDEAU.

"And Kept back Part of the Price."

MANY after reading the account of Ananias and Sapphira, in Acts, fifth chapter, are ready to cry out against such hypocrisy as is here manifest, when perhaps should they examine their own hearts in the light of God's word they would find themselves guilty of the same things for which they were condemned. The guilt in their case lay not so much in keeping back part of the price as in the deception which was practiced by them. Covetousness which had not been wholly eradicated from the heart led them to this act; and to hide this, deception must be used. Is it not the case that covetousness or some other sin equally great is working in the hearts of individuals at the present time, causing them to keep back part of the price, even after they have publicly professed to have given all for Christ? Are they not more guilty on this point in the sight of God than were Ananias and Sapphira? It was not required of them to dispose of their possessions and lay all at the feet of the apostles, but it is required of us that we present ourselves to the Lord, Rom. 12: 1, and not only our bodies, but all that belongs to us is to be sacrificed on the altar—time, talents, influence, reputation, friends, property, prospects, hopes, fears—all these are to be laid at Jesus' feet. Who of all that profess to have given themselves to the Lord have paid the whole price?

While we fully believe that Jesus will accept nothing short of a whole sacrifice, would it not

be well to examine our hearts to see if all is on the altar. Suppose an individual of wealth enters the service of the Lord and only a part of that wealth is put on the altar, the rest reserved to draw upon if the promises of God shall fail, is not that person keeping back part of the price, and can he expect to have the favor of God here, and at last be received at the right hand of God, to enjoy glory and honor in his kingdom? Or suppose one who enlisted in the service of Christ has talents, and those talents are withheld from the Lord, is not that person keeping back part of the price? and can such individuals ever expect to hear it said, "Well done?"

How often do we see and hear of individuals who have professed to have given all for Christ, who are not free, but are in bondage, being unwilling to spend their time, talents, and money, in his service. Calls for help come from all directions; but for fear of losing reputation, friends, or property, they are unheeded. Who of our readers are keeping back part of the price? Let each one ask the question, "Is it I?" Soon the servants will be called, and will be reckoned with, and shall we be cast one side with the wicked and slothful servants, to be cut off forever, or shall we be so happy as to hear the Master say, "Well done! thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?" May this last be our position when the Master comes.—*Woman and her Work.*

Potsherds Striving.

WHEN my attention was called a few days since to the article in the REVIEW on the propriety of entering into debates with spiritualists, I had just been reading testimonies from their writings in which they declare that there is no God, and especially one from a writer in Ohio who said, "Belief in a God is degrading, whatever character is ascribed to him. I can stand up and look your God in the face, and declare that I have a right to life and happiness, whether he is pleased to grant them to me or not. If I can beat your God in one case I can in a thousand, so it is his Godhead or my manhood that must succumb. So where is your God? He is nowhere, utterly routed."

Well, thought I, what is to be gained by discussing with such men?—no God, no law, no right, no wrong, no injustice, no justice, no light, no darkness, no evil, and of course no good, no anything; and when a man should come out of such a contest, he would feel very much as though he had been very successfully beating the "airy nothing," without habitation or name.

In the course of my meditations, Isaiah 45: 9, came to my mind, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"

A potsherd was a piece of broken crockery which, though used sometimes to carry coals on, or to dip water, was considered an article of little value. A man that riseth up against his Maker is compared to such broken crockery; but what of a man that says his Maker does not exist? Instead of striving with such, he says, Let them strive with one another. Yea, brethren, "let the potsherd of the earth strive with the potsherd of the earth," but let us faithfully, in the fear of God, do our duty, warning, instructing, trying to help all who will receive help; but when it comes to those who strive with their Maker, let them strive with one another. J. N. LOUGHBOROUGH.

A Word fitly Spoken.

THE following incident shows the importance of speaking a word in season for Christ. "A word fitly spoken, how good it is!" How it fastens itself upon the conscience and heart, and brings forth fruit in due season!

More than fifteen years ago, when called to watch with an old gentleman, eighty-two years of age, who had been a devoted Christian more than fifty years, who was totally blind, and suffering constantly with intense pain, I found him patiently bearing all, leaning on Christ. I was about sixteen years old, and as I entered the room, the lady introducing me, he said: "I want to take your hand in mine. And so you have come to sit up with me. I should think by your hand that you must be a young man. I want to talk with you more by-and-by."

When the family had retired, he asked me to place my hand again in his, and said, "I want to ask you a few questions. Are you a Christian?" I thought I must answer honestly, and I said: "No!" "Do you mean to be sometime?" "Yes!" "Well, then, what are you waiting for?" I was speechless. But the questions were daily in my mind until I gave my heart to Christ.—*Sel.*

ARE we not tempted all to think more of a strict outward observance of our religious duties, than of deep, inward, hourly communion with Christ?

THE sinner's way of pleasure is far from being everlasting, for even here the wine-cup of sin first yields the sweetness of intoxication, afterwards it becomes insipid with satiety, after that it grows bitter with remorse, and as for the dregs thereof, what a hell burns within them!

CONSCIENCE is a judge placed in the interior of our being.

NO PERSON ever got stung by hornets, who kept away from where they were. It is so with habits.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 20, 1871.

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

Mutual Obligation.

THE cause of present truth is one. Its work is a labor of love for God, and for souls. Wherever work may be done that will glorify God, and save men, whether it be in Maine, Minnesota, Michigan, California, or in Europe, all who love the work of God, and value the salvation of men, should feel an equal interest.

We know of no people who manifest the missionary spirit as do Seventh-day Adventists. They do not settle their ministers over churches. In fact, their most efficient workers seldom labor in the same State more than two or three successive years. They do not suffer themselves to be turned from their missionary labors by the entreaties or the liberal offers of the people of any locality. They certainly should labor with this noble idea ever before them that the cause is the Lord's, and is one. They should hold themselves ready to labor in that part of the field where Providence shall indicate their duty.

We look upon our simple form of organization with great pleasure. Individual members are responsible to churches, churches to State Conferences, and our State Conferences to the General Conference. If sound upon the great subject of mutual obligation, this system will be viewed of vast importance, and truly beautiful. Our system unites the members of all our churches to the great cause everywhere, and is calculated to cultivate in the minds of all, broader feelings of noble interest for the good of the cause everywhere. But many do not see anything of the cause out of their own State. And some confine their interest for souls to their own immediate vicinity, and their own little church. These, however, may be greatly benefited by correct views of mutual obligation.

God has made use of means to spread the truth, and all who have been benefited by these means, should hold themselves under the most sacred obligations to make proper returns. The work first started with a few penniless men in New England. With great sacrifices they let the light shine in Western New York, and in Michigan. Self-sacrificing men in these States helped nobly to push the cause still further west, and the results of the sacrificing toil of those early in the cause may now be clearly seen, east, west, north, and south.

Only three years since a mission was instituted in California. A few liberal friends donated to purchase a tent, pay the expenses of the journey of missionaries to that distant State, and supported them there for only about one year, when the mission became self-sustaining. And now California invites more ministerial labor, offering not only support there, but to pay traveling expenses. We look back with no small degree of pleasure to the hour when we drew up the subscription paper in behalf of this mission, and headed it with \$25.00. We regard that as a good investment. That capital stock is not for sale at any price.

And shall this noble work of sacrificing, missionary work, stop here? Shall it not be extended to still more distant and destitute fields? And will not those who have had the precious truth brought to them with great sacrifice, feel that they are not only under obligation to help extend it to others, but, also, feel it their duty to sustain the worthy institutions which stand at the head of this great work?

"What shall I render unto the Lord for all his benefits toward me?" should be the inquiry of every grateful heart. And the answer of the Psalmist should be their answer: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116: 12-14.

But we see men of money, who have been blest with the labors and sacrifices of others, and who might help in the work if they had a heart to, sitting in idleness, so far as the cause of God is concerned, and hoarding their cash. These know nothing of the true spirit of this work; and unless they are converted, can be of no use to the cause. There are others who will do something, if it can be bestowed in their own immediate neighborhoods. These seem to forget that they are united to the great cause everywhere. They should take broader views. They should study well the question of mutual obligation.

At a certain time, in the providence of God, our publishing interests were located at Battle Creek, Michigan. Our publications have proved to be the right arm of our strength. By reading only, without having a single sermon, very many who now stand united with us, embraced the unpopular views we hold. And beside this, when our ministers have broken new ground, our publications have done, to say the very least, one-half of the work. Without the living ministry to address and arouse the people, but little can be accomplished by the press. And without the press, the work would move very heavily and slowly. With a devoted, fervent, laboring ministry, and our periodicals and publications all aglow with heavenly light and truth, the cause will move forward.

With our people, Battle Creek, the seat of our cherished institutions, becomes an important point. Here burdens have been borne, battle's have been fought, and victories have been gained. And if we hold that Satan makes war on those who do and teach the commandments of God elsewhere, we shall certainly conclude that his special forces are brought to bear against those who stand at the very heart of the work. The nature of the case then demands picked men at Battle Creek. Veteran troops are needed at this important post. We do not hesitate to say that Battle Creek is a very hard place for unconsecrated, selfish men and women to live and professedly serve God. If there is any one position more than another calculated to test the moral worth and Christianity of men and women, it is a connection with the work at Battle Creek. Some fifty families of Sabbath-keepers have moved from Battle Creek during the past two years, and there are still others who can serve the cause of God better by occupying a less important post. And that which would most benefit the cause, not only in Battle Creek, but everywhere through the influence of our institutions, would be the removal to the immediate vicinity of Battle Creek, thirty or forty families of moral worth and godly life, such as can be a blessing to the cause anywhere. But those men of sufficient energy, calculation, and real worth, such as are needed at the very heart of the work, have acquired wealth, reputation, and friends, in the localities where they have made life a success, so that to remove them is like removing the sturdy oak by the roots. It has been found to be no small task to induce such to move to Battle Creek; while it has at the same time been difficult to keep away those who could sell out and pack up between sunset and dark, ready for a start to Battle Creek the next morning.

It is admitted that during the change of administration in affairs at Battle Creek, grave mistakes were made. But probably the very ones who now draw back from sustaining our institutions because of these mistakes, would have made greater ones themselves had they stood in the position of those they now blame. We recommend to all that charity which will forgive past errors, thank God that they are fully corrected, and will take hold of the work with renewed confidence and zeal. No one has suffered for the errors of unconsecrated persons at Battle Creek, to the extent we have, unless it be Mrs. W. For all this we did not forsake the cause; but at the hazard of our lives we put ourselves into the gap, and have labored until the cause at Battle Creek, with the blessing of God, is on better footing than at any other period. The present is not the time to draw back the hand of liberality, but rather to open our hands wide to the cause of God, as the best way to overcome existing embarrassments.

Those who truly love our Lord Jesus Christ, and have the cause at heart, will see in the history of changes at the head of the work for the last six years new evidences that the hand of God is in this work. These will come up to the work in faith and courage; while the unconsecrated and worldly will probably make these mistakes an excuse for being exceedingly careful in giving of their abundance to build up our institutions at Battle Creek.

Admitting that the \$32,000 raised for our Health Institute might have been laid out, and might have been managed, so that the property would be worth nearly twice its present value, what then? Shall we let our hands hang down in discouragement because of these comparatively trifling misfortunes? No; this would please the devil exceedingly in that he had gained his object in bringing around a state of things that had weakened the hands of the faithful, and had made the lovers of the things of this world still more fearful and stingy.

Rather let us, with faith, courage, and hope

in God, "come up to the help of the Lord, to the help of the Lord against the mighty." We put into the Health Reform Institute \$1,000 as a donation. In consequence of bad management in the past, and the urgent demand of more room, making it necessary to purchase cottages, and enlarge the main building, the Institute needs \$15,000 to place it on good footing, free from all just demands. Well, we decide to take stock as a matter of donation to the Institute to the amount of \$500 more. This may be a little more than our proportion, according to the amount invested, of the property recklessly squandered. But we cheerfully make sure the full amount, and cherish feelings of gratitude that it is no worse.

Probably there is nothing that Satan takes so great advantage of to dry up that which may remain of liberal feelings in the hearts of worldly members of the church, as a reckless use of means donated to charitable purposes. The disposal of such means is a sacred trust. And no man is worthy of it, unless he has the fear of God and the good of man ever before him. And he should know that the liberality of the people depends very much upon the manner in which he fulfills his office. In this matter, however, we design to disappoint the devil, and would be glad to shame those who have taken but twenty-five, or fifty, or one hundred dollars, in the Institute, quite out of their horrid temptations and trials because it was not all managed properly. If some of these very men should lose three times as much in some miserable patent right, they would console themselves with that good maxim, "It is no use to cry for spilt milk," and then would go to work to make up the loss, may be, whistling to keep their courage up.

While we have to admit that selfish men have for a time occupied responsible places at the head of the work, it is a pleasure to know that persons have stood in responsible places to whom the cause of truth was of more value than life. These have faithfully toiled, and suffered, and borne a plain testimony; and in return have suffered under the murmurings of the people, who desired to be taught by those who would not reprove them for their errors. And for a time the reprovers were silent, and many thanked God that a better state of things had come; but the better state of things that followed has been more than hinted at in this article.

Did God give the murmuring house of Israel quails to eat to teach them that he knew best how to select their food? And was that sad lesson designed for the good of his people from that day to the present? So would he teach our people a similar lesson in the mistakes of those men among us who were the idols of the murmuring ones during the very period of their reckless career. If this sad lesson can cure the murmurers among us of their cruel murmuring, and convince them that God knows best how they should be led, it will prove of infinite value to the cause in the end.

God delights to lead his people by lessons of love and prosperity. But if they will not be thus led, he sometimes instructs them by painful admonitions of judgments. It is most blessed to know that the hand of God leads and prospers; but it is a terrible thing to awake from deceptive slumbers to know and feel that the hand of God is stretched out to teach submission to his will by adversities.

These sad things ever occurring in the history of God's people, are the result of selfishness and unsanctified independence; and we recommend, as the best remedy, correct views and feelings upon the subject of mutual obligation. In it is seen the principle of love which lies at the foundation of God's moral government, and binds the members of the entire body into one humble, holy, loving brotherhood. It leads directly to supreme love to God, and to love others as ourselves. To this happy state of things the apostle exhorts in these precious words:—

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5: 5-8.

We have, perhaps, dwelt too long upon the disagreeable side of these matters in this article. There is a brighter side. God has ever blest his people when they have been true and faithful. And when the erring have returned with full

purpose of heart, he has graciously restored to them the joys of his salvation.

Our institutions at Battle Creek are prospering, and with the prompt support of all their friends, will overcome past misfortunes, and accomplish all that has been hoped of them. There need be no failure. They have strength within themselves to stand and grow, when free from embarrassments brought upon them by reckless management. And we are confident that the valuable, though painful experience of the past will prove a lamp to the feet of those who manage for the future.

Already the fort at Battle Creek is being re-enforced by veteran soldiers. And the scheme which constitutes a firm basis of hope for the future success of the Publishing Association and our Health Institute, is the removal of a liberal selection of best families from several States to head quarters. Their moral and religious influence is needed at this fort. Men of judgment and experience are needed here to act as trustees of the Publishing Association, directors of the Health Institute, and as counselors and helpers in the cause generally.

And we know of no better locality to obtain a livelihood, and to enjoy health and prosperity, than Battle Creek and vicinity. We know of no more active and prosperous city, of its size, than Battle Creek, or of a more vigorous and flourishing farming country than Calhoun Co., Mich. For sixteen years Battle Creek has been the point where the hottest of the battle in defense of truth and the right has come. Some are worn and weary, and need succor. In the period of their activity and strength they held themselves under most sacred obligations to labor for the good of the cause everywhere. But obligations of this kind are not all on one side. They are mutual. Our people in the several States should now fulfill important obligations on their part, and send certain of their best families to help keep the fort at Battle Creek.

When Is Victory Desirable?

It depends upon the nature of the contest whether victory is desirable or not. In any work for the promotion of holiness and purity, for the spread of truth, the amelioration of suffering, the good of the race, and the elevation of mankind, a spirit of lawful emulation to surpass all other competitors in the work, is desirable and praiseworthy; and he who can do this, may well congratulate himself upon the success of his efforts. But in any work which tends to evil, in every path where infamy is the reward and destruction the end, he is victor who puts forth the least efforts and takes the fewest steps.

Reasons have been given in late numbers of this paper why S. D. Adventists, or any person who has any vestige left of self-respect, cannot come down to hold a personal controversy with any spiritualist respecting the merits of spiritualism. A system, if it can be called a system, which acknowledges no standard of appeal, which takes off from the carnal heart the last thread of restraint, which tears from the human race everything they have heretofore held sacred, which de-thrones God and his word, Christ and the Holy Spirit, which opens a bottomless pit of corruption, and leads to the wildest anarchy, and which, were it not for the laws of the land, would speedily bring society into this condition—such a system, and it is time every lover of decency took this position, cannot be allowed within the pale of honorable controversy.

Spiritualists are very lavish of their boasts over this matter as though spiritualism was triumphant, and Adventists, by taking this position, were beating a cowardly retreat from the field. This we expected, as this is their only stock in trade, and their courage, after the terrible showing up their system has just received in this city, depends upon the violence with which they are now able to whistle.

But what is their ground for boasting? Have they been able to establish any of their controverted claims? Not one. Have any of the positions which we hold been shown to be untenable, or a single point of our faith been disproved? Not one. There has been nothing of this kind. What then have they done? They have failed to induce us to come before the public with an admission either tacit or expressed, that the controversy was between Adventism, as such, and spiritualism, instead of between spiritualism and the great principles of our common Christianity, or that their system had claims to a respectful hearing equal with our own. In this they have failed and are chagrined. The best thing they

can now do is to shout themselves hoarse over a claim of victory.

But what in reality is their boast? It is a boast that they have so succeeded in debauching their moral natures, have indorsed principles so iniquitous and vile, and are attempting to carry forward a movement so dishonoring to God, and so degrading to humanity, that decent people will not come within debating distance of their agglomerated mass of abominations. Whereupon they cry out lustily, Victory! we have the field! our opponents are afraid. They give up the contest.

Of such a field, we propose to leave them in undisputed possession. In the directions here indicated we have no ambition for pre-eminence. In these respects, Adventism bears no comparison whatever to spiritualism. We yield them the palm entirely. They can have the whole field. Our preachers have rendered plausible excuses for declining personal controversy with them, to save as far as possible their feelings. These reasons were true so far as they went, but were not the ultimate. As they are disposed to treat these with ridicule alone, they may as well know the real grounds for refusal.

We shall expose the work of spiritualism, showing it up in all its hideous deformity before the people. And for this work, the unrebuked corruptions of its own devotees, the admissions of its ablest exponents, and the scathing delineations of God's word, furnish us ample material. Duty requires this, but nothing more. We shall take high ground, giving them the widest possible berth in the filthy pool where they have chosen to wallow.

U. S.

The Harmony of the Scriptures.

THE readers of the REVIEW will be glad to learn that the sermon published in No. 17, last volume, entitled "The Alleged Discrepancies of Scripture," by F. H. Newhall, D. D., has been issued at this Office in tract form for more general distribution. It does not, indeed, undertake to explain all the particular and individual discrepancies which skeptics claim in the Scriptures, but it lays down principles, and fortifies them with sound and logical reasoning, which cover all these particulars. As a brief but comprehensive view of the whole inspired volume, we have never seen its equal, while as a production of literary merit we think it would be difficult to find its superior.

We would like to refresh the mind of the reader by quoting a few paragraphs; but out of a string of pearls, all of which are gems of the first value, one is at a loss to choose. We take two paragraphs at random:

"Certain irregularities in the path of Uranus led some who feebly held the clue of nature to speculate whether the law of gravity at that immense distance operated in all its rigor; but the true astronomer saw mirrored in these perturbations another world, pacing its solitary rounds as the outmost sentinel of the solar system. Nature's laws are thus often found by the philosophers to be knotted in discrepancies, which, when patiently disentangled, have furnished him threads to guide him through new labyrinths of fact and law. Scripture discrepancies are thus the clues to higher harmonies. The true philosopher does not demand a demonstrated theory of these irregularities in nature. The logical understanding is not troubled by them if a plausible hypothesis of reconciliation can be invented. A reasonable mind, which has satisfied itself on independent evidence as to the essential truth, is content if imagination can suggest any adjustment of exceptional facts. In this respect, we should go to Scripture, as the true philosopher goes to nature." P. 5.

Another paragraph we quote, respecting the book of Psalms:

"When will our advancing race, in its spiritual development, outgrow the Hebrew psalms? The most advanced Christian of to-day finds these ancient songs and prayers, which burst from the hearts of Hebrew minstrels, prophets, priests, and kings, twenty centuries ago, voicing more perfectly than any other language his profoundest meditations, his sternest struggles, his sublimest joys and aspirations. It is not mere traditional reverence that has bound the Hebrew psalter on the heart of the Christian church. The eternal glow of the wondrous book draws humanity of all ages to its quenchless warmth. Some of these strains drop like angels down to the darkest depths of human agony; and there are others that blow the hurricanes from their trumpets, and clash the thunders from their cymbals, to pour forth the grandest joys a mortal heart can know." P. 29.

Compare these utterances with the literature of spiritualism. In the third enlarged edition, just issued, of a work by A. J. Davis, entitled "Death and the After Life," having casually opened to p. 135, we find the following:—

"In the Summer-Land this 'language of the heart' is carried to an inconceivable degree of perfection. For instance, suppose you and your brother, or you and your sister, should meet—you

who have not met for long, lonely years. If you have outgrown the necessity of external speech, and if you have been taught through the mysterious suggestiveness of pure Music, you then deepen into the language of impersonal and perfect LOVE. In the higher Spheres such language is alone the medium of communication. It is the language of absolute contact of personal love atmospheres."

If any one can tell what is meant by the "mysterious suggestiveness of pure Music," and the "absolute contact of personal love atmospheres," he must have become deeply imbued with that sentimentalism which Hawthorne describes as a compound of "mist, moonshine, raw potatoes, and saw-dust."

There is one other leading characteristic of spiritualist writings; that is, blasphemy. A few words from W. F. Jamieson, will serve as an index of the whole. In the *Crucible* of April 22, 1871, he says:—

"A personal God would be a monstrosity." "All prayer addressed to a supposed Supreme Intelligence is Idolatry. There is not, and cannot be, a Supreme Spirit even." The God of the Bible he calls—a God of "Jewish manufacture," and declares that he is "an unmitigated tyrant, a despicable murderer, worse and meaner than a common cut-throat." And he goes on to state that if a Yankee should ever have the ill-luck to get into his kingdom, he would kick his "alabaster throne" to pieces, shout the battle hymn of the Republic, and sing Yankee Doodle by way of variation, proclaim a presidential election, and put the power into the hands of the people.

Between these extremes of soft and simpering silliness, and heart-chilling, blood-curdling blasphemy, the spiritual philosophy vibrates. It turns aside from this track only to excuse, advocate, and defend, the most shameless licentiousness in men and women. How persons still claiming any of the nobler attributes of humanity can turn aside from the pure teachings and sublime utterances of God's word, to revel in such stuff as this, can be accounted for only on the ground that they are the mesmerized tools of demoniac power.

We earnestly exhort the people to use every means to guard themselves against the influence of this work of the enemy, to shun its corruptions, and escape its terrible doom. Everything which has a tendency to increase in our hearts a love for God's sacred word, will, so far, help in this direction. To this end the little work under notice, has been issued, and for the same reason we recommend believers everywhere to read and circulate it.

U. S.

Illinois Camp-Meeting.

FRIDAY morning, June 9, we arrived on the camp-ground at Northville, Ill. All were sorry that Bro. and sister White could not be with us; yet we hoped the Lord would meet with us, and own our meeting. The brethren had taken extra pains this year in fitting up the camp-ground, and they succeeded well. We are glad to see taste and order manifest in everything that is done for the Lord's cause. We believe the Lord is pleased with this, if we do not carry it too far, and come to glory in it.

This Conference is small; hence the attendance was not large, about eighty to one hundred Sabbath-keepers being present. Many in the northern part of the State will attend the Wis. camp-meeting. We found the meeting in progress under the care of Brn. Andrews and Stewart. We took hold and helped them the best we could. With the exception of Sunday, when there were from one thousand to fifteen hundred persons present, there was not a large attendance from without; so our preaching was mostly practical. The word seemed to be readily received. Our prayer-meetings were good and profitable. The business of the Conference was transacted with perfect harmony, and showed an encouraging condition of things. About \$650.00 were readily subscribed for the Health Institute and Publishing Association. Others in the State will probably raise the sum to one thousand. The preaching brethren have used great economy in their expenses, and God has blessed their labors. A goodly number have been brought into the truth. We think the friends of the cause in Illinois have reason for encouragement. They should make a greater effort to liberally and promptly keep up their Systematic Benevolence funds, as they are much needed at present.

Sabbath afternoon, a large number came forward to seek the Lord. Among them were many who had never made a profession before, some of whom had been infidels till the present truth reached them. The Spirit of God was present, and many were melted to tears.

Monday morning, we went a few rods to Fox river where Bro. R. F. Andrews baptized seventeen souls. Scarcely ever has it been our privilege to witness so lovely a baptism. The weather was fine; it was a delightful place; it was our parting meeting; the Spirit of God was present, and our hearts were united in love. At the close of the baptism we all knelt together on the bank of the river and poured out thanksgiving and

prayer to our blessed Lord for the blessings we had enjoyed while on that sacred camp-ground. Such privileges as these are green spots in the memory of weary pilgrims while toiling hard for eternal rest. Their memory always cheers us and encourages us to struggle on for the heavenly land.

As we were not to attend the Laporte camp-meeting, it gave us one week for rest; so we came on to the Wisconsin camp-ground at Milton Junction. Here all quiet and alone we now have our tent pitched under the trees on the bank of Clear Lake where we intend to spend a week in recreation and study. Nothing could be more acceptable to us just at present. We hope not only to enjoy it, but to profit by it.

D. M. CANRIGHT,
W. H. LITTLEJOHN.

Milton Junction, Wis., June 14.

How to Meet our Pledges to the Cause.

IN order to meet our pledges to the cause, we must realize that we have made them to God, and that in paying them we have to do with the Being to whom we owe all we are and all we possess, and who holds us accountable; and that all things are naked and open to him. The trouble with many is, that in making and paying their pledges, their minds are not raised to God. They make the cause of God a common thing; hence they pledge but little, and are slack in paying what they promise.

To be prompt in paying our vows to God, we should cultivate strict honesty in all our business deal. If we are dishonest, penurious, and slack with man, we will be so with God. But as God is first, he should be loved supremely, and should be served first. We are naturally inclined to attend to our own wants first, and sometimes, ere we are aware, we are where we cannot render unto God the things that are his, because we have robbed him of his just due; we have appropriated to our own selfish purposes that which belonged to another. God's money was by us, and we took the liberty of using it for ourselves. It ought to have been doing something in his cause. Will he not demand it of us with usury?

We should plan for God as well as for ourselves. To meet their payments in worldly matters, men will economize and move systematically. When means come in, they will say, "I shall apply it thus and so, and for no other purpose must I touch that?" And thus should we economize and plan for the Lord.

We often hear people talk of "laying up for a rainy day." Now this is right if it is not carried too far. And why not follow the same rule in laboring for the Lord? There are seasons when means come in more easily than at other seasons. Is it not then, that we should think of the Lord, and set apart what we need, to pay our pledges to sustain his cause?

If Christ were on earth and should come to us destitute and calling for help, it seems to us that we should tell him readily to turn in with us that we might relieve him. But we have the privilege of rendering him this assistance in the person of his followers—in meeting the wants of his cause. He comes to us weekly through the plan of Systematic Benevolence. Shall we turn away from him, and give him a cold shoulder? He comes to us through the various calls to help in the different branches of the cause. Shall we be indifferent to his voice? God forbid.

What we want is, to exercise more faith and have the cause nearer our hearts; to realize that as we sacrifice to sustain it, we are laying up treasure in Heaven; that as we sow, so shall we reap; that what men hoard up here without blessing others with, will not amount to much in the burning day. Oh! the sad and galling thought that will then come upon those who have bent all their energies in a worldly direction! Let us awake to a sense of our duty, do what we do as unto the Lord, and make a wise appropriation of the means he has given us, whether it be much or little, that we may finally have the satisfaction of meeting our treasure in Heaven.

D. T. BOURDEAU.

The Wearing of Gold.

WE present the following translations of 1 Pet. 3:3:

"Nor let your ornament be that outward ornament of plaited hair with braided gold or of costly raiment."—*Wakefield*. "Whose adorning let it not be the outward one of braiding the hair; and of wearing golden ornaments, or of putting on of an apparel."—*Am. Bible Union*. "Whose decoration let it not be that external one of braiding the hair, and of putting on of gold chains, or of wearing apparel."—*Emphatic Diaglott*. "Whose ornament let it not be the external (ornament) of braided hair, and of putting on of chains of gold, or of clothing."—*Sawyer*.

The spirit of decorating these poor, vile bodies with ear-rings, finger-rings, gold chains around the neck with some locket attached, gold pencil, watch, or something else of the kind, is such that one might think gold to be the god of this nation. In all public conveyances (in the cities especially) gold, or something to imitate gold, is worn almost universally. Yet this nation is a nation of professedly Christian people, who claim to take the Bible as their rule of faith and practice. To suit such, the scripture should read, Whose adorning let it be the wearing of gold in "rings," "chains," "bracelets," costly apparel, &c. See 1 Tim. 2:9, 10, and Isa. 3:16-25. But why

do not Christian men and women see the sin of wearing these ornaments? For the same reason that they do not realize the sin of Sabbath-breaking. Sin is viewed from too low a standpoint; wrong is weighed in the balance of popular opinion, hence it is sin to be out of fashion. The prophet describes these times as follows: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil, maketh himself a prey; and the Lord saw it, and it displeased him." Isa. 59:14, 15.

We are a judgment-bound people, and until this is realized, and the word of God is regarded a living reality, and its prohibitions, warnings, and requirements, are taken to mean what they say, we never can be fitted for the society of angels in the kingdom of glory. If you would know how these things are looked upon by God, read what his Spirit has said concerning them. Here they are presented as they will appear at the Judgment of the great day. It is in this scale that actions will be weighed. Character is to be examined in the light of all God's word has enjoined.

Look at the great pattern, Jesus, who had his sacred brow pierced with a crown of thorns. See him dressed in an old purple robe by those wicked men who mockingly bowed the knee before him, and tauntingly said, "Hail, king of the Jews!" Then look at his professed followers shunning the cross, because of the contumely that is heaped upon those that have Christian principle enough to live out the sacred truths of the gospel. Where is that Christian integrity of character which can stand in evil times unsullied from the contaminating influence of fashionable sins? The following is from 2 Esdras 16: "The more they deck their cities, their houses, their possessions, and their own persons, the more I will be angry with them, saith the Lord." S. N. HASKELL.

Remedy for Covetousness.

THOSE who are troubled with a strong desire for riches, need not go to ruin if they will regard the counsel of the Scriptures. Let such persons devote their income to the cause of God. It is possible for them to do as much good thus, as business men as they could do as ministers of Christ if they were called to that work. If they have more capital than is needed for their business, let them use a portion of this also in the work of God. Men need not die of covetousness, when, by heeding the admonitions of the Bible, they may entirely escape the danger. We may make our weakest points our strongest ones, by the help of God. We are solemnly admonished to take heed and beware of covetousness. We can do this by transferring our treasures to the world to come. There is no danger of our loving that world too well.

J. N. A.

Practical Preaching.

It is sometimes suggested that we preach too much upon the prophecies, and not enough upon practical subjects. As near as I can ascertain what people mean by a practical sermon, it is to take some text as a motto on which to found an exhortation and exhort the people. This is very well. Still I do not know anything more practical than the third angel's message. To show from the prophecies and their fulfillment what is present truth and present duty, I deem to be the most practical preaching that can be. To point out the dangers of the present perilous times, and show a way of escape, is the practical preaching most needed at the present time. The people need enlightening on these thrilling themes, and there are but few that devote themselves to giving this light, which is food in due season, to the people. To give the needed light and exhort all to walk in it, is most practical and most needed. If God has called me, it is to preach present truth and present duty. May God speed on the work, and save his people.

R. F. COTTRELL.

Appropriations for the Current Year.

THE following is the official statement of the appropriations made during the third session of the Forty-first Congress, for the year ending June 30, 1872: For the pay of invalid and other persons, \$20,050,000; for the military academy, \$316,269; for the consular and diplomatic service, \$1,466,134; for legislative, executive, and judicial expenses, \$19,508,409; for sundry civil expenses, including half a million unexpected balances re-appropriated, \$24,141,773; deficiencies for fiscal year ending June 30, 1870, and 1871, and for former years and for other purposes, \$11,263,131; and for half-yearly appropriations, for expenses of collecting the revenue from Customs, \$2,750,000, making the total Deficiency bill \$14,013,131; for the army, \$27,719,580; for the navy, \$19,832,317; for public works, \$4,407,500; for Indian Department, \$5,112,240; for Post-office Department, \$26,032,868; for fortifications, \$1,627,500; miscellaneous, \$1,261,208; total, \$174,488,962.

THE pleasure of ease, the pressures of business, the struggles of ambition, the dalliances of love, must never interfere with our devotion to our Father's business; nor ease, nor merchandise, nor ambition, nor love, save as they harmonize with God's great life-plan for us. Everything with cheerful, earnest reference to that.

"THY WILL BE DONE."

Thy will be done, oh! words too hard
For lips to form, of stammering clay,
Only a power divine can teach
Only a child-like heart can say—

It must be done—as breaks the surf
Upon the rock, and leaves no flaw,
So our wild hopes and wishes beat;
Beat vainly, on the perfect law.

And yet there is a bitter joy,
To feel they are unconquered still,
And rushing back they surge and soar
Through the dark caverns of the will.

Saviour, thine is the might divine
To tame those waves, and hush their roar,
Till, willing slaves, they gently lay
Their treasures on the eternal shore.

Only beneath thy blood-stained cross
Can the wild inward warfare cease,
But they who kneel there and resign
Their all to thee, find perfect peace.

For oh! no joy of hopes fulfilled,
Of answering love, of honor won
For our proud hearts can equal this,
To learn to say, Thy will be done.
—Emily Seaver.

Progress of the Cause.

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

Michigan.

By request, I attended the monthly meeting in Jackson, April 1. Several were present who were at the first meeting I ever held in Jackson, in 1853. As I discoursed on our past experience and present hope and prospects, from 2 Pet. 1:12, we all felt that the blessing of the Lord was with us.

A number who were there had not fully understood the argument on the Sabbath around the world, and by their invitation, I spoke on that subject in the afternoon. I endeavored to simplify and illustrate the facts, and all expressed great satisfaction with the light developed on this point.

Sunday, April 2, I attended meeting in Parma. Mr. Collins, the Presbyterian minister, had appointed to preach on the Sabbath, and gave a special invitation to our friends to hear him. I took notes of his discourse, but the meeting-houses of the place were closed against a review of it.

The monthly meeting for Jackson Co., was held in Parma, May 6. This I also attended. I think it was a meeting of encouragement to all. Sunday, the 7th, I replied to the sermon of Mr. Collins in the Hall. The Hall was filled, and good attention was given, and I trust a good impression was made.

As the discussion of this subject has been kept up in Parma by the resident ministers, it was thought best that I attend the June monthly meeting, and speak further on the Sabbath in Parma. But being called to attend a funeral in St. Charles, at that time, I could not go to Parma.

The funeral was Friday, June 2. On Sabbath and first-day I also preached there. The church in St. Charles have been somewhat discouraged. Having had some trials among themselves, and no preaching for a long time, they seemed to think their lot rather hard. This feeling is natural, and they are not the only ones that indulge it. But they are taking hold of their difficulties and trying to settle them among themselves—the proper way—and I thought I saw evidences of a better state of feeling before I left.

The weather was exceedingly warm, but by prudent care I passed through this labor feeling quite well, compared with months past. I desire to praise God for his great goodness.
J. H. WAGGONER.

Labors in Missouri.

MAY 10, started for Seneca, Newton Co., Mo., to hold meetings. Continued there until the 19th. Held nine meetings, baptized two, and one more joined the number. Some others were about decided to keep the Sabbath. The only opposition I had to contend with was the stay-away policy. And surely this is one of Satan's strongholds; for he knows if the people come in range of the truth, it will have its effect upon them.

May 19, commenced meetings about twenty miles north-east of Seneca. Held six meetings with good results. We first presented the 7th of Daniel, then the law of God and Sabbath. When I called for all who believed that the Bible required us to keep the first day, commonly called Sunday, but one arose, and evidently he did not understand himself, as he subsequently voted on the other side. I was then interrupted by a doctor in the congregation who said I had no right to test the people in that manner; said

I would go away and claim them all on my side; that nine-tenths of the audience believed the first day was the Sabbath, and that I had not stated the question fairly. Said he did not believe in a positive command for Sunday, but an example. I then requested all to rise who believed the Scriptures taught by command or example that the first day should be kept. Not one arose. Then I requested all that believed the Bible taught us by command and example to keep the seventh day, to rise. Most of the congregation arose; some raising their hands at the windows. One Disciple preacher arose; but time will tell where the good seed has fallen. Shall hold more meetings there, commencing June 23, Providence permitting.

The good work is still going on at Avilla. Several now have started with us, mostly youth and children of Sabbath-keepers. I still desire the prayers of the faithful in Christ.
H. C. BLANCHARD.

Avilla, Mo.

California.

SINCE our excellent State Meeting, I have held meetings at Santa Rosa, Stony Point, and Sebastapol, and have spent a few days with the friends in Healdsburg, trying to prepare to enter again into a new field. The interest awakened in Santa Rosa by the State Meeting, I followed up with thirteen discourses. One of these was in reply to a discourse by a Baptist elder on the Sabbath question. His arguments generally were similar to those usually presented, and need not be given here.

His main reliance, however, seemed to be "a new discovery" he had made "in the Greek." He "did not know just what it would prove to be." His "discovery" was *first-day*. In reply, we claimed that he was that the same Greek word in the New Testament which stands for *Sabbath*, is used for mistaken, and that according to the testimony of Robinson, Greenfield, Liddel, and Scott, and other lexicons, *Sabbaton*, when following a numeral as first, second, third, &c., meant *week*; while it stood without these numerals when designed to express the *Sabbath*. It was not *first-day* then that stood for *Sabbaton*, but the term *week*; and, if the Elder's position was true, he could make by the Greek any day a Sabbath as well as he could the first-day, because to express the *second day* of the week they would use the term *Sabbaton* for *week*, the same as when speaking of the first day of the week. If he traced his discovery back to its origin, he would learn that in ancient times the same mode of expression existed among the Greeks, even before Christ's first advent, which would carry his first-day Sabbath back farther than he designed.

We claimed that a week originated from the idea of six days of labor and a day of rest. So, while the seventh day was the *Sabbath*, in counting their time, it would be "one of the *Sabbaths*," first-day toward the Sabbath; "Two of the *Sabbaths*," or second day toward the Sabbath; but when it came to the seventh day it was the *Sabbath*. By this mode of numbering their days, they would call the Sabbath to mind even in calling the name of any day of the week. We made a reference to a statement in Mr. Horne's Introduction to the study of the Scriptures, which I will insert here. He copies the calendar from Michaelis' Introduction to the New Testament:

"Seven nights and days constitute a WEEK; six of these were appropriated to labor and the ordinary purposes of life, and the seventh day or *Sabbath* was appointed by God to be observed as a day of rest, because that on it he had rested from all his work which he had created and made. Gen. 2:3. This division of time was universally observed by the descendants of Noah; and some eminent critics have conjectured that it was lost during the bondage of the Israelites in Egypt, but was revived and enacted by Moses agreeably to the divine command. This conjecture derives some weight from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar, expressed in Hebrew characters [This Mr. Horne gives in Hebrew characters, with translation as follows; but we omit the Hebrew for want of letters]:

"One of the *Sabbath*, or *week*, Sunday; Two of the *Sabbath*, Monday; Three of the *Sabbath*, Tuesday; Four of the *Sabbath*, Wednesday; Five of the *Sabbath*, Thursday; Eve of the *Sabbath*, Friday; The *Sabbath*, Saturday.

"The high antiquity of this calendar is evinced by the use of the cardinal numbers, one, two, three, etc., instead of the ordinals, first, second, third, etc., following the Hebrew

idiom: as in the account of the creation, where we read in the original, 'one day, two day, three day,' etc., where the Septuagint retains it in the first, calling it the *hemera mia*. It is remarkable that all the evangelists follow the Syriac calendar, both in the *Sabbata* used for 'a week,' and also in retaining the cardinal number *mia Sabbaton*, 'one of the week' to express the day of the resurrection. (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.) Afterwards Mark adopts the usual phrase, *prote Sabbato*, 'the first of the week' (Mark 16:9), where he uses the singular *Sabbato* for a week, and so does Luke, as *nesteuo dis te Sabbato*, "I fast twice in the week (Luke 18:12)."—Horne's Int. Vol. ii, p. 73.

So, instead of "one of the Sabbath" being a new form of expression, used by the apostles, as the Elder hinted, to show that the first day was sacred, it is an expression borrowed from the Septuagint and Syriac mode of expression, as old at least as three hundred years B. C.

As the result, thus far apparent, of our meetings in Santa Rosa, six have taken their stand to serve the Lord. Four of these were baptized and united with the Santa Rosa church. The meeting seemed to be a source of courage and strength to the Santa Rosa church. We thank God for the evident progress that has been made by some in that church the last year, and we hope for greater results. If all take hold to exemplify their profession by strict conformity to God's word, avoiding the fashions and follies of the world; and in trying to avoid slothfulness in business, are careful not to be "overcharged" with the cares of this life—if all thus move, with God's blessing, the Santa Rosa church may stand as a beacon light in the cause of truth on this coast. As it is a central point in location, may its members so live that it may be a central point in truth, and a model church in piety. To become thus, we must make God's cause of more consequence than everything else.

At Stony Point, we spent a Sabbath; found that those who had taken their stand upon the truth were firm, although some of them are subjected to severe trials in consequence of their determination to serve the Lord. God will help those who trust in him. Trials cause us to see our own weakness. Paul said, "When I am weak, then am I strong."

At Sebastapol, the promised discourse on the Sabbath question was given, which consisted mainly of very positive statements, which, if they had been backed up by proof, would have told mightily on the Sunday question.

1. "It was the design of Christ to change the Sabbath from the seventh to the first day of the week." No proof was read to show that it was so designed, and it reminded me some of the man who on another occasion told his congregation that he was going to tell them what was the secret will of God.

2. It was claimed that "if it was Christ's design to change the Sabbath, he would shape matters in such a way as to lead to the change." Here reference was made to John 20, about the resurrection on the first day of the week, and the day of Pentecost; and the statement was made that if we would read our Bibles, we would see that the day of Pentecost was the seventh Lord's day after Christ's resurrection. I tried to read it carefully before replying, and saw clearly, according to instructions given to the Jews for finding the day of Pentecost (Lev. 23:15), that the day before the day of Pentecost was the *Sabbath*, and that there must needs be seven *Sabbaths* from the time of "the first fruits" (Christ, 1 Cor. 15) to the day of Pentecost.

The Elder told us that if we would read the New Testament we would find instructions all the way through to keep the first day of the week as the Lord's day; and that even "Paul told the Corinthians to 'lay by' on the first day of the week." We were exhorted faithfully that while preparing for the Lord's coming, we should not "be found with an ax on our shoulders or our hands in the wash tub on God's holy Sabbath." Some reference was made to the necessity of a civil law upon the subject, and I certainly concluded when the Elder closed that the Lord had no law for keeping the first day of the week, and perhaps this is deemed a necessity for human legislation; but let us be careful to know God's living laws, and not make human enactments to conflict with them. Strange indeed that men should deem it such a sin to keep God's fourth commandment as plainly expressed, if thereby we do not conform to custom's law made by humans. This same Elder asked a brother who had lately renounced infidelity to obey God: "Bro. —, do you keep Saturday?" "Yes, sir." "Why, Bro. —, that man has accomplished your eternal ruin."

The discourse in Sebastapol, I replied to some ten days since, before a good audience. The Lord gave liberty, and I trust that this effort will not be entirely fruitless.

At Healdsburg, I was surprised to hear of the novel manner in which a "great revival" in progress there for some two months had terminated. The last evening of the meeting it was stated that Eld. — had been with them some time, laboring, and had not received much for his services, and that he had a spicy lecture to give the next evening on "Young America," or California. All were invited to attend the mirth-provoking entertainment, and pay their quarter to raise means to pay the Elder. Of course it is none of my business, only it seemed to me nothing like the old ways of closing up revivals, leaving a solemn impress of grace on the heart, instead of mirth and pleasure-seeking. And it seems as though men who have been turned from sin to holiness, ought to love the cause enough to pay a reasonable sum for the support of the laborer, instead of calling in everybody for a time of glee, to raise the money. But Paul said in the last days men would be lovers of pleasure more than lovers of God.

I do not speak of these things as against the cause of true religion, or to discourage many who would do right; but the tendency of things in the world around us, shows the necessity for all to take heed lest this world, with its cares, pleasures, and follies, draw us away from God. May God help us.
J. N. LOUGHBOROUGH.

Healdsburg, May 31, 1871.

Quarterly Meeting at Allegan.

THE quarterly meeting for Allegan Co., held in Allegan, Sabbath and first-day, June 3 and 4, was interesting and encouraging. The Lord blessed and strengthened his people. Brethren and sisters from Leighton, Douglas, Otsego, and a large representation from Monterey, were present. Bro. H. M. Kenyon gave four stirring discourses. Bro. Sterling from Otsego took part in our meetings.

In our business meeting we resolved that we would strive for a more perfect union in the absorbing work of the third angel; that we would labor to discharge all our duty in carrying out the plan of Systematic Benevolence, camp-meetings, Sabbath-schools, and memorializing the sufferings and death of our coming Lord and Saviour.

JOSEPH BATES.

Monterey, June 6, 1871.

Report of Meetings.

MAY 11, we filled our appointment at Knoxville, Penn. About one year ago, we provisionally met the friends who invited us here. We found a little company of first-day Adventists, among whom we scattered such books as The Law and the Gospel, God's Memorial, Which Day do you Keep? and Why? &c. We received from them an urgent invitation to visit them again. May 13 and 14, we met with the church at Farmington. Our meetings here were excellent. May God bless this people, and increase their faith and courage.

From here we went to Hornby, N. Y. We found the friends there strong in the truth, although the enemy had been putting forth extra efforts to destroy the work.

May 19, commenced meetings at Catlin. Continued till the 21st. We enjoyed freedom and the blessing of the Lord. These friends at Catlin have been thinking of erecting a meeting-house; and we most sincerely hope they will do so.

Evening of the 21st, we spoke to a large congregation in the Universalist church at Beaver Dam. We enjoyed excellent liberty while we endeavored to impress the mind with the value of the word of the Lord and the benefits to be derived from a careful study of its sacred pages. We trust a good impression was left. May 27, we met with the friends at Alba, Penn., and found them firm in the truth, though some of them were not quite so free from the cares of this life as we would be glad to see them. May the Lord prosper them, and relieve them from embarrassment in his own time.

May 28, we held two meetings on the Armenian Mountain. A few here are keeping the Sabbath, and it seems to be a good field of labor.

May 30, we gave one discourse at the Miller school-house in the town of Lawrenceville, Penn. The people here desire a course of lectures. We gave them some tracts, and then left for another appointment at Woodhull, the 31st. At this place, we spoke to a crowded house on the third angel's message. A deep interest was manifested among the

first-day Adventists. They wished to hear more. They already had a little light on the life and death question, signs of the times, and the second advent of the Saviour; but farther than these, the prophecies were a mystery to them. We also spoke the evening of June 1, on the two covenants, dwelling largely on the new one. Our hearts are drawn out toward this people. There is an anxiety to hear a course of lectures. If the tent could go there, properly managed, we have no doubt but great good might be accomplished.

JOHN LINDSEY,
S. A. H. LINDSEY.

Ulysses, Penn., June 6, 1871.

West Bolton, Vt.

THE first week in this month, we decided to hold tent-meetings in West Bolton, Vt., about seven miles from Jericho, and Bro. D. T. Bourdeau advertised accordingly with posters and hand-bills. Last Wednesday, the 7th inst., we brought the Vermont tent from home to this place, the distance of thirty-three miles. My brother and his family came also; and Brn. F. T. Wales and W. H. Sarby accompanied us to assist in erecting the tent, building the stand, seats, etc. This we accomplished very successfully, besides driving more than fifty hitching-posts each side of the street near the tent.

Though the Baptist and Methodist Episcopal clergymen in this place have tried to prejudice the mind of the people against us, more than one hundred attended our first meeting, Thursday evening, and upwards of two hundred attended Friday evening. Last evening, while we were singing to open the meeting, a sudden gale of wind caused ten ropes to break and the tent fell on the entire congregation, though not one person was injured. The congregation repaired at once to a large school-house near by, where they heard the word with interest. The tent was pitched early this (Sunday) morning, and our meetings are progressing with increasing interest. Brethren, pray for us.

A. C. BOURDEAU.

West Bolton, Vt., June 11, 1871.

Wisconsin.

ACCORDING to appointment, I met with the church at Waterloo, and held seven meetings. I found the brethren and sisters generally faithful. Others are inquiring their way to Zion.

I also held five meetings with the brethren in Victory. Notwithstanding it rained almost all day Sabbath, we had a good congregation and good meetings. On first-day, four were baptized. A church of twenty-three members was organized, and Systematic Benevolence arranged, amounting to over \$30.00. There are others that will unite with them soon.

On first-day afternoon, we celebrated the ordinances for the first time with this people. It was a solemn meeting. One woman who had been an opposer took her stand with the commandment-keepers; and I learn she has since won her husband to the truth. In behalf of the church at Victory, we invite all the Sabbath-keepers at Coon Slough, those also on the Bad Axe, to unite themselves with the Victory church, and attend the quarterly meetings. They should also keep up meetings in their own neighborhoods. Bro. Asbury was ordained elder of the Victory church.

After having preached twice at Bad Axe, we traveled on Friday afternoon twenty-two miles to Liberty Pole, and held five meetings, baptizing two. By an urgent request of the Disciple minister to preach in Viroqua in the Disciple meeting-house, I took up my appointment at Burns' Valley, and preached a few evenings at Viroqua, as the good of the cause seemed to demand it.

I left Bro. Downer at Viroqua to carry on the meetings till time to go to camp-meeting, and June 6, came to Dell Prairie, where I preached five times to a congregation composed mostly of our brethren and sisters. This little church is still pressing forward for life. Two were baptized, and the ordinances were celebrated. A delegate to Conference was chosen. I now go home to prepare for the camp-meeting where I hope to see much good accomplished in the name of the Lord.

I. SANBORN.

Genoa.

THE church in Genoa met in quarterly meeting the first Sabbath in May. Bro. Byington was present with us. After giving a good discourse, warning us not to be engaged in the affairs of life so that we should not discern the signs of the times, the ordinances were celebrated. All present seemed

to manifest a strong determination to go forward in the message. First-day morning, he met with the friends at the usual place of worship, and addressed a good congregation on the importance of obeying the truth presented here by Bro. Littlejohn. Nearly all seemed to be convinced of their duty.

A. CARPENTER.

Ohio.

THE Bowersville quarterly meeting was held April 29 and 30. Bro. O. Mears met with us. His visit was blessed to our good. Several of the friends from Appleton, and Bro. Rigby from north-western Iowa, were present with us. It cheered our hearts to have these brethren and sisters meet with us. The Lord met with us and blessed us. The ordinances were celebrated, and all seemed to be encouraged to press on in the good work.

May 27 and 28, I attended the quarterly meeting at Appleton. I found Bro. St. John there sick. The Lord met with and blessed us. On Monday, we repaired to the water, where five willing souls were buried with their Lord in baptism. The Lord blessed in attending to this institution.

WM. COTTRELL.

Wolcott, Vt.

MAY 6 and 7, I was with the church in this place in quarterly meeting. On Sabbath morning, I had freedom in speaking from the text, "Who can understand his errors?" Ps. 19:12. It was a solemn, heart-searching time. The spirit of confession, brotherly love, and union, was with us. The brethren were drawn together, and nearer to the great Head of the church.

This, to my heart, was a matter of devout gratitude to God. I have just sold our little home in this place, and expect soon to leave this county. And certainly, I most sincerely desire to leave this little branch of Zion walking in the light, and strongly united by the ties of Christian fellowship.

By removals and death, this church has been greatly weakened since I moved here five years ago. Yet there is a membership of twenty-one. With the light these brethren and sisters have on the truth, and their experience, they may be ornaments to the cause of God. They should be. They should watch against the wiles of Satan. Watch lest any "root of bitterness" spring up among them. Watch to do each other good. Watch that the fire of God's love burns continually upon the altar of their hearts.

Sabbath, May 13, I was with the brethren here again. We were blessed and strengthened in celebrating the ordinances, which commemorate the dying love of the dear Saviour.

On first-day, the 14th, I spoke to a very attentive audience in a school-house, at North Wolcott, with good freedom. Shall comply with the wish of these friends, and speak to them again, if consistent, before leaving this town.

A. S. HUTCHINS.

Wolcott, Vt., June 1, 1871.

Report from Bro. Lawrence.

MY last report was from St. Clair, May 15. Bro. Gurney and myself found a good home with warm friends of the truth. I gave five discourses in their district school-house which seemed to awaken a good interest to hear, and it was thought some would obey the truth. First-day, the 21st, I went ten miles to Smith's Creek; preached in the forenoon, after which I baptized two. I spoke again in the evening, with great liberty, to a full house. The people manifested a good interest to hear more. The 23d, we went twelve miles north-east to Kenochee where an appointment had been sent, but it did not reach them. We had appointments circulated. In the meantime, Brn. Lamson and Wakeling came from Brockway Center where they had stirred up an interest and some opposition, so that the school-house had been closed against them. After consultation, it was decided that Bro. Gurney should go to Port Huron, and telegraph for the tent, and Brn. Lamson and Wakeling return to Brockway Center, and I remain there to fill my two appointments Wednesday and Thursday evenings.

Friday, I came to Memphis, and Bro. Gurney went to Brockway Center to assist Bro. Lamson. Sabbath, I spoke to the church in Memphis. First-day I filled an appointment four miles north for sister Roads, and also two miles west of that in the evening. She was a first-day Adventist then, but is now keeping the Sabbath. Tuesday, I came to Brockway Center. I found that the tent had not yet arrived; and that Bro. Lamson had been out to Greenwood, a distance of five miles, where

was a first-day Adventist church of eleven members. He spoke on the subject of the Sabbath, and ten of these persons are keeping it.

Not hearing from the tent Wednesday, Bro. Gurney started Thursday morning for Port Huron to see if there was any word from it. He found it there and returned with it on Friday in time to pitch it, but not to seat it before the Sabbath. The evening after the Sabbath, and Sunday morning, we arranged seats for about three hundred. This is a small village of about two hundred inhabitants. The people turn out well, and some are much interested. We have had fourteen meetings in the tent. On last Friday some brethren and sisters came from Memphis to spend the Sabbath and first-day with us. This added somewhat to the interest of the meeting, especially on the Sabbath. We are in good spirits, and are trying under God to do all we can to advance the truth.

R. J. LAWRENCE.

Brockway Center, June 13, 1871.

Neenah, Wis.

THE meetings among the Danes in this place have continued nearly four weeks. The second week the attendance decreased and some drew back as the claims of God's holy law were presented; but the two last weeks the interest to hear has been good and increased to the last. We have held thirty-one meetings. Eleven have decided to keep the commandments, and others are convinced. The Lord has favored us with his blessing, and souls have become interested in salvation, who before were careless. Two have subscribed for the REVIEW, and three for the Reformer. Most of them cannot read the English language.

June 13, I was called in the forenoon to preach the funeral sermon of a young man who worked on the steamboat, but fell overboard and was drowned. A few evenings before, he had been present at our meeting in health; now he was a corpse, having been suddenly stricken down, unprepared. So uncertain is life. How necessary to prepare, dear reader, to meet thy God.

In the afternoon, four willing souls were buried with Christ in baptism. I leave to-day on account of other appointments, but will return, the Lord willing, in about two weeks.

JOHN MATTESSON.

Neenah, Wis., June 14, 1871.

California Missionary and Tract Society.

DEAR BRETHREN AND SISTERS IN CALIFORNIA: As you passed a resolution in the State Meeting to contribute of your "means for a book fund in this State, to be used in the judicious distribution of pamphlets and tracts on present truth," and as you requested the State Committee "to prepare an article for the REVIEW, suggesting the manner in which to raise and carry out the purposes of the fund," in compliance with that request we have had the matter under consideration, and would make the following suggestions:

1. That we call this society *The California Missionary and Tract Society*; and that it consist of a parent society, whose officers may be the officers of the California State Meeting of S. D. Adventists; and further, that each band of Sabbath-keepers in the State organize an auxiliary society to carry on the work in their immediate vicinity, as well as to aid in the interest and work of the parent society.

2. We would suggest that the elder or leader in each band or church, be chosen as president of each auxiliary society, and that a secretary and treasurer be also chosen, and the three constitute, in each church, a committee to advise in regard to the judicious distribution of reading on present truth in such places, and to such persons, as said band may have access.

3. That each individual who is interested in the spread of these truths be considered a member of the society, and be requested to become a worker in these auxiliary societies by contributing of his or her means, so far as may be consistent, to raise book and tract funds, or by judiciously giving or loaning tracts and pamphlets to those who may be induced to read.

4. As to the mode of raising means, we would suggest that when each society is organized there be raised a fund by voluntary contributions of such sums as parties interested may be induced to give. And, further, that the Systematic Benevolence treasurer of each band, when collecting the quarterly sums on s. b., suggest also to each member the interests of the tract society, and receive what they, seeking the Lord's counsel, may decide to impart of their substance for this object. Let the funds of the parent society be raised by individual contributions directly to its treasury, and also of such proportion of funds raised by auxiliary societies, as each society may see fit to devote to that object.

to auxiliary societies, or those distributed, and report the same at each session of the State Meeting.

6. The members of each auxiliary society will be expected to make personal efforts to exemplify the truth by their godly lives and pure conversation, and then by giving tracts to such as may be induced to read, or loaning pamphlets and larger works to be taken up again, and loaned to others, or given to the individual, if they become sufficiently interested to study them and are not so situated as to buy. Members will also do what they can to extend the circulation of our periodicals. Each auxiliary society should expect a report quarterly from its members, in which items of interest in connection with visiting, and the circulation of books and tracts can be presented.

7. If we all come up to the work with a will, as God has prospered us, there may be, and should be, sufficient funds raised for the parent society that it may keep on hand a good stock of books and tracts for its own operations, and the use of the auxiliary societies.

If these suggestions, after prayerful reflection, meet your mind, the matter can be brought into form by organizing the parent society at our Sabbath-school convention, July 4. Think it over, pray over it, come up to the convention prepared to act on this matter in two respects: first, to organize a society; secondly, to contribute of your means that the society may go to work. It need take but a few moments of the time of the convention. And may God speed on the work everywhere.

J. N. LOUGHBOROUGH, } Committee of
M. G. KELLOGG, } California
J. BOWMAN, } State Meeting.

GJERT T. BERG, from Chicago, Ill., writes: By the grace of God, we have all remained firm in the truth since Bro. Matteson was here, although many of our old friends now oppose us much. We have not much courage, yet some of the fruits of the Spirit are seen among us; righteousness, peace, and joy, in the Holy Ghost. We all take part in the meeting. Otherwise we have made no progress. A few more have become interested in the truth and meet with us. And the little silent preachers are still at work among the people. Pray for us, that we may continue faithful till Jesus comes, and meet you all on Mount Zion.

"Are you Full?"

Two Christian men were conversing at the table. One of them was bearing witness to the blessedness of a holy life, and the other, who had long been a laborer in the Christian work, was speaking of the impossibility of his ever attaining to such a state of blessing and rest. When he had finished his objections, the other turned, and fixing his eyes on him, said: "Brother, you are a little vessel, but are you full? Are you full?" The question went to the doubter's heart, and he found no rest till he sought "the fullness of the blessing of the gospel of Christ."

Christian reader, here is a question for you. It is not as to your knowledge, or capacity, your capabilities, or talents; it is not, "How large is the vessel?" but, "Is it full?" Is your joy full? Are you "filled with the Spirit"? Are you "full of the Holy Ghost and of faith"?

A cup, though very small, may be full. And it matters not how little, or how weak, or how feeble a Christian is, if he is only full. And if he is full to-day, he may be full to-morrow; for while God enlarges his heart to praise his name, he will also increase the tide of blessing to fill the renewed soul.

It is for us to inquire to-day, Are we doing all that God requires, and receiving all that he is ready to impart? Are we living up to the full measure of to-day's duties, and to-day's privileges?

The great question of salvation is to be settled here. It should not be left till hereafter. We are to be saved now. "To-day is the day of salvation;" and if we are saved to-day, we shall be saved in death, judgment, and eternity.—*The Christian*.

"I DESPISE mankind," said an arrogant millionaire to a noted clergyman. "I see you have studied your own nature," was the quiet reply.

LOOKING to others for our standard of happiness is the sure way to be miserable. Our business is with our own hearts and our own motives.

AS WE hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his word by meditation.

MAKE no haste to be rich, if you would prosper.

Obituary Notices.

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

DIED at Bowersville, Ohio, May 25, 1871, our beloved sister, Margaret J. Haughey. She suffered severe affliction for over two years, but was very patient during it. Sister Haughey came out in the truth under the labors of Elds. Waggoner and Van Horn, at the tent meeting at Bowersville. She leaves numerous friends to mourn her loss; yet we believe she will have a part in the first resurrection.

WM. COTTRELL.

The Review and Herald.

Battle Creek, Mich., Third-day, June 20, 1871.

New Tract.

ALLEGED DISCREPANCIES OF SCRIPTURE.

This tract, a more extended notice of which is given in another column, is a work of 32 pages. Price, 3 cts. single. Covered, 5 cts. U. S.

To the Brethren of Missouri and Kansas.

DEAR BRETHREN AND SISTERS: You are left alone, but set in the fear of God, and take hold immediately and help. Others are doing all they can; have you a heart willing to help? If you have, show it now by immediately acting on the following points:

1. The few brethren at the Conference came up willingly and pledged \$289.00 for the tent. They can do no more. We must have the tent. The money is due now; but we have allowed three months' time in which to raise it. But we must know now whether or not we can raise enough to pay for it; therefore report immediately what you will do, and then send the money as soon as you can. Write to J. H. Rogers, Altovista, Daviess Co., Mo.

2. Need we say anything more than has been said by others about paying up for the Review, Reformer, and Instructor? Something must be done. Will you allow others to pay your dues for you?

3. Manifestly, Systematic Benevolence is in a loose condition in your Conference. Many are taking no part whatever in it. This should not be so if you would have God's blessing. Let every little body of Sabbath-keepers get together and organize Systematic Benevolence, and report to the secretary of the Conference the amount pledged. Scattered ones can send their pledges directly to the secretary.

D. M. CANRIGHT,
W. H. LITTLEJOHN.

Testimony, No. 20.

THIS Testimony has just been received, and I have read it with deepest interest. I think no person who is preparing to meet God will read it without profit. The work of getting ready to meet our divine Lord, is a real work, and any light that will point out dangers, discover errors, and show wrong habits, should be most carefully examined and prayerfully carried into practice.

I have the Testimonies from 10-18 bound in one volume, also from 1-10, which I carry with me for constant reading and reference. And as I have carefully read and re-read them, I have been surprised to see dangers all around which were pointed out years ago; and many particular things mentioned I daily see transpiring. Within the last six months I have been brought into circumstances where I should have been at loss to know what to do, had I not read in Testimonies given years ago a vivid description of things as they were, and the object of Satan in them; therefore to me they have proved a blessing. If God has spoken, it is for a purpose; and the more carefully his word is heeded the more benefit will be derived from it. To merely read these Testimonies and then lay them aside, is not enough.

I recommend to all a careful and prayerful reading not only of Testimony, No. 20, but also of the others. Many will find themselves lost in the day of Judgment, when the very snare in which they became entangled, was clearly pointed out by the Testimonies, which perhaps they had read, but in as careless and heedless a manner as they would a story in an almanac. Let no one regard as unimportant any light that God has permitted to shine upon these perilous times, but gather up every ray of light, and value it as something very precious.

S. N. HASKELL.

South Lancaster, June, 1871.

Denying the Resurrection of the Body.

THEODORE TILTON, of the *Golden Age*, is very liberal in his religious views. The spiritualists say that he "occasionally" "gives expression to ideas" that meet their "approval." No wonder. Hear what he says about the resurrection of the body:—

"The body, once buried, shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mold; it shall receive the rain from heaven; it shall quicken and revive—atomb by atomb; it shall struggle up, regenerate to the surface; and finally it shall appear again to human eyes—here in a blade of grass, there in a head of clover—here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith."

This extract is taken from a spiritualist paper (*Religio-Philosophical Journal*), and the editor says "the day is not far distant when Mr. Tilton will admit the truthfulness of spirit communion." G. W. A.

WHERE will you find biographies so life-like as those of the gospels? Where, reasoning so full of fire, and counsels so full of point, as in the epistles of Paul? Where, such exalted meditations, expressed in terms so simple and so felicitous, as in the letters of St. John? Where, such practical wisdom as in James; such glowing eloquence as in Peter; such burning visions and imaginings as in the Apocalypse.

No man could have written Paul's epistles who had not lived Paul's life, and done his work; for Paul did not leap up to the platform where he stands—he rose to it step by step; and his apostolic work, with its crowding difficulties, its privations, its persecutions, and its constantly-recurring indignities, constituted those steps.—*Sol.*

TIME TABLE.
MICHIGAN CENTRAL RAILROAD.

GOING WEST.					
LEAVE.	MAIL.	DAY EXP.	EXP.	EXP.	PACIFIC EX.
Detroit, 7:00 A.M.	7:00 A.M.	9:00 A.M.	5:25 P.M.	9:00 P.M.	9:00 P.M.
Battle Creek, 12:50 P.M.	1:25 P.M.	1:55 P.M.	11:15 A.M.	2:00 A.M.	2:00 A.M.
Chicago, Arr. 8:05 P.M.	7:05 P.M.	6:30 A.M.	8:00 A.M.		

GOING EAST.					
LEAVE.	MAIL.	DAY EXP.	EXP.	EXP.	PACIFIC EX.
Chicago, 6:00 A.M.	6:00 A.M.	9:00 A.M.	5:15 P.M.	9:00 P.M.	9:00 P.M.
Battle Creek, 12:50 P.M.	1:25 P.M.	1:55 P.M.	11:15 A.M.	2:00 A.M.	2:00 A.M.
Detroit, Arr. 8:30 P.M.	6:45 P.M.	3:35 A.M.	7:25 A.M.		

Palace sleeping cars on all night trains. Trains connect at Detroit with the Great Western Road, for all points East.

GRAND RIVER VALLEY DIVISION.

Mail.	Mixed.	Exp. Express.
JACKSON, 12:15 A.M.	7:00 A.M.	5:10 P.M.
Eaton Rapids, 1:15 "	8:00 A.M.	6:15 "
Charlotte, 1:45 "	10:00 "	6:45 "
Grand Rapids, 4:25 P.M.	3:15 P.M.	9:15 A.M.

Mail.	Mixed.	Exp. Express.
Grand Rapids, 6:30 A.M.	7:15 P.M.	12:45 P.M.
Charlotte, 12:00 "	7:30 A.M.	3:07 "
Eaton Rapids, 1:15 "	8:00 "	3:30 "
JACKSON, 3:05 "	9:10 "	4:30 "

Trains on G. R. V. Division are run by Jackson time, which is 15 minutes faster than Chicago time.

C. H. HURD, Asst. Gen'l. Sup't, Detroit. H. E. SARGENT, Asst. Gen'l. Sup't, Chicago.

C. B. BUSH, Asst. Sup't, Grand Rapids.

Great Western Railway.

GOING EAST.	Passenger.	Passenger.	Mixed.
Winthrop, dep. 4:30 A.M.	8:25 A.M.	11:30 A.M.	7:45 P.M.
Hamilton, 11:35 "	3:35 P.M.	7:35 P.M.	2:15 A.M.
Sup. bridge, ar. 1:00 P.M.	5:00 "	9:25 "	3:55 "

GOING WEST.	Passenger.	Passenger.	Mixed.
Sup. bridge, dep. 7:00 A.M.	1:00 P.M.	10:00 P.M.	12:30 A.M.
Hamilton, 9:00 "	2:30 "	11:35 "	2:05 "
Winthrop, ar. 5:15 P.M.	9:30 "	6:45 A.M.	9:00 "

* Daily. † Daily, except Sundays. ‡ Daily, except Saturdays and Sundays.

The Railway Ferry leaves Detroit (Detroit time), as follows: Foot of Third street, 4:00 A.M.; foot of Third street, 7:30 A.M., 6:00 and 8:05 P.M.; foot of Hurst street, 8 A.M., 5:40 and 6:50 P.M.

Company's Passenger and Ticket Office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Passenger Agent, Detroit.

W. K. MUIR, Gen'l. Sup't, Hamilton.

Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

GOING EAST.	Passenger.	Passenger.	Mixed.
Climax, 6:00 A.M.	2:05 "	3:00 "	
Battle Creek, 6:37 "	2:42 "	4:05 "	
Bellefleur, 6:15 "	3:20 "	4:45 "	
Charlotte, 7:10 "	4:15 "	5:30 "	
Lansing, 7:10 "	4:15 "	5:30 "	

GOING WEST.	Passenger.	Passenger.	Mixed.
Lansing, 10:50 A.M.	7:40 P.M.	7:10 A.M.	
Charlotte, 11:45 "	8:25 "	8:45 "	
Bellefleur, 12:25 "	9:15 "	9:30 "	
Battle Creek, 12:55 P.M.	9:40 "	10:40 "	
Climax, 1:30 "	10:15 "	11:20 "	

L. D. DIBBLE, Pres't and Gen. Sup't, Battle Creek.

Ionia and Lansing Railway.

GOING EAST.	Express.	Mixed.
Greenville, dep. 6:30 A.M.	4:50 P.M.	
Ionia, 7:35 "	5:45 "	
Lansing, 8:15 "	6:25 "	
Portland, 8:15 "	6:25 "	
Grand Ledge, 9:00 "	7:15 "	
Lansing, 9:40 "	7:55 "	

GOING WEST.	Express.	Mixed.
Lansing, dep. 6:25 P.M.	7:55 A.M.	
Grand Ledge, 6:35 "	8:05 "	
Portland, 6:45 "	8:15 "	
Ionia, 7:35 "	9:05 P.M.	
Greenville, 8:40 "	10:30 "	

R. LAUGHLIN, Sup't, Lansing.

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:—

Medford, Steele Co., Minn., June 29-July 4.
GEN. CONF. COM.

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.
CALVIN KELSEY, } Conf.
D. McALPINE, } Com.

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.
CALVIN KELSEY, } Conf.
D. McALPINE, } Com.

MONTHLY meeting for Oswego Co., N. Y., at West Monroe, the second Sabbath and first-day in July. We hope there will be a general gathering of brethren at this meeting.
F. WHEELER.

I WILL meet with the brethren at Middle Grove, Saratoga Co., N. Y., July 1 and 2; Whitehall, July 8 and 9.
C. O. TAYLOR.

THE next general gathering of the churches of Western New York will be held with the church at North Parma, Sabbath and first-day, September 9 and 10, 1871.
CHAS. B. REYNOLDS.

PROVIDENCE permitting, I will meet with the church at Vergennes, June 24 and 25.
JOSEPH BATES.

QUARTERLY meeting for the churches and scattered brethren of Hillsdale Co., Mich., at Hillsdale, Sabbath and first-day, July 1 and 2, 1871; meetings to commence with the Sabbath. Let all come prepared to stay until the close, praying that it may be a profitable meeting to us. Cannot some minister meet with us?
J. R. STONE, Clerk.

MONTHLY meeting in Cattaraugus Co., N. Y., at Cottage, the second Sabbath in July. Bro. D. Newcomb, of that church, lives two miles west of Perryburg station.
R. F. COTTELL.

QUARTERLY meeting for the church in Genes, Mich., the first Sabbath in August. We should be glad to

have Bro. Bates meet with us; and if he can do so, we would like to have him notify us either through the REVIEW, or by letter.

By request of church, ALEX. CARPENTER.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. J. Banks 40-1, F. Ramsey 37-18, N. J. Rogers 39-1, J. H. Rogers 39-3, J. W. Learned 40-1, Chas. L. Palmer 48-1, J. G. Satterlee 40-1, A. G. Gould 39-12, D. S. Hall 38-1, B. G. Allen 40-1, M. J. Kay 40-1, D. Andre 40-4, Wm. Wilson 39-1, W. B. Davis 38-1, James Vile 40-1, J. M. Brigham 38-21, R. Voorhees 40-1, H. B. Isham, 40-24, E. A. Mantor 40-1, G. Emans 39-1, J. P. Chapman 39-14, Alex. Ryan 38-1, Thos. McKee 40-1, F. H. Clymer 39-17, M. Hines 39-11, Asa Barrows 39-13, C. Prentice 36-1, Mrs. L. Dean 40-1, J. L. Sypp 39-8, J. Wilbur 40-20, C. Bartlett 38-1, C. E. Moser 40-6, A. Caldwell 40-10, J. B. Vaughn 41-1, Calvin Winters 40-1, J. Hart 41-1, H. Nicola 40-1, L. McCoy 40-1, R. J. Griffin 39-6, B. Meyer 41-5, Mary Selby 39-23, Lucy Norwood 38-1, John Pyatt 40-1, John Auten 40-1, C. D. Cook 39-19, Mary Dunn 40-1, J. W. Marsh 40-1, Lucius Winnion 40-14, B. N. Berry 40-1, Seth Newton 40-21, J. Logan 40-1, Mrs. W. Moore 40-1, W. T. Hutchinson 39-21, W. H. Riley 38-1, Wm. H. Place 40-1, J. A. Gifford 36-1, T. E. Reading 38-1, Mrs. Wm. Page 40-1, Mrs. M. A. Pascoe 40-1, A. M. Pillsbury 38-1, Emily Payne 39-1, H. A. Chubb 40-1, Jane Peck 39-4, S. Dana 40-1, M. S. Merriam 40-1, W. K. Loughborough 39-1, H. Stebbins 36-1, G. F. Richmond 40-1, B. McCormick 39-13, B. Hostler 40-9, C. M. Nicola 40-12, D. Richmond 40-1, Mrs. M. Haskell 40-1, Wm. Fenner 39-14.

\$1.50 EACH. Daniel Cornell 40-1, M. Webster 39-19, R. Henderson 40-1, H. H. Butler 40-1, Henry C. Steward 40-1, I. Cramer 35-1, N. K. Nichols 39-20, Henry Faws 40-1, Jane Shafte 40-1, E. W. Carpenter 38-1, Julia Rhodes 40-1, J. E. Burrows 40-1, L. Bonfield 40-1, A. E. Alexander 40-1, A. Laughlin 40-1, Mrs. S. Merriam 40-1, John Crouse 40-1, E. C. Malone 40-1, B. C. Crabtree 40-1.

\$1.00 EACH. Wm. Pepper 38-21, J. H. Bates 39-1, C. A. Bates 39-1, H. N. Bates 39-4, M. McCullough 39-1, M. Davis 38-20, J. P. Jespersen 39-1, Soren Petersen 39-1, J. M. Rees 39-1, O. P. Rice 39-1, H. S. Herrington 38-25, Theodore Brackett 39-1, Mrs. E. Benjamin 38-1, S. Rathburn 39-1, C. Perrin 38-1, Z. Beaman 38-1, C. A. Sanford 39-1, James Garner 35-18, Alice Bassney 39-9, W. H. Snook 39-13, D. K. Mitchell 39-1, J. Kirfman 38-1, J. Beesler 38-1, E. Lunbeck 37-20, L. Edwards 39-1, S. C. Conrey 39-5.

MISCELLANEOUS. M. M. Linger 70c 39-18, Simon Loop \$5.00 37-1, J. Snyder 5.00 40-1, A. P. James 4.00 42-7, S. Nicola 3.00 38-1, J. B. Nicola 75c 39-1, E. Sappington 5.00 38-1, E. E. McCaul 50c 38-14, H. Rockneller 50c 38-14, S. Harding 50c 38-1, J. Gregory 4.12 40-22, M. Pierce 2.50 40-3, J. M. Ferguson 2.50 40-1, J. Kemp 4.00 40-1, S. Zin 3.00 39-9, Wm. McPhee 4.00 40-1, M. M. Kenny 2.50 39-1, M. Alexander 9.75 41-11, Mary Burt 7.00 40-1, John Goss 7.00 40-1, T. Hanan 65c 38-1, L. Hanan 65c 38-1, John Smith 65c 38-1, Mr. State 65c 38-1, E. H. Barris 2.35 38-1, Wm. Morrison 60c 37-24, J. N. Vaughn 1.15 38-1, Amy Luce 50c 37-1, S. Chance 3.00 41-4, M. Proctor 2.25 40-1, A. P. Yerger 3.00 39-23, S. Harris 5.00 39-1, E. G. Rust 3.00 40-1, O. W. Terpenney 3.00 38-1, P. A. Carlisle 75c 39-1, J. H. Haggie 3.00 40-14, W. C. Haws 4.00 38-15, F. A. Buzzell 75c 41-7, W. H. Tisdale 6.00 38-1, J. Caviness 3.00 37-15, Electa Green 80c 38-1, M. N. Ackerson 75c 39-1, E. Scofield 75c 39-1.

Review to the Poor.

Edwin R. Jones \$2.00, Sarah A. Niles 1.00.

Books Sent by Mail.

J. Obrist 24c, M. P. Stiles 25c, G. B. Bardwell \$3.00, R. O. Damen 50c, J. C. Smith 42c, L. E. Orton 25c, M. M. Linger 40c, S. A. Chamberlain 25c, W. H. Eggleston 25c, J. W. Stanley 30c, Robert Ladlee 25c, J. F. Coville 15c, C. M. Nichols 25c, Mrs. Caroline Hemenway 25c, L. H. Denmore 25c, C. Kunselman 2.95, J. DuBois 25c, R. M. Pierce 50c, Benj. Hostler 75c, J. Lindsey 75c, A. S. Hutchins 1.00, Wm. Fenner 65c, R. Sawyer 20c, D. Mallo 25c, L. Hardy 25c, E. N. Gates 15c, J. Fishell 25c, A. L. Hussey 50c, M. J. Shattuck 25c, Giles Castle 25c, W. C. Gage 50c, D. S. Plum 50c, E. C. Chipman 50c, J. W. Price 50c, O. M. Patten 25c, M. L. Gottfredson 25c, H. Evans 25c, Zerah Brooks 1.00, Sarah Bowers 25c, J. E. Titus 1.00, G. F. Richmond 25c, J. H. Jaquith 25c, E. Payne 25c, D. L. Jaycox 50c, L. M. Baker 25c, S. D. Smith 25c, H. Thurber 25c, Geo. Berry 94c, J. L. Miller 50c, E. T. Haskell 25c, Wm. P. Andrews 10c, H. D. Stringer 3.00, A. E. Dart 25c, Mary Harlow 20c, B. McCormick 25c, Phebe A. Miner 25c, Wm. J. Haynes 1.00, E. S. Lane 1.00, D. T. Fero 75c, F. R. Richmond 50c, R. S. Herrington 1.00, E. M. Crandall 35c.

Cash Received on Account.

H. C. Blanchard \$5.00, D. M. Canright 46.50, Geo. I. Butler 40.00, John Kirfman 2.25, (for James White), B. McCormick 3.00, R. F. Andrews (for books sent to Ill. camp-meeting) 52.15, S. N. Haskell 8.50, H. Nichols 45.00, R. M. Kilgore 30.00, For Iowa hand bills 5.00.

Shares in the Publishing Association.

D. L. Jaycox \$10.00, Mary Hornaday 10.00, E. W. Whitney 10.00, Warren Sanborn 10.00, Ben. N. Berry 10.00, Nancy Hiddleston 10.00, C. A. Morel 10.00, J. H. Jaquith 10.00, R. M. Kilgore 30.00.

Donation to S. D. A. P. Association.

A friend \$10.00.

Michigan Camp-Meeting Fund.

J. Fishell Jr. \$2.00.

General Conference Fund.

From Illinois Conf. \$50.00, Iowa Conf. 400.00.

Shares in the Health Institute.

Warren Sanborn \$25.00, Ben. N. Berry 25.00, D. R. Palmer 50.00.

Books Sent by Express.

S. N. Haskell, Manchester, N. H., in care of A. W. Smith, \$14.50.

Book Fund—\$10,000 Wanted.

Amount received heretofore, \$3490.90.
Ninety Dollars Each.—F. H. Chapman.
Fifty Dollars Each.—B. B. Francis.
Twenty-five Dollars Each.—Ben. N. Berry.
Fifteen Dollars Each.—M. Marquart.
Ten Dollars Each.—Warren Sanborn, R. M. Kilgore.
Miscellaneous.—Eva E. McCaul 25c, C. T. Rogers \$2.00.

Books, Pamphlets, Tracts, &c.,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

Hymn Book. This is a book of 320 pp. of Hymns, and 96 pp. of Music. In plain morocco, \$1.00; in extra binding, \$1.50.

Thoughts on the Revelation, critical and practical. By Uriah Smith. This is a work of 328 pp., of great value to the student of prophecy. \$1.00.

History of the Sabbath and the First Day of the Week. By J. N. Andrews. 342 pp., \$1.00.

Life Incidents, in connection with the great Advent Movement. By Eld. James White. 378 pp., \$1.00.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. Vol. II, will be ready soon. Each \$1.00.

Autobiography of Eld. Joseph Bates, embracing a long life on shipboard, &c., with a brief account of the author's experience in the great Advent Movement of 1840-44, with portrait of the author. 318 pp., \$1.00.

How to Live; comprising a series of articles on Health, and how to preserve it, with various recipes for cooking healthful food, &c. 400 pp., \$1.00.

Sabbath Readings; or Moral and Religious Reading for Youth and Children. 400 pp., 60 cts. The same in five pamphlets, 50 cts.

Appeal to Youth; Address at the Funeral of Henry N. White; also a brief narrative of his life, experience, and last sickness, with his mother's letters, &c. 96 pp., muslin, 40 cts. Paper covers, 10 cts.

The Game of Life Illustrated, with Explanatory Notes, and Introduction by Eld. James White. This is one of the most instructive and impressive little works ever published. It has three illustrations, 5x6 inches each, representing Satan playing with man for his soul; 1. The game in progress; 2. The game lost; 3. The game won. In board, 50 cts.; in paper, 30 cts.

The Advent Keepsake; comprising a text of Scripture for each day of the year, on the Second Advent, the Resurrection, &c. Muslin, 25 cts; do., gilt, 40 cts.

A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. Edited by Eld. James White. Muslin, 50 cts.; paper, 30 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years, and a refutation of the Sunday-seventh-day theories of Mede, Jennings, Akers, and Fuller. By J. N. Andrews. 30 cts.

Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. No. 2 will be ready soon. 20 cts. each.