

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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A PETITION.

Let me cling to thy hand, dear Father;
Let me cling to thy powerful hand!
If I once let it go,
I shall yield to the foe;
If I hold it fast, I shall stand!
Let me cling to thy powerful hand.

Let me sit at thy feet, dear Saviour;
Let me humbly sit at thy feet!
I have nothing to fear,
If thy presence is near!
Thy presence to me so sweet!
Let me humbly sit at thy feet.

Let me learn of thee, Holy Spirit;
Let me constantly learn of thee!
If I only believe,
I shall surely receive
The comfort thou bringest to me;
Let me constantly learn of thee.

Let me cling to thy hand, dear Father!
O Christ, let me sit at thy feet!
Holy Spirit, impart
Thy grace to my heart!
Then my life shall be calm and sweet,
Then for Heaven my soul shall be meet.

—Sel.

The Advantages of the Sunday-Sabbath in being easily kept over all the Globe.

BY ELD. J. N. ANDREWS.

IN bringing to a conclusion this series of articles concerning "the definite day on the round world," "the day line," and "the course of day," etc., it may be well to notice what some have said whose views differ from our own. In Senator Sumner's speech in 1867, concerning the acquisition of Alaska, he stated the remarkable fact that the people of that country keep their first-day Sabbath upon our seventh day of the week. The *Voice of the West* in its issue soon after this speech was published, copied Mr. Sumner's statement, and commented as follows:—

"TWO SABBATHS.

"Our new Russian purchase is poor in this world's goods, but is peculiarly rich in Sabbaths. Senator Sumner proves in his recent speech that the land now has two Sabbaths each week. He says:

"As the settlers of this coast came eastward from Russia, bringing with the Russian flag western time, the day is earlier by twenty-four hours with them than with us, so that their Sunday is our Saturday, and the other days in the week are in corresponding discord. This must be rectified according to the national meridian, so that there shall be the same Sunday for all, and the other days of the week shall be in corresponding harmony."

"This shows that the seventh day cannot be kept by all people alike. God will not require impossibilities. The seventh-day Sabbath as given to the Jews in Palestine could be kept by them, as there was no variation of time. But the seventh-day Sabbath was peculiar to them.

"The Christian Sabbath, or a seventh day, is kept by the Christian world; and in the above case it seems the Russians started from Russia with the first day for the Sabbath, but when they arrived in Russian America, they were keeping Saturday, the seventh day."—*Voice*, June, 1867, now *Advent Christian Times*.

Observe the conclusions drawn by the editor of the *Voice*. "The seventh day cannot be kept by all people alike." Why not? Simply because that the day begins earlier in one part of the world than in another. But God established this method of measuring time before he appointed the seventh day to a holy use. It involves "the course of day," "the existence of two days at the same time," "the day line," and, as a consequence, the difference of twenty-four hours between the sides of that line, that being the time required for the sun to go around the world from the west side of that line to the east side of the same. We have

shown that this day line passes through Behring's Straits. The whole mystery is therefore explained when we call attention to the fact that the day starts on the west side of that line, and is therefore twenty-four hours in advance of the time on the east side of that line, where the circuit of day closes. The remedy is very simple. If they wish to keep the first day of the week, they must wait for it twenty-four hours longer than they would on the west side of that line, that being the length of time requisite for the day to come round the world to them. Will not candor constrain the *Voice* to acknowledge that this difference really exists between the beginning and the end of the course of day? Is there anything in all this to show that the definite seventh day cannot be observed by all the world? Indeed it is not impossible if men have a heart to do it. And our remedy for the Alaskans would be very simple and direct. They have by accident for many years observed the true seventh day. Let them henceforth continue this practice with intent to keep the day ordained in the commandment.

The REVIEW for July 2, 1867, copied the above article from the *Voice*, and added the following remarks from the pen of Bro. Aldrich:—

"Truly, 'God will not require impossibilities,' but he does require that we should keep holy the seventh day.

"It yet remains to be shown that the Sabbath of the fourth commandment was given exclusively to the Jews in Palestine, or was peculiar to that locality. But what about the 'Christian Sabbath,' or 'first day for the Sabbath,' that the *Voice* and most of our opponents insist upon? If the commandment was given only to the Jews in Palestine, and peculiar only to that definite locality, as is claimed, it is nonsense to talk about a 'Christian Sabbath,' or 'first-day Sabbath.' The *Voice* well knows there is no other Sabbath known or recognized in the Bible but the Sabbath of the fourth commandment.

"But it seems that the first-day Sabbath sometimes gets out of place, as well as the seventh-day Sabbath; for it is said that 'the Russians started from Russia with the first day for the Sabbath, but when they arrived in Russian America they were keeping Saturday, the seventh day.' In view of such fact, why set up any claim for a first-day Sabbath? Why not brand it 'impossible,' and so do away with all Sabbaths? Surely the Lord does not require impossibilities, and we need not concern ourselves about what he does not require.

"But we prefer to accept the Lord's arrangement, and let the earth revolve. And if we should ever have occasion to circumnavigate the globe (an event not very probable), the earth would not need to cease her revolution to suit our view of the Sabbath; and if we should finally fetch up in our circuit among our Russian neighbors, we should try at least to bring our reckoning, and views of the Sabbath, into harmony with the fourth commandment."

These remarks are well calculated to show the inconsistency of those who keep the first day of the week as the Christian Sabbath, and yet claim that the seventh day cannot be binding because this case shows that a definite day cannot come to all mankind. It may be proper to add to the modest statement "that the first-day Sabbath sometimes gets out of place, as well as the seventh-day Sabbath," this modifying clause: "But we have no instances on record wherein the observance of the seventh day has ever been involved in blunders like that which has attended the first-day Sabbath in this case and in others which we have considered. It therefore ill becomes our first day friends to taunt us with these, when the trouble is all on the other side of the house." And we submit that it has been fairly shown that nothing in any of these cases militates against the observance of a definite day by all mankind.

In the *Voice* for July 30, 1867, Elder T. M. Preble made the following reply to Brother Aldrich, his object being to show that the "first-day Sabbath does not get out of place as well as the seventh-day Sabbath." Let us see what he can say to shed light on this subject:—

"In reply to 'J. M. A.' I will say, that we do not claim that the Sabbath was given 'only to the Jews in Palestine, and peculiar only to that definite locality.' We should be sorry to have ever 'claimed' such 'nonsense'! But what we do claim is this! 'THE SABBATH WAS MADE FOR MAN'—all mankind—in every place, and confined to no 'definite locality.' And of course the 'first-day Sabbath' does not get 'out of place as well as the seventh-day Sabbath,' as 'J. M. A.' asserts.

"The reason is this: Seventh-day advocates have 'claimed' that God sanctified the 'definite' seventh day of the week on which God rested in 'Palestine' for the Sabbath; and, of necessity, such a 'peculiar-definite-space-of-time Sabbath, confined to a certain definite locality' as 'Palestine,' 'gets out of place,' in different latitudes and longitudes.

"But not so with the 'first-day Sabbath.' The reason is this: The word Sabbath signifies rest; not the seventh, or any other, day of the week, particularly—but 'rest.' Therefore Christ could say: 'The Sabbath was made for man.' Mark it. He does not say that the 'seventh day' of the week was made for man. But the Sabbath, as an institution, was made for man—all mankind—in every place. The seventh day of the week was observed for this 'rest,' or Sabbath, under the Jewish dispensation; and the first day of the week is now observed as this 'rest,' or Sabbath, in the Christian dispensation. Hence 'J. M. A.' is wide of the truth when he says, 'The first-day Sabbath sometimes gets out of place, as well as the seventh-day Sabbath,' as we may travel east or west, or by a variation of latitude or longitude. The true Sabbath, or septenary 'rest,' NEVER 'gets out of place,' as the 'definite' seventh-day-of-the-week theory does.

"Now let 'J. M. A.' try his hand again at this, and we shall then see if his wits can help him out of his difficulty.

"If he shall find that his 'old thread-bare argument' has failed him, we hope he will own up, that it is his 'peculiar' theory of 'the seventh day' of the week which 'gets out of place.' The Lord's Sabbath is always in place—EVERYWHERE. T. M. PREBLE."

It would seem from the above that the first-day Sabbath can be kept on any day of the week, but that the seventh-day Sabbath is such a "peculiar-definite-space-of-time Sabbath," that it is "confined to a certain definite locality, as Palestine;" or, to state it in other words, the first-day Sabbath is an "institution" which is not necessarily associated with any definite day, and can therefore be observed everywhere. But the seventh-day Sabbath is inseparably connected with the definite seventh day, and can therefore be observed only in Palestine.

But in such case it is absurd to call this institution the "first-day Sabbath." It should rather be called the "indefinite-one-day-in-seven Sabbath." Even this kind of a Sabbath has some embarrassments. 1. No one can tell when it comes, for it is attached to no day in particular. 2. It cannot be observed by all the world at the same time, for though it can begin at any hour of any day, and so take parts of two days for its period of rest, yet there is nothing to fix its commencement in any one locality; nor, if there were, is there anything to tell which locality shall set the time for all the rest; nor, if there were, is there any means to enable the rest of the world to regulate their time by that one place.

A first-day Sabbath that does not have the first day as something essential to its very existence is indeed a remarkable institution. It is only paralleled by a Christian Sabbath which Christ never observed, never commanded, and never even mentioned!

Concerning the Sabbath, Eld. P. holds that "the seventh day of the week was observed for this rest, or Sabbath, under the Jewish dispensation; and the first day of the week is now observed as this rest, or Sabbath, in the Christian dispensation." But if this be true, it follows, of necessity, that we have a definite day for the Sabbath in the gospel dispensation, or else the Hebrew people did not have a definite day in the former dispensation. The seventh day is no more definite than is the first day of the week. If the seventh day cannot be observed outside of Palestine, it is equally manifest that the first day cannot be. For we cannot have the regular succession of first days without having an equal number

of seventh days; and wherever it is not possible for the seventh day to come, there also the first day cannot exist. The first day must every time be preceded by the seventh day, the last day of the previous week. A country in which the definite first day can be observed, and in which the definite seventh day cannot be thus kept, must have peculiarities much like the human heart; for in multitudes of cases this is just what the arguments and the conduct of men declare concerning themselves.

But we cannot have an indefinite first day of the week. It is either a definite day, or it is merely one day in seven. It cannot be first day of the week to be kept in honor of Christ's resurrection, and so soon as Alaska or the islands of the Pacific are mentioned this same definite day suddenly be found to be only one day in seven and no day in particular! It is a definite day, or it is not. If it is a definite day it has exactly the same difficulties of latitude and longitude that pertain to the seventh day. If it is not a definite day, then it is not first day of the week. To claim to be the Christian Sabbath as the first day of the week, and when the round-world objection is raised, to then claim to be only one day in seven, is an exhibition of sleight of hand that never pertains to any of God's institutions.

The word "Sabbath" does indeed mean rest. But what does the term "first-day Sabbath" mean? Is it not a rest which comes on the first day of the week? If it comes on any other day of the week, why call it "first-day Sabbath"? If it must come on the definite first day of the week why represent that it is not confined to a definite day, as the seventh-day Sabbath is? But if it is not connected with some definite day, how can it ever be properly kept by mankind? Each person may keep it when he pleases. But the mass of men cannot unite in keeping it till it has been decided, 1. That some day is essential to the institution. 2. Which day it is that is thus essential.

We have shown that each day of the week has a definite course around our world. That there is a day line, one side of which is of necessity twenty-four hours in advance of the other, has also been proved beyond dispute. There is no difficulty therefore in keeping the definite first day of the week, for in due time it makes the circuit of our globe, spending twenty-four hours in passing each point, and finishing its course like all other days in forty-eight hours. And in like manner does the definite seventh day make the circuit of our globe. Indeed, no seventh-day man has ever found any trouble in keeping the Sabbath of the Lord. It is the first-day people, as in the case of Alaska, Pitcairn's Island, the Society Islands, etc., that have made the mistake concerning the definite day. And though these people did, by disregarding the day line, actually take up the seventh day as the Sabbath when they meant to keep the first day of the week, our first-day friends do, nevertheless, taunt us with these very cases as proof that we have a day which cannot be kept over all the globe, while their first day of the week can be observed everywhere without difficulty! Shall we conclude that the first-day Sabbath is so well adapted to the shape of the earth that it can be kept on the seventh day, as well as on any other?

If we can tell with certainty the meaning of Eld. P.'s remarks, however he attempts to escape the round-world difficulty by making his first day of the week indefinite, he certainly does not attempt to solve the day problem, as must be done by the recognition of the day line, the course of day and the reckoning of time established by the Creator at the beginning. These things solve the difficulty, and show that each day of the week does make the definite circuit of the globe, and each day requires just twenty-four hours to pass any point upon the face of the earth. A just

solution shows that no real difficulty exists, and that, as a matter of fact, any day can be found on any part of the earth, and observed by those who are disposed to do it. It does not appear that Eld. P. desired to solve the difficulty. He wished it to remain as an insurmountable obstacle in the way of the seventh-day Sabbath, but something that was no difficulty at all to the observer of the first-day Sabbath.

And how could there be such a wonderful difference between them? Why, the seventh-day Sabbath is inseparably connected with the definite seventh day, but the first-day Sabbath is an institution that can be kept on some other day quite as well as on Sunday! Witness the case of the Alaskans who keep it on the seventh day! And witness the conduct of our first-day brethren who seem to think this a wonderful proof that the seventh-day Sabbath is badly addicted to getting out of place, while the first-day Sabbath can be kept any where. It is indeed a little remarkable that all these blunders have been made by first-day people, and that by mistake they have in each case "kept Saturday for Sunday;" and yet our first-day friends cite these cases as proof that the seventh-day Sabbath is continually getting deranged, while the first-day Sabbath is always in place everywhere!

But let us waive every consideration of this kind, and carefully inquire how the indefinite-one-day-in-seven-first-day Sabbath is able to remedy the variations of longitude on our round world. The theory is in substance this: "God's law requires us to observe one day in seven, but does not require that it should be the seventh day of the week. By this means it avoids the difficulties which attach to the observance of a definite day by all mankind."

No sooner, however, do men rise up and say, "If that be so then we will keep any day of the week that suits ourselves," than our one-day-in-seven friends enter their protest: "It is necessary that we should be agreed on one day for the Sabbath, otherwise the objects of the Sabbath, as public worship, etc., cannot be secured." Very well. The people of Alaska are agreed in keeping one particular day of the seven. They have even the seventh day itself as the day of their observance. Now suppose our indefinite-one-day-in-seven-first-day-Sabbath friends visit Alaska, what will be their course of action? Will they say, "These Alaskans are united in the observance of one day in seven, and we will keep the day which they keep?" What would Eld. P. himself say? Would he say, "The first-day Sabbath never gets out of place, and as these Alaskans keep it on the seventh day of the week, I will keep it on that day with them?"

No one believes that our first-day friends would do any such thing. They would say to the Alaskans, "This keeping of Saturday for Sunday will never do. You ought to keep the same day that is kept by the rest of the world."

It is certainly plain that the one-day-in-seven doctrine cannot remedy the cases of the Alaskans, the Society Islanders, and other Sunday people, who, without intending it, are observing the seventh day. They are out of joint with the rest of the first-day world. The recognition of the day line, and of the course of day round our world, will straighten out the reckoning of the days of the week and clear it of all confusion. But the one-day-in-seven doctrine leaves all these cases in utter derangement and disorder. Those who accept this system have nothing but confusion, but they can use that confusion as an argument to show that God does not require them to keep the definite seventh day, for no such day can exist the world over. But to take such a position is to close the eyes to all the evidence relative to the reckoning of time which God has established. It is to choose darkness rather than light, because men find it more convenient to keep the first day of the week than they do the seventh.

Perhaps this article cannot be finished better than by the following quotations from the "Miscellaneous Compositions in Poetry and Prose" by William Stillman, a Rhode Island Seventh-day Baptist, recently deceased. Mr. S. gives at length a poem written by one John Wilbur, a Quaker minister, designed to prove that the seventh day should not be observed, and that the first day should be. Mr. Wilbur, of course, brings in the circumnavigation of the globe as fatal to the seventh day:—

"And still some other reasons will arise,
And show how time revolves around the skies;
That if a man should take a western route

And fully circumsolve the earth about,
Then his account with ours would not agree,
His seventh day to us would sixth day be.
But if an eastern course one traverse round
This globe of earth, it clearly will be found
When he returns, if he returns at all,
His seventh day would on our first day fall.
So that in foreign lands it doth appear,
Part of their seventh day is first day here.
Therefore no certain space can be defined,
A universal rest for all mankind."—Page 119.

Mr. Wilbur goes on to assign his reasons for keeping the first day of the week the principal of which is thus stated:—

"And now to show the reason why we keep
And lay us by the first day of the week;
Because the laws of this our land, suggest
A seventh part of time observed for rest."

The first day of the week has two remarkable advantages over the seventh day as we gather from this poet. First, unlike the seventh day, the first day of the week is simply one-seventh part of time, which gives it a wonderful adaptation to the round world on which men live. Second, and whereas the seventh day is enjoined by the law of God, the first day is commanded only by the law of man, which renders it flexible and capable of conforming to the varied circumstances of men. In proof of this, witness the case of the Alaskans who keep it on the seventh day of the week! But we will let Mr. Stillman answer this in his own style:—

"And now to trace you round this rolling world;
An eastern and a western route you've twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.
'T is by the use of reason, man has found
That one this spacious earth may traverse round;
By that same reason, 't is as clearly plain,
That by the route one day he lose or gain,
When he returns, his day he must correct:
'T is what we know, and what we must expect.
But for a man to bring this as a plea,
That round this earth no Sabbath there can be,
Appears too weak for men of sense to bring
Against the laws of our Almighty King.
And now, to make you clearly understand
That Sabbath day can be in every land,
At least those parts where mortal men reside,
And nowhere else can precepts be applied:
There was a place where first the orb of light
Appeared to rise, and westward take his flight:
That moment, in that place, first-day begun;
And as he in his circuit eastward run,
Or rather as the earth did westward spin,
To parts more westward daylight did begin;
And thus at different times, from place to place,
First day began, it clearly was the case;
And I should think a man must be a dunce,
To think the sun arose all round at once.
So that in foreign lands, it doth appear
There was a first day there as well as here;
And if there was a first, the earth around,
As sure as rates, the seventh might be found.
And thus you see, it matters not a whit
To which meridian of the earth we get,
Since each distinctly had its dawn of light,
And ever since successive day and night:
Thus while our antipodes in darkness sleep,
We here the true primeval Sabbath keep."

—Pages 127, 128.

It is not the case indeed that the sun became the ruler of the day till the fourth day of time. But the measurement of the day, and its natural divisions of darkness and light were not changed when the sun began his rule. It was therefore the same thing so far as the measurement of the day was concerned when God created the light as it would have been had he then given the sun his office of ruler of the day. This was the point at which, not the first day itself, but the second division of it called day, in distinction from the night, first began.

Mr. Stillman forcibly portrays the course of day, though he does not seem to have had a clear idea of the line of transition or day line. Yet this line is a necessary consequence of the course of day. For where the first circuit of day was finished, there must the second begin. This line was necessarily established when God created light, as has been shown in the article on "The Peculiarities of the First Day of Time." The crossing of this line makes the change of one day in our count whether we circumnavigate the globe or not. And this is for the plain reason that, as each day makes the circuit of our globe from the west side of that line to the east side of the same, the east side is necessarily twenty-four hours later in time than is the west side. The day line does therefore divide between the beginning and the end of the course of day, and this line represents the space of time requisite for the sun to make the circuit of the world.

To do the simplest work is to save religion from the most aggravated misanthropy. For a man to light his last candle and set it in the window of his cot, with the hope that it may catch the eager eye of the struggling mariner, who would give the world for light, is to please God more than to perform the most stately ceremony, as if the earth were no longer the abode of suffering humanity.

Hygienic Festival.

EARLY the present season, the increasing numbers of patients at the Health Reform Institute, made it necessary that extensive additions should be made to the main building, and that several of the other buildings should be improved, and all refitted. This done, the rooms in all the cottages were in fine condition, six new, elegant ones were made in the second story of the main building, and fourteen feet in length were added to both the lecture hall, and the dining room.

It was then suggested that, at this important era in the history of the Institute, it, with its enlargements and improvements, should be rededicated by the especial friends of health reform at the Institute, and others in this city, with a service of speaking and music, the entertainment to close with a dinner. Committees were therefore chosen, and preparations commenced. But the friends of the reform began to feel desirous that their worthy neighbors, who take no especial interest in health reform, should be present to hear, and to participate in this hygienic festival. And so the committee extended invitations by printed, enveloped notices to the principal families in this city and vicinity, which called together not far from eight hundred people, representing a very large share of the real intelligence of the city.

The preparations for the occasion, made by the joint action of those directly connected with the Health Institute, and a large number of practical health reformers in the city and vicinity, were ample, and in many respects truly beautiful and grand. And our neighbors, in the liberality of their feelings, were disposed to make the best of what they heard from those with whom they had long been acquainted, however poorly they were qualified to address them.

But the dinner was a grand success. The tables stood along side of each other, sufficient to seat seven hundred persons, loaded with a proper representation of the diet at the Institute, and at the homes of reformers generally in this city. This called for tons of crockery. More than one crockery store in this city was literally emptied to set these tables. And, then, the speaking continuing till past one, all were prepared to enjoy food with an uncommon relish, which caused comparative silence for about the space of half an hour. Gentlemen forgot their steak, butter, and condiments, and the ladies seemed not to think of their tea. This was the principal success of the day, and the delight of all true health reformers, to see their neighbors enjoy a simple, healthful, hygienic dinner. Here we must close our hasty sketch of this interesting social festival with our numerous, respected friends in this community.

But that our friends abroad may know how the Health Reform Institute is viewed at home by the citizens of our place and vicinity, we give the following candid statement from the editor of the *Battle Creek Journal*, who is universally respected as a scholar, and very much of a gentleman.

Health Reform Convention.

ON Thursday, July 27, on the spacious and beautiful grounds of the Health Institute in this city, there was held a Health Reform Convention or Hygienic Festival, which was attended by

ABOUT 800 PERSONS,

chiefly assembled from Battle Creek and the towns in the vicinity. The day was one of the finest of the season, and as the people began arriving about 11 o'clock in the forenoon, they found the amplest preparations made for their reception.

On the south side of the grounds were five tables—each 128 feet in length, the total length being 640 feet—all set in the neatest style and appropriately decorated with vases of flowers, while on the north side a large platform had been fitted up for a speakers' stand, with seats arranged in front of it for the accommodation of the guests during the speaking. A variety of

MOTTOES

upon small banners in the vicinity of the stand indicated the character of the occasion, and suggested the leading principles of the reform which the convention was called to promote. Among these we noticed the following: "Health Reform the Basis of All Reform," "Nature the Best Physician," "Cleanliness next to Godliness," "Our *Materia Medica*, Pure Air, Light, Proper Diet, Pure Soft Water, Proper Clothing, Exercise, Cheerfulness, Rest, and Sleep,"

"Obey and Live," and "Nature's Laws are God's Laws." In the reception room of the Institute was displayed conspicuously upon the wall, wrought in letters of evergreen and surrounded with a wreath, the word "Welcome," and also the maxim, "*Vis Medicatrix Nature*," in letters of the same material.

At the stand before dinner, besides music by the choir of the Seventh-day Adventist church, and by Mr. and Mrs. McAllister, Miss Ella Skinner, and B. T. Skinner, who favored the company with their services, and who all performed their part in the most admirable manner, there were

ADDRESSES

on Health and Dress Reform by the Rev. James White, and also by Mrs. White. They were both listened to with close attention, as they with remarkable force and clearness set forth the principles of the new system of hygiene, and presented the reasons for their adoption. The former dwelt with peculiar emphasis upon the scriptural injunction forbidding the use of pork as an article of food, holding that the divine command was a statement of a physical law, equally binding upon man in all countries and in all ages. Eld. White also presented many facts and statistics corroborative of his general position in regard to health reform, and closed with a vigorous appeal in behalf of a theory which he claimed to have been most fully and conclusively tested by experience. Mrs. White was then introduced by Dr. Russell, who presided at the public exercises, and she proceeded to discuss the topics which would naturally possess a special interest on the part of the ladies of her audience. Her remarks upon living in accordance with nature, rather than in the slavery of fashion, were most able, and evidently produced a deep impression. The duties of the family and home circle were enforced with a practical eloquence, which must have convinced her hearers that many if not all her admonitions and suggestions were worthy of serious attention, and that the world would be much better, if they were carried out in actual practice in all the homes of the land.

At the conclusion of Mrs. White's address,

DINNER

was announced, and there was immediately a movement for the tables, on the part of the numerous crowd in attendance. The strictest order and regularity were observed; and at the five tables, some 675 persons found themselves seated before a display of eatables, truly tempting to the appetite. The following was the bill of fare:—

VEGETABLES.

New Ripe Potatoes, Green Beans, Green Corn, Beets, Squash, Green Peas, Baked Beans.

BREAD, CAKE, &c.

Gems, Raised Bread, Hard Biscuit, Buns, Fruit Cake (Graham), Sponge Cake (Graham), Apple Pie (Graham), Oatmeal Pudding, Manicotta Pudding with fruit, Rice Pudding with fruit.

FRUIT.

Peaches, Prunes (dried), Figs (dried), Dates (dried), Apples, Whortleberries, Blackberries.

It is to be noticed that butter, grease of all kinds, tea, coffee, spice, pepper, ginger, and nutmeg, were wholly discarded in the cookery, and were not in use upon the tables. Salt was provided for those who desired it. After the invocation of the divine blessing, the dinner was served in a most capital manner, and was

RELISHED AND UNIVERSALLY COMMENDED

by the vast company of guests, most of whom for the first time sat at a public dinner got up on the hygienic plan.

The business of dining being over, for those who had seats at the first table, the company were invited to take a minute and detailed view of

THE HEALTH REFORM INSTITUTE,

the various rooms of the building being thrown open for the inspection of the public. Everything was in the most satisfactory condition, order and neatness prevailing upon all sides. There was a general exclamation on the part of our citizens present, both ladies and gentlemen, that the success of the institution exceeded their expectations, and that it had worked its way to a condition of present usefulness and future promise, which rendered it a just

OBJECT OF PRIDE

to the people of Battle Creek, and should in every proper way receive their earnest encouragement.

When the Institute had been thoroughly inspected, the signal was given for the re-assembling of the crowd to the speakers' stand, where instructive, and very interesting, addresses were again made by Eld. White and Mrs. White. The speakers entered upon a somewhat different field of discussion from that occupied in the forenoon, and elucidated their views by an additional array of figures and facts, and by the presentation of many pointed exemplifications of the utility and importance of the new health system which they advocated. Eld. W. especially elicited attention, while he related his own wonderful restoration from the borders of the grave in

the practice of this system, by paying proper attention to diet and exercise. Mrs. W. addressed herself in the afternoon, in a more particular manner to the subject of Dress Reform, illustrating the style of dress approved by her, not alone by the costume worn by herself upon the platform, but by presenting in contrast, two little girls who were each respectively arrayed in the ordinary and in the reform fashion. She attracted a most diligent and thoughtful hearing throughout her address, as did also her husband in the preceding speech.

At the close of the meeting, Dr. I. J. Meacham rose from among the crowd of listeners and expressed his great gratification with what he had heard, and with the excellent provisions made for the visitors at the dinner table, and stated that he would presume also to express his thanks in behalf of the audience. At the conclusion of his remarks, upon suggestion, he moved

A RESOLUTION OF THANKS

to those who had furnished so generous and so excellent an entertainment, as also to the speakers who had so ably set forth the reasons and principles of Health Reform. Dr. Russell also expressed in behalf of the Institute, thanks to W. Jeffs & Co. for the use of the superior organ used on the occasion, and to the singers for the admirable performances, by which they had enlivened and given additional interest to the meeting of the convention. About four o'clock P. M. the meeting was adjourned, with the benediction, and the assemblage dispersed, evidently greatly gratified with the entire proceedings of the day. The Institute, it is needless to add, has gained greatly by this convention, in having its aims and objects, as well as its actual condition and prospects brought more fully before the public at large.—*Health Reformer.*

To the Young among S. D. Adventists.

THAT we are amid the perils of the last days is a fact of which we have often been assured, and one with which we are all familiar. The word of God and the testimony of his Spirit, are in harmony in reference to it. It is also demonstrated by the fact that many who received the theory of the truth, but not having received it in love, are falling away, being led captive by Satan at his will.

We do well to consider that we also are in danger, and to beware lest we, being led away by the error of the wicked, fall from our own steadfastness. "Let him that thinketh he standeth, take heed lest he fall." Our only hope of escaping these perils is in entire conformity to the will of our Heavenly Father, and in having a daily experience in the things of God.

We are all well aware that a mere profession of the truth will amount to nothing. How important, then, that we closely examine our own hearts, that we prove our own selves whether we be in the faith. Satan, aware that his time is short, seems intent on making the most of it. We do well in this respect to emulate his example. We should be admonished that our time is short, and in view of this fact, let me exhort you, dear young friends, to vigilance, and to faithfulness and zeal in the service of God. Not only is our own salvation jeopardized by our remaining indifferent, but precious souls over whom we might exert an influence for good, are left to perish. And can it be that we, who profess to belong to a people who are giving the last message of mercy to the world, have so little of the spirit of our Master, without which we are none of his, as to have no concern for the welfare of our fellow-men, no interest in that work which was the object of Christ's mission to earth, and to accomplish which he endured so much? No nobler cause than that which we have espoused was ever engaged in by mortals. Never was there more at stake, never more cause for interest, and zeal, or more excuse for enthusiasm than with those who have enlisted in the service of God, and are engaged in the warfare for eternal life. Never was there greater assurance of success. There is no question as to the issue of this conflict. Victory is certain. God's cause must finally triumph. Satan's hosts will be defeated. The question for us to decide, is, Shall we be true soldiers? Shall we prove loyal to the government of Heaven? To remain undecided or inactive is to favor the cause of the enemy. Shall we longer let our influence in this direction? Spell bound, we seem not to realize our danger. Like an individual chilled by the cold, our sensibilities are benumbed, and there seems to have come over us a feeling of indifference and drowsiness which is almost irresistible. And is there not reason to fear that we shall not be made sensible of our real condition until it shall be too late, not only to benefit others, but to secure our own salvation? Then, if not before, this spell will be broken. Then will Satan be willing that we should see our condition as it is. Then will terrible agony (a little of which, would to God we might now feel) rend our hearts; and life which we now cling to, will be no less valuable, though in our blindness and recklessness, we sometimes act, and even talk, as though it were a matter of little consequence whether we were saved or lost. Satan loves to have us feel thus. Oh! that we might realize how much is pending.

A determined and persevering effort now will secure to ourselves and to others a life that will

have no end; treasures which are imperishable, an eternal weight of glory.

Shall we make the effort? Or shall we, indolently resting upon our oars, drift along with the current into the terrible vortex of destruction? Would that we might be aroused to the fact that now is our time to work, and that it is rapidly passing. This life is given us in which to prepare for eternity; if we succeed in this, whatever our condition here, however lowly our lot, however much we may have to undergo, the great object of our life is gained. We shall have been successful. Failing in this, however much of this world we may gain, we shall have lived in vain. We may be successful. The greatest blessings ever given to man are within our reach, blessings, with which those enjoyed by the most favored of earth bear no comparison. May the Lord help us to feel the full importance of this hour. Here we may become rich in good works, and gather souls who will be stars in our crowns, to all eternity. "If all could comprehend the plan of salvation, and the worth of even one soul purchased by the blood of Christ, they would make every other interest of minor consequence."

—Test. No. 20, p. 116. Shall we not make it our first, our only business to serve God? We are not our own, we have been bought with a price. What right have we to make our business primary? what right to have any business aside from serving God? What is serving God, but performing the duties of life properly and faithfully? Duty calls but one way at the same time, and it is always safe to be found in the way of our duty. Religion does not consist wholly, nor yet mainly, in forms and ceremonies, or in what is commonly denominated religious worship. Indeed, these are but the means by which we obtain strength to carry out the great end of our existence. As such, they are invaluable, and should be improved. Let us be sure, when we excuse ourselves from attending upon these means of grace, that duty calls elsewhere. "Some neglect prayer, and the assembling of themselves together for the worship of God, that they may have more time to devote to their farms or their business, fearing they should suffer some loss of their earthly treasure. They show by their works which world they place the highest estimate upon. They sacrifice religious privileges, which are essential to their spiritual advancement, for the things of this life."—Test. No. 20, p. 115. Christ is our example. His meat was to do the will of his Father. "Wist ye not," said he, "that I must be about my Father's business?" His mission was to preach the gospel to the poor, to the broken-hearted; but do we suppose that, when we find him engaging in manual labor, he had forgotten the object of his mission? May we not rather conclude from this, that while this may not be the most important part of our duty, it is nevertheless to be engaged in with direct reference to the glory of God, and that, though the greater portion of our time may be employed in this direction, we should ever hold ourselves in readiness to do what, or to go wherever, duty may require? As laborers in the vineyard of the Lord, it shall be our righteousness to do whatever part of the work may be assigned us, cheerfully and faithfully. The proper position for us to occupy is well expressed in the 123d Psalm: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

Is it not high time that we were whole-hearted in the service of God? How long halt we between two opinions? Do we lack confidence in the truth? Have we not sufficient evidence that this world's history is nearly closed, that probation will soon end? How can it be said to us, "Well done," unless we manifest more zeal and interest in this good cause?

Dear young friends, God has been exceedingly good to us in permitting the light of truth to shine into our hearts; but this, if we are unfaithful, so far from being a blessing, will only increase our condemnation, and it were better for us to never have known the way of life. As a token of our gratitude, and in order that we may receive the benefit God designed we should, let us engage in a nobler, a holier work than that of serving ourselves. Every day of our lives we are doing that which tells either favorably or unfavorably upon eternity. "We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided whole-hearted Christians, or none at all."—Test. No. 1, p. 13.

All of us, no doubt, have friends, for whose present comfort nothing is too hard for us to do. Perhaps we feel an interest for their salvation; but are we doing what we can? We should remember that there are others, also, who are just as precious; for whom just as great a price has been paid, and whose salvation will cause just as much joy in Heaven, who will be just as bright stars in our crowns of rejoicing. How much wisdom we need! How important that we get near to God! We must all render account for the manner in which we improve the talents committed to our trust. Some may have ten, others but one, yet none are excused. Nor should we wish to be were we strictly commandment-keepers—did we love God with all the heart, and our neighbor as ourselves. Would it not better become us, thankful that our feeble efforts are accepted, to feel anxious to do what we can?

The standard of Christian perfection given us in the Bible, to which we are all required to attain, is an elevated one; yet thank God it is within our reach; and although the process of crucifying the old man may be lingering and painful, and the work of cultivating the graces of the Spirit gradual, it is our privilege and duty to make daily progress in this work; nay, more; upon this daily work depends our ultimate success. Here is our only ground of hope. How can we consistently hope that we shall be overcomers if we are gaining no victories to-day? How can we reasonably flatter ourselves that we shall finally enter the glorious city of God, if we are not now taking steps in that direction? Procrastination is one of Satan's most successful snares. It has been very properly denominated the thief of time; and to many a poor soul will it as verily prove the thief of eternity.

"But few are willing to imitate his [Christ's] amazing privations, and endure his sufferings and his persecutions, and share his exhausting labor, to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God, for strength to endure the trials, and perform the daily duties of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer, and persevering effort were necessary on their part, if they would rightly represent the love which dwelt in his bosom for the fallen race."—Test. No. 20, p. 130.

I fear that I have already trespassed upon your patience, but cannot forbear to express a thought with reference to the influence that we who are older exert over the youth and children that are among us. Do we realize our responsibility. Certain it is that with these our influence tells; and it is either salutary or the reverse, in proportion as we are faithful or unfaithful to our profession. These souls are precious, and it is a fearful thing for us to hedge up to them the way of life and salvation. But are we not virtually doing this when we, while professing to believe the most solemn truths, remain inactive, manifesting little or no interest, thus denying our own profession? Oh! that God would give us hearts to feel for these, and wisdom that we may take a course that shall win them to the truth, that they with us may have a shelter from the fearful storm of wrath that is so soon to come upon the world.

"O! think of the Master, worn and faint,
Whose meek lips uttered no complaint;
Who toiled for thee, 'mid the noonday heat,
And sought no rest for his weary feet."

"Work with thy might, ere the day of grace
Is spent and the night comes on apace.
The Master has given his pledge divine:
Who winneth souls like the stars shall shine."

JOHN Q. FOY.

Grace.

"BEGINNING at Jerusalem!" What gracious words are these! Repentance and remission of sins to be preached first at Jerusalem. And what sort of a place was Jerusalem? Was it a very good city? Had the people who lived there manifested any such great zeal or love toward Jesus as was calculated to draw forth such favor from him as this? What did Jesus say of this city, a little while before this gracious commission was given? "O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" There was surely nothing like love or zeal in all this; but what had they done afterward? Had their ways become improved? No; they had but added the crowning sin of all their iniquity; they had been guilty of the most horrid act of wickedness ever perpetrated by man. They had by wicked hands crucified and slain Jesus, God's own son; they had deliberately slain and hanged him on a tree. They were now the unrepenting murderers of Jesus. And it was in this city of murderers—murderers of the Son of God, that remission of sins was first to be preached. Here indeed is a marvelous exhibition of grace.

Now, reader, cannot you in this discern something of God's free grace? Your case also, as regards any righteous hope, is a desperate one. The Bible says that you are a sinner, and that God is holy and just. This puts you at an immeasurable distance from God. His holiness and justice seem quite to shut you out. But there is something else here, in God, to be discerned beside his holiness and justice. The gospel tells of his grace. Yes, blessed be his name! it is "the gospel of the grace of God." Acts 20: 24. And now this grace, this very same abounding grace, which flowed out toward the murderers of Jesus, is flowing toward you. Yes, let your own thoughts about your case be what they may, God knows it to be desperately bad, and

therefore his word to you is this: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works; lest any man should boast." Eph. 2: 8, 9.—*ScL.*

There Is no Death.

So MODERN spiritualism would fain have us believe, and modern orthodoxy is but little behind it, in this respect.

I was forcibly reminded of this by an incident at a Methodist Episcopal quarterly meeting which I recently attended. In a social meeting a minister was expatiating upon the tree of life, intimating that he had already reached it, and remarked, among other things, that he sometimes felt that he should not die, that there is no death, when another minister responded, "There is n't any death." But, thought I, if this be so, why has inspiration used such expressions as the following: "In the day that thou eatest thereof thou shalt surely die"? Gen. 2: 17. "For the living know that they shall die." Eccl. 9: 5. "The soul that sinneth it shall die." Eze. 18: 4, 20. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For the wages of sin is death." Rom. 5: 12; 6: 23. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26; and scores of others of the same import. And again, in describing this death, we read, "For dust thou art, and unto dust shalt thou return." Gen. 3: 19. "For in death there is no remembrance of Thee." "The dead praise not the Lord, neither any that go down into silence." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 6: 5; 115: 17; 146: 4. "But the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Eccl. 9: 5, 6, &c. Would Infinite Wisdom threaten, as the extreme penalty of the law, that which cannot be inflicted, and minutely describe and promise to destroy that which never existed?

But stranger still that the human mind can be so perverted and depraved, that while professing to believe the Bible and venerate its teachings, it will take positions that completely nullify its plainest and most positive declarations, and prostitute it to the cause of Satan's most diabolical schemes. S. B. WHITNEY.

Singular Case of Instinct in a Horse.

WE do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place. The circumstances, as they were related to us, were as follows:—

Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went with them to Minnetonka on a fishing excursion. Taking them out of the carriage he led them down the lake and tied them with stout ropes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shanty, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and a moment after, one of his span appeared at the door. The animal put his head in, and, giving one neigh, turned, and, at a slow gallop, yet under evident excitement, returned to the spot where but a few minutes before he and his companion had been fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water entangled in the rope, and struggling to keep his head from being submerged.

While Mr. A. proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy; and when his mate was extricated from its perilous situation and again upon its feet, the generous creature exhibited the most unquestionable signs of satisfaction and joy.

That this intelligent animal should have noticed the misfortune of his mate, that he should know where to apply for rescue, and in his efforts should sunder a three-fourths-of-an-inch rope, and finally, that he should exhibit so high an appreciation of the event, are circumstances to astonish us and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the genus homo.—*St. Anthony's (Minn.) Express.*

MANY are called, but few are chosen.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 22, 1871.

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

The New Building.

A SECOND Office building is nearly completed for the use of the Seventh-day Adventist Publishing Association, the size and form of the one now occupied. The brick are laid, and the roof is on. It will probably be ready for use by the first of October.

The cost of the site and building properly furnished, will be a little less than Ten Thousand Dollars. This sum we propose to raise before January, 1872, in stock shares of Ten Dollars. Some of our brethren have already taken stock the present year in shares numbering from one, to fifty. We extend an urgent invitation to all the friends of the cause, far and near, to liberally take part in this matter. A young brother and his wife, in the State of New York, set a good example, as follows:—

"We inclose one hundred dollars to take five shares each in the Publishing Association.

"WILLIAM BOYNTON.

"ETTA W. BOYNTON."

Brethren and sisters, we want your help now. But those who are not ready just now, can have to the close of 1871. Please respond immediately, either in ready cash, or pledges of what you will do before the close of the present year.

JAMES WHITE, Pres. S. D. A. P. A.

Organization.

ONE important object in view when Seventh-day Adventists organized was to protect themselves from impostors. In our early unorganized history as a people, we suffered much from the scattering influence of men who pretended to hold our views, while, as it would soon appear, they had no sympathy for our positions, or our work. Some inexperienced persons were always sure to be attracted by these impostors who took upon themselves the work of the ministry, without giving evidence that God had called them to it, or that they were even in a degree qualified for it.

And there frequently arose among ourselves men who held our views in the main, but objected to some points held very dear and important by the body. And instead of being teachable, susceptible of the impressions of good instruction, they would go to the work of correcting the body in a style sure to divide brethren. When corrected, these have become headstrong and rebellious; and, in our unorganized and inexperienced condition, there have ever been more or less of the honest who would be led away by them, and separated from the body for a time. And thus the hearts of the true friends of the cause were torn, and saddened. It was evident that such things stood in the way of the advancement of the cause, and that it was duty to remove these evils as far as possible from us.

A system of organization was therefore introduced as the most effective remedy. The simplest form of church organization, embracing the enrollment of the names of the members, and the proper selection of scriptural officers, was adopted. These churches in the several States were made amenable to the State Conference, which was composed of delegates from the churches and all ordained ministers. And the several State Conferences were made amenable to the General Conference, composed of delegates from the State Conferences. The General Conference was designed to take the supervision of the entire cause wherever it might spread its borders; and increase its interests. Each State Conference was designed to take charge of the cause in its State or States.

It was also designed that those who should enter the ministry should apply to the Conference in the State where they should reside for license to prove their gift for labor in word and doctrine, and that they should be examined by the Conference as to their fitness to receive such license. And that all approved, ordained ministers should receive from the Conference full credentials as such. Those who feel called of God to the work of the ministry, and who do not live within the limits of a State Conference,

should apply to the General Conference for license. This they can do either in person, or by letter, being well-recommended by some missionary, or well-known friend of the cause, if possible.

There ever has been a great want of good men to answer the many calls for ministerial labor in all parts of the field. This has been felt more than any other want among us. And in the anxiety of our people to supply this want, we have urged men to receive licenses to labor, and in several instances have been made to feel keenly that we had taken hold of unworthy men. As a general thing there has been no lack among our people of holding out inducements to men to enter the ministry. We have been anxious to license, and secure the labors of, all who could be of service to the cause.

Therefore, brethren and sisters, wherever in the wide field you are situated, you may depend upon this one thing, that if men come among you preaching the leading doctrines of Seventh-day Adventists, who are in sympathy with the body, they have in their possession credentials of some kind which will show their standing.

And if men come among you, professing to observe the Sabbath, and to look for the soon coming of the Son of Man, without such credentials, you may depend upon it that there are good reasons why they should not hold such credentials, and that they are unworthy of your confidence.

You need not be deceived in this matter. At any time during Conference year, men called of God to labor in the gospel field, can obtain license of State Committees, or if they live on missionary ground where there is no State Conference, they can receive license from the General Conference Committee. Therefore it becomes the duty of all our friends, wherever they may be situated, when any one shall come among them professing to teach the leading doctrines held by Seventh-day Adventists, to simply ask for their credentials.

It is your duty to do this as a matter of self-protection against the deceptive influence of impostors. There are wolves clothed in Seventh-day Adventist garments, prowling around, of the stamp of the notorious Nathan Fuller. There are those of other stripes, who may not stand condemned of open immoralities, and who may profess great love, and manifest zeal in the advocacy of the leading doctrines we hold, who are the bitterest, and most determined enemies of the cause.

If these men would let our people alone, and go out into the wide field and labor to convert men to their positions, be assured we would give them all the room they might need for their work. But this is not their mission. Their work is to try to tear down what our people have labored patiently and hard to build up. They seem happiest when they succeed in shaking the faith of one of our people in some important point held by the body. They feel that they have gained a decided victory when they shake the confidence of one in the testimonies and work of Mrs. W. They misrepresent. They delight in repeating for the hundredth time some stale slanderous untruth. On her own account she does not care a fig for all such miserable stuff. But she feels the tenderest solicitude for honest, precious souls who may be in danger of being deceived by those whose success depends upon the art of deception. God save the scattered sheep and lambs of the flock.

It is the duty of our people everywhere to call for the credentials of those who come among them as religious teachers, out of respect to our organization, and the men who have labored long and faithfully, and have worn out the strength of their lives in building up the cause, and in fortifying it against the distracting influence of impostors. We at great sacrifices send our publications and our missionaries wherever the way opens, and men and women are brought to the glorious light of present truth. And will not these very men and women respect our efforts for their salvation? Will they not respect our organization, and act in harmony with it? We have the fullest confidence that, when the facts in the case are fully understood, all our people, however far they may be scattered, will see the propriety and necessity of respecting our organization, and our efforts as a people, by calling for the credentials of those who come among them as teachers of the word of God.

LET everything be done decently and in order.

Old and New Testament Saints.

"THE Old Testament saints, as a general statement, would be New Testament sinners. Some of them, as David, sinned grossly, even in the light of their own dispensation. In that light it was declared by the Lord that the sword should never pass from David's house; and because he was a "man of blood," he was not permitted to build the house of the Lord. The effort to justify Old Testament character by the light of the gospel, has a baneful effect, in some cases, both upon minister and hearer."

THE above is clipped from the *Crisis*, a religious paper professing to make a specialty of the gospel, and in its blind zeal for the New Testament often repudiating the Old. We say "often," repudiating the Old, but not always, for when it finds a text in the Old Testament which it can use to enforce its own views or to strengthen its own theories, it will quote it as readily as anybody; but when it finds therein passages which conflict with its own teachings, it immediately sets them aside because they are in the Old Testament! Convenient, very! The same course is pursued by spiritualists, with the whole Bible.

We cannot imagine what can have a more "baneful effect" than such teaching as the above. It is false both in statement and conclusion. Look at the reasoning, "Some of them, as David, sinned grossly, even in the light of their own dispensation." Well, then they were sinners in the light of their own dispensation, and the light of that dispensation condemned the sin as clearly as does the light of this dispensation. Where is the chance, then, for the conclusion drawn by that paper?

Why cannot the editor and his correspondents take another step, and plant themselves with the spiritualists, and repudiate the gospel of eighteen hundred years ago as unworthy of acceptance in this age? Let us use their own argument, as follows:—

"The early gospel saints, as a general statement, would be latter-day sinners. Some of them, as Peter, who denied his Lord with cursing, sinned grossly even in the light of their own age." Follow this up with a glance at the church of Corinth, and draw the conclusion that it has a baneful effect to preach the gospel as taught by Peter and others whose lives were sometimes not above reproach.

We know that nobody who has any regard for the Bible, will justify some in Corinth in their fornication, nor Peter in denying his Lord with cursing, nor David in adultery. The question is not, Did they in all things do exactly right? for we know that none have done so in any age, but, 1. Did the truth taught in their age condemn their wrongs? It did; then of course if they had lived up to the light of that age they would not have done the wrong. And 2. Did they repent of the wrong when reproved? They did; take the instance given by the *Crisis*, David, and we find no other person in all the Scriptures giving such evidence of repentance as he. If deep, heart-felt repentance, and firm abiding faith in God are commendable traits, then we affirm that David stands justly eminent among all the saints of the Bible in both Testaments. Now the truth of that age is vindicated in that it condemned sin; and the character of the individuals are vindicated because they repented of their sins. And what more can be said of the gospel, or of gospel saints?

But let us look at the New Testament itself on this subject. In that we are told that Abraham is our father in the faith, provided that we "walk in the steps of that faith of our father Abraham." Rom. 4:1, 11, 12. His character was not only commended of God in the Old Testament, but in the New also. No character stands higher in the Bible than that of Moses, much as he is derided by conceited religionists, who have never communed with God, as Moses did. But two of all who ever lived "walked with God" so as to be translated without tasting death, and they were both "Old Testament saints." Paul who was "not a whit behind the chiefest of the apostles," and who set forth the gospel doctrine of justification by faith more fully than any other writer, gives us a list of notable examples of faithful ones, all in the Old Testament, "of whom the world was not worthy." Peter, speaking of the Old Testament prophecies said they were written by "holy men of God [who] spake as they were moved by the Holy Ghost." 2 Pet. 1:21. Not a very large class in this day of gospel light would bear this commendation. And James in his exhortation to those who were looking for the Lord in "the

last days," points them to the prophets as examples. And these indicate the tenor of the New Testament in its expressions respecting the Old Testament and its saints.

All will readily understand that the moral law under which they lived is the real point of attack by the *Crisis*, though David, who was indorsed by Christ and his apostles, called that law "perfect." Moses would never have been so great an object of contempt if the Lord had not given the Sabbath law from Sinai! The consistency of such opposition to certain "holy men of God" because of opposition to the "perfect" law under which they developed their characters, may not be apparent, but it is such a course as we might expect the "carnal mind" to take to show that "it is not subject to the law of God."

We would suggest to the writers in the *Crisis*, that if they do indeed believe that "the Judge standeth at the door," as James says and they profess to believe, they might better prepare to meet the coming Judge if they would heed the exhortation of James, and take these holy men of God as their examples, instead of casting odium on their characters.

J. H. W.

Entertaining Religion!

SOMEBODY sent to this Office a handbill from Tekamah, Neb., to show us how religion flourishes in the far West. The following is a verbatim copy:—

"GRAND DRAMATIC ENTERTAINMENT.—The Tekamah Dramatic Club will give their first public exhibition Tuesday evening Feb. 14, for the benefit of the Presbyterian church at Tekamah, Neb. Charades, vocal and instrumental music, declamations, tableaux, &c., &c., &c. At the close of the entertainment a supper will be served by the Ladies. After supper, a 'Post Office,' 'Grab bag,' 'Fish Pond,' &c., will be among the amusements. Come all! Come everybody and have a good time. Admission 25 cents. Exhibition in Presbyterian Church. Supper in Thomas' Hall. Performance to commence at 6½ P. M. By order of Committee."

"Register Print."

Sometimes such performances are opened with prayer, but that is not of sufficient interest to be put in the programme, as prayer does not generally add to the "good time" of church entertainments in these times.

J. H. W.

Too Fast.

A CORRESPONDENT says he wishes to ask a few questions on a Scripture point, and proceeds to ask eleven questions on Rev. 13, prefacing them with the assertion that the two-horned beast "supplanted and superseded" the beast that had the wounded head. It is of no matter to the questioner that we do not reply formally to his queries, as they are put in a style to evince that he intended that we should assent to them—and not answer them. But his assertion stands very much in the way of our agreement with him on any of his conclusions.

To supersede is to render inefficient or to take the place of; to supplant is to remove or to undermine. His is a strong expression of opposition, rivalry, and defeat. Now what are the facts of the Scripture? The two-horned beast works miracles in the sight of the first beast; Rev. 13:14; showing that they exist together. And the two-horned beast causes the earth and them that dwell therein to worship the first beast, and to make an image to it, to be worshiped; verses 12, 15; showing that in the essential points of the prophecy they are in harmony. Any theory which places them in antagonism in the fulfillment of prophecy cannot be true.

J. H. W.

A Beautiful Thought.

GOD knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth. Some with plaintive song must walk in the lowly vales of life's weary way; others in loftier hymns shall sing of nothing but joy, as they tread the mountain-tops of life; but they all unite without a discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in Heaven.—*ScL*

Perilous Times.

THE Holy Spirit inspired the apostle Paul to write for the benefit of the people of God, that the last days would be to them days of peril. "In the last days," said he, "perilous times shall come." Peril is danger, hazard, liability to injury or loss. Perilous times are such as are full of peril; times in which the people of God will be in danger of suffering loss. The warning of the apostle is therefore timely; for the only way in which we can pass unharmed through times of peril, is to have the perils pointed out to us beforehand, and to be put on our guard against them.

What then causes the last days to be times of peril to the people of God? Paul goes on to say, "For [which word shows that what follows is the reason for the previous statement] men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

We need enter into no argument to show that our own days are the ones of which the apostle here speaks; for abundant testimony is borne to this fact by the secular press, and by men of the world. They do not, indeed, undertake to show a fulfillment of this prophecy; for many of them are doubtless unaware that any such prophecy was ever given, or that thus it was to be in the last days; but the testimony they bear shows that men everywhere manifest the very characteristics the apostle here describes, both in nature and degree, and that consequently the last days have come, and their perils are around us.

It requires no very extensive experience in the ways of the world to enable a person to see the inordinate self-love that rules in the hearts of men, the covetousness by which they are actuated, and the boasting and blasphemy that mortal men utter against God their maker in denying his existence, and making man his own Saviour. Pride is written on almost every brow. Disobedience to parents is the prevailing disposition of the rising generation. Thankfulness for favors is scarcely expected, such expectations have been so often disappointed. Unholy lives are the rule, and holiness the exception. Parents, with alarming frequency, show their lack of natural affection, by putting out their infant children to country nurses, where they well know they will suffer neglect, abuse, and often death, that they may be free to pursue their customary round of dissipation and pleasure. Men are held to their word, only by the most stringent enactments of the law. False accusations are unscrupulously raised to advantage self. Men are incontinent, walking, as Peter declares, speaking of the same class at the same time, after their own lusts; not falling occasionally, and under some sudden temptation, into this sin, but deliberately walking in this course. And they are fierce, filling the earth, as in the days of Noah, with violence. They despise and condemn the good. He who "departeth from evil maketh himself a prey." While in an insane chase after pleasure, they drown all love for God, and put his fear from before their eyes.

All these things are plainly exhibited before us; and on account of these, Paul declares that the times are perilous, or full of danger. But how do these things endanger the people of God, for whose benefit Paul writes? It must be that they do, else this warning would never have been put on record. But how is this? Suppose the world does give itself up to sin, and suppose even those who have a form of godliness, of whom Paul here especially speaks, are guilty of all this dark catalogue of crimes, how does that affect those who are truly the disciples of Christ? Evidently because this is the prevailing spirit of the age at the time when this prophecy applies; and whatever is the prevailing spirit and tendency of the times, the people of God are in danger of falling under that, and being influenced thereby. It has been so in all past ages. The nations of the earth had kings, and so Israel must also have one. In the days of David and Solomon, polygamy was the spirit of the time, and they were unable to keep themselves free therefrom. At a later age the devil raised so strong a tide toward idolatry, that Israel, time after time, fell into the snare.

So in these times men are drawn, with almost irresistible power, into the commission of these

dark crimes. The tendency of the age is in this direction. A strong tide sets toward perdition in these channels. The people of God are in danger of falling into the same spirit. How is it with us? The devil has come down in great wrath, knowing that his time is short. He means to swallow us up in the flood tide of iniquity which he is raising in the world. Are we entirely free from these sins? Is there no self-love, no covetousness, no pride, no love of pleasure, in our hearts? We cannot be the people of God and indulge in these things. There is no line drawn among the people, on the one side of which all are the people of God, notwithstanding they commit these sins, and on the other, all are children of wrath, though free from them. No; if we commit these sins, we belong to this class, whatever be our position or our profession. Let us examine ourselves well, and resist the insidious approaches of the enemy. Happy shall we be if we can escape the perils of these days, and in the soon-coming kingdom of glory, secure a home at last. U. S.

The Methodist Book Concern.

DR. LANAHAN, the assistant agent of the Methodist Book Concern, believing that he had discovered fraud and mismanagement in the affairs of that establishment, made his discoveries public and called for some action on the part of the authorities of the church. A partial investigation was undertaken by a committee, which presented a report that satisfied nobody. Further inquiries were then proposed, and Dr. Lanahan undertook the collection of evidence to substantiate his charges. In the course of these proceedings the personal relations between the assistant agent and his immediate superior had naturally become unpleasant. Dr. Lanahan was opposed at every step of his researches. He was denied access to the books, and driven to apply to the courts for a *mandamus* to compel the exhibition of accounts which it is natural to suppose the concern ought to have been anxious to show in its own vindication. Hereupon the book committee, without ascertaining what foundation there was for Dr. Lanahan's charges, put him on trial for making them. He has been found guilty and recommended to the bishops for removal from office.

The result of their action is obvious. No employe of the book concern who discovers anything wrong hereafter will tell of it if he values his place. The cardinal rule of business in that establishment is to keep things quiet, and the worst offense that an agent or assistant agent can commit is to let any scandal get out. It seems to be the determination of the majority of the committee that there shall be no genuine examination of the real question at issue, lest the result prove "detrimental to the concern." There is a large body of laymen interested in the welfare of this great Methodist institution, and to them it appears that the concern is suffering detriment not half so much from the charges of Dr. Lanahan as from the attempt of the committee to smother the charges, instead of looking into them.—N. Y. Tribune, June 21.

REMARKS. No one can doubt that there is something in the "Book Concern" which will not bear the light. Instead of either proving that Dr. L.'s charges of wrongs in the business of that institution were unfounded, or if well-founded, proceeding to correct them, the book committee stifles the investigation and twice bring Dr. L. to trial for creating this scandal to the detriment of the church. Though Dr. L. was virtually acquitted on the first trial, some time since, by the withdrawal of the case by those who brought the charges, this time he has been condemned by the committee, and only saved from removal from office by the veto of Bishop Ames. We hope the facts will come out as they are. J. N. A.

Matters in California.

WE sometimes find it necessary in these days of "false accusers," and "evil speaking," to make a defense and expose the injustice of our opponents. This we believe to be duty, not merely for the sake of personal vindication, but for the sake of the truth, that it suffer not on our account.

The article of Bro. White's, headed, "Our Opponents," proves very timely for us. The refutation of the false statements of Eld. Grant, though plain and pointed, is so candid, and Christian-like in manner, that no one can take exception to it.

As we looked over that copy of the *World's Crisis* in which Eld. Grant endeavors to stir up a prejudice in the minds of the people, to destroy our influence, we were filled with astonishment, and would scarcely believe our own eyes. Many of Eld. G.'s friends here came to us to know what it meant, and freely expressed their minds about its injustice even before they heard our defense. They had not forgotten how Eld. Grant was

pained on account of the injustice of the pastor of the *Advent Herald* party in Boston, Mass., in sending a note to a San Francisco paper, informing the public here that Eld. Grant was not an "evangelical" Adventist. So keenly did Eld. Grant feel the injustice and unworthiness of that effort, that he could not refrain from weeping when he read it. I confess that my own sympathies were roused for Eld. Grant, when I saw what Eld. Cunningham had done, it would seem through envy or jealousy because of the great stir caused by Eld. Grant's lectures here. We experienced similar feelings years ago when several persons entered into a conspiracy to destroy the influence of Eld. J. V. Himes. But that Eld. Grant, who preaches so much about "charity," and the "law of Christ," to do by others as we would be done by, should be guilty of far greater injustice, even of misrepresenting the views of others, has caused feelings of deepest regret.

Simultaneous with the *Crisis* effort came a bundle of tracts written by Wm. Sheldon, attempting to show contradictions in the writings of sister White. In looking over one of those tracts, we were reminded of the infidel tract entitled, "144 Contradictions in the Bible." There is, however, this difference, the infidel tract is the more candid of the two.

Several parties here, not of our faith, and who are of high standing and influence, are disgusted not only with the book, but the spirit that prompted sending such a tract here. Many are expressing a desire to hear sister White for themselves.

In comparing Eld. Grant's position in the *Crisis* with Wm. Sheldon's tract, we find they are agreed only in one thing, namely, to do all they can to prejudice people against us and our views; but in the effort they overthrow each other. These two witnesses, one editor and the other corresponding editor of the *World's Crisis*, send their testimony here to refute those troublesome Seventh-day Adventists. Let us compare the testimony of these witnesses and see how they agree when they try to destroy our position on the messages of Rev. 14. Eld. Grant says:

"It is further claimed that the third angel has been uttering his proclamation since 1844; but events show that they have located the third angel's message more than twenty-five years before that of the second."

Again, "They have certainly made a great mistake as to the time, for they commenced sounding more than a quarter of a century before the events would allow the second angel to begin his proclamation." *World's Crisis*, July 5, 1871.

Now hear Mr. Sheldon:—

"In Luther's time special attention was called to the corruptions of the church of Rome 'with a strong voice.' Luther and others faithfully presented the apostasy, or fallen condition of the Roman church. It was faithfully and fearlessly proclaimed that God's hand was in the work." "Thus has Babylon fallen morally and politically. The moral phase of her fall had reached its ripe stage a long time prior to Luther's day, but the startling proclamation of the fact, 'with a strong voice' was reserved till that epoch. . . . After apostasy had fully matured, God stirred up Luther, and others, to make the thrilling cry, 'Babylon is fallen.'—Sheldon's tract, pp. 22, 23, 24.

And these are the men to talk of the contradictions of others. Eld. Grant thinks we are very inconsistent in still holding on to the old Advent view that the second angel's message was given as early as 1844, because the events on which such a message must be based were yet future. But Mr. Sheldon says the events were all ripe long before Luther's time three hundred years ago, and that the message was given back there! Now the query in the minds of the people here is, Which of these great men is right? We respectfully suggest that they call a council and come to some agreement among themselves before they attempt to speak of the lack of harmony in the faith of others.

M. E. CORNELL.

San Francisco, Aug. 10, 1871.

The Theater in the Church.

WE take the following from the *Evangelical Messenger*, and would commend it to the thoughtful reader. Too much cannot be said in denouncing this sin: "Who has not felt while looking at the exhibitions and sceneries of modern Sunday-school festivals, &c., a strange consciousness coming over him that the theater had been slyly introduced into the church under an innocent name? We confess that we have looked upon some of them with the most painful solicitude for the future of the children who were dressed to represent different characters and appeared upon the platform as actors, while the audience cheered them in their performance. We have never learned that any good has been accomplished thereby. The feelings which have been awakened, the tears that have been shed, and the joys that have been felt, were akin to those of the theater; the harm that has been done is positive and far-reaching. By these exhibitions the Sunday-school has been measurably turned into a nursery for the play-house. Read what a worldly man, a correspondent of the N. Y. Tribune, says of a recent Presbyterian Sunday-school celebration in Philadelphia:

"The feature of the evening was a dramatic representation. The Four Seasons, inappropriate

costumes, appeared under an arch inscribed with the name of "Jesus" in blazing gas jets; snow fell, grass grew, flowers, corn, grapes, and grain, sprung up, forming a foreground behind which stood Faith and Hope, who, in exquisite fancy dresses, recited their parts. A little girl then appeared, who with folded hands declaimed a prayer. The lights of the church were then turned down, a curtain arose, revealing on *tableau* a mother and children also kneeling in prayer. The Sixteen Seasons and Virtues assumed the attitude of worship, and the Holy Ghost, represented by a white dove, fluttering overhead. Red and blue fires were then lighted, and Faith and Hope kneeling supplicants, and the Holy Spirit disappeared in a blaze of glory.

"Now it is but too evident that some of our Presbyterian brethren have been visiting the Black Crook. But what are we to think of the practice against profession? We boldly recognize in the drama a powerful agent of civilization and morality; while our friends denounce even plays which stir the profoundest and purest emotions of the soul, and through which great artists, as authors and actors, express to us the truths which life has taught them, as the work of the devil and seductions from hell. Yet they initiate their children into a weak and mawkish imitation of the poorest class of the spectacular drama for no purpose, apparently, but to gratify their vanity and to tamper with holy things. We would be willing to take our children to any play where the meaning was clean and healthy, and the acting not so bad as to corrupt their taste. We could call it wholesome amusement for them to laugh at Pantaloon or wonder at Harlequin, or to be bewildered by red and blue fires in a decent transformation scene; but to permit them to see the holiest and most awful thoughts which their innocent minds had yet conceived, their prayers and the answering Spirit of God, burlesqued in a farce show, is a sacrilege from which any thoughtful man would shrink. It would be impossible, indeed, to find such a dramatization at any theater. No respectable manager would dare to present it upon his boards."

"Taking Thought."

NOTWITHSTANDING the Great Teacher has so beautifully and impressively shown us the folly of giving ourselves up to anxiety, with reference to the wants of to-morrow, how apt we are to do so. We do not really mean to be distrustful toward the overruling Providence, yet we often hang our heads in doubt, and pour out lamentations from our hearts, as if we had never been told of God's faithfulness to his offspring, or that ever he "opens his hand to satisfy the wants of every living thing." We should make up our minds to walk through all the changes of our earthly life in trust. If we would be and seem like men of "cheerful yesterdays and confident to-morrows," we must consider to what improving tasks the trials of this world introduce us, and also reverently keep in mind the verity that God's vision is boundless and impartial, while our own is small and dim, and opens and dilates out to see the things which come nearest to ourselves, and which, often, are only baubles or toys.—Sel.

TRUTH.—Truth is an eternal element. It is an essence of divinity. Man must grasp this essence; he must press it to his soul; it must be his spiritual life, and rule all his thoughts and actions. Truth must ever be with him, continually abiding with him. Only in this way can he be natural. Only so can he resemble the Redeemer. To be unlike God is to be unnatural. 'Tis true, opposites exist. Light has its shade, cold is opposed to heat, hate is antagonistic to love. Truth itself is opposed by error. But with one path, one genuine course remains for him to follow. It is the path of right, of truth, of justice, of love, and of unanswerable fidelity to God. Only so can the soul live out its nobles attributes, and harmonize with the purposes of the Creator. Moral purity can alone qualify us for this mission.

MR. DYER paints the following sad picture: The rum holes, lager beer saloons, distilleries, breweries, houses of degradation, gambling houses and theaters of New York, would occupy both sides of Broadway from the Battery to Central Park, more than six miles. The inmates of the prisons, reformatory and charitable institutions, marching one yard apart, would form a procession several miles long. Thousands of children have already become drunks. Children from the age of fourteen years down to infants of four years are daily met in a state of intoxication. Very many of the scholars often come drunk to the mission schools. The little creatures have many a time lain stretched upon the benches of the Howard Mission, sleeping off their debauch.

Do NOT delude yourself with the vain notion that your influence is felt by no one. There are many eyes watching you every day that you think never see you at all.

WHEN flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

HOW TO TEACH.

He teaches best who best doth learn;

We give what we receive;
We cannot give unless we get.
Let none their hearts deceive.

He teaches best who best doth pray;

Enriched by prayer we give;
Our cries and tears bring down the rain
Which makes the seed to live.

He teaches best who best doth live:

'Tis thus the truth we know;
The power which living hearts doth win
From earnest lives must flow.

He teaches best who best doth love:

This quickens, yet controls;
This grace must live and reign in those
Whose aim is to win souls.

He teaches best who best doth show

The merits of Christ's death;
Through whose kind words true love doth glow
And breathe in every breath.

—Sel.

Progress of the Cause.

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

From the Illinois Tent.

OUR meetings at Streator closed on the evening of the 8th. We had a very singular experience in that place. While we were confident that the Lord was with us, we could not account for the people staying away so much, making due allowance for haying and harvest. But we waited patiently for the Lord to reveal the mystery, and he did explain it to our satisfaction. When we first commenced our meetings, we had a fair congregation. Among our hearers was a man who claimed to have been called of the Holy Ghost to preach and to have special manifestations of the Spirit, which he called Holy Ghost religion. (We are confident the man is deceived, and it is fanaticism.) He had held meetings in the neighborhood until the people were disgusted with him, and had no confidence in his manifestations (this we learned afterward). He seemed to be much interested in our meetings at first and told the people we were God-sent men, and it was truth, and they were now having their last call, and it was just what he had been preaching to them only a little plainer. (He is a very illiterate man.) The people began to think if we were preaching his doctrine they did not want to hear, so they staid away. He attended one of our Sabbath meetings when quite a goodly number of our brethren and sisters were down from Northville. We had an excellent meeting. He and his wife made up their minds to keep the Sabbath. We trembled for the cause. But the next morning as he was praying (so he says), the Spirit told him to beware; there was danger ahead. He now concluded we were false teachers and the Sabbath a strong delusion. So he came to our meeting to warn those who had commenced to keep the Sabbath, telling them "there was danger ahead." He proposed to preach against us. As soon as his neighbors saw that we did not indorse his manifestations, they came out, and the interest increased to the close, so the last week was the most interesting of all. He wanted to preach against us, and the people wanted to know what he could say; so we let him have the privilege one evening, of one hour and fifteen minutes. He undertook to show that the Sabbath was a type; and that Christ entered the most holy place at his ascension. Of course he failed, and all could see it. We reviewed him the same evening. We appointed the next evening for our last meeting. The Lord was with us, and it was the best of all. We felt relieved when this man took an open stand against us, for we were satisfied he stood in the way. It was the Lord's will that he should develop himself so as to cut off his influence. We think the Lord has worked among the people. Some twenty have taken a stand for the truth, and others we think will. We were often cheered and encouraged by the brethren and sisters from Northville, some of whom came nearly every Sabbath. One of us will go back there next first-day to baptize. On the 9th, we took down our tent and moved fifteen miles to Farm Ridge, and pitched it the same day. We have held five meetings, our congregations are large and intelligent. We think it the best opening we ever had. May the Lord help us. Pray for us.

R. F. ANDREWS.
T. M. STEWARD.

"GREAT peace have they that love Thy law."

Report from California.

SINCE the last report by Bro. Cornell, published in No. 6 of REVIEW, we have closed our tent meeting in San Francisco. The fierce north-west "trade winds" and evening fogs made it too cold in the tent for meetings; so we secured a church on Harrison St., about 30x60, where we hold about six meetings a week for the present.

As the result of our meetings thus far, about fifty have taken their stand upon the truth, and since moving our meetings, new ones are interested who did not attend the tent meeting. The effort by the *Crisis* party to use *smut* affected some who go by prejudice instead of sound reasoning; but those who had candidly heard us through, were not moved by such things.

The running expenses of the tent meeting, amounting to over \$200, were promptly met by those interested in the work. About \$200 worth of books have been purchased, and we have distributed about forty dollars' worth of tracts. We are trying to follow up the work in public and from house to house.

Bro. Kellogg moves to-morrow to Healdsburg, and expects to throw his whole time and energies into the proclamation of these truths. Our hearts are encouraged to still push on the work. Pray for us, that we may so move that God's signal blessing may attend our efforts.

I am truly grateful for the visit of Bro. Cornell to this coast, and that I have the privilege again of participating with him in his earnest labors to advance the cause. Earnestly desiring that the truth may be advanced in God's own time, by his means, everywhere, I remain, by his grace, at my post of duty. J. N. LOUGHBOROUGH.

San Francisco, Cal.

Michigan.

QUARTERLY meeting for Newton, Burlington, and Convis, was held in the new meeting-house in Convis, Sabbath and first day, July 29, 30. Much interest was manifest in gathering to this meeting to receive the blessing of the Lord. One was added to the church; two others applied, one for admission, and one for baptism; another sorrowing deeply for all his past transgressions, sought forgiveness of the Lord.

July 31, I held a meeting with a few friends in Grass Lake.

August 1-7, I met with the church in their quarterly meeting in Genoa. Here we held six interesting meetings, and celebrated the ordinances as divinely appointed. A brother and his companion, who recently commenced keeping the Sabbath in the message, at Howell, came and were baptized and united with the church. Another who had been waiting, came ten miles and was baptized. A young lad of thirteen who had sought the Lord in Locke, came with his parents some twenty-six miles, and was baptized. The church was encouraged and strengthened in the Lord to press forward in the message. God bless, encourage, and strengthen, all those we have visited, is our prayer.

I accepted the invitation and had the pleasure of being at the Health Convention at Battle Creek, July 27, and was highly gratified with the entertainment, and good order, and arrangement of the meetings. I hope the orderly and attentive hearers who listened to the extemporaneous addresses of Bro. and sister White on that occasion will endeavor to profit by their teaching how to live, and how to avoid disease and sickness, and have health and strength to glorify God in their bodies and spirits which are his.

JOSEPH BATES.

Monterey, Aug. 11, 1871.

From Sister Ganiard.

WITH feelings of gratitude I attempt to write a few lines, to cheer or encourage some lonely brother or sister. I feel unworthy and incompetent to write, but I do not feel excused on these grounds. It is nearly four years that I have been identified with Seventh-day Adventists. During that time I have been trying to learn in the school of Christ, and to-day am satisfied that my effort has not been in vain, for I know that Jesus has the words of life; and may our Heavenly Father ever give us grace and faith to submit to the instruction given us through the law of God, the gospel of Jesus Christ, and the testimonies of the Spirit. With these I feel it is our privilege to go on to perfection. Blessed are the pure in heart,

for they shall see God. For the first time I had the privilege of attending the camp-meeting at Milton Junction. I feel that I was richly paid for the effort I made to go to that meeting. I do feel determined by the help of the Lord to profit by the words written for our instruction. I do desire to do right, to be an humble, every-day Christian. I will seek for a daily and a living experience, do every duty, bear every cross, to have the favor of God and the abiding witness of his Spirit that my ways please him, that I may have a home in his kingdom when Jesus comes. O. A. GANIARD.

Grant Co., Wis.

From Bro. Wike.

EDITOR OF REVIEW: It is no more than a duty I owe to God and my brethren and sisters to acknowledge my sins and forsake them. I am the person Bro. W. C. had reference to when he wrote you a question about the sale of tobacco; whether it was a test of membership in the S. D. Adventist church. The information received through the REVIEW gave me additional light on the subject, and I was troubled over the matter. As I am carrying on a family grocery on a small scale, it seemed impossible to get along without such articles. I will not buy to sell or use either of the articles any more, swine's flesh or tobacco.

I am a firm believer in the doctrines taught by Seventh-day Adventists. I am a firm believer in spiritual gifts. I am trying to practice present truth, and keep pace with the message.

ALBERT WIKE.

Clark Co., Ohio.

From Bro. Pack.

DEAR BRETHREN AND SISTERS: I desire to express my gratitude to God that he has given me such light to see where I stand in this world's history; to know that Jesus is soon to come the second time without sin unto salvation. The columns of the REVIEW being open that we may speak one to another, we ought to avail ourselves of the opportunity, and exhort one another daily, and so much the more as we see the day approaching. Heb. 10:25. In Mal. 3:16, we read, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." This ought to inspire us to advance the cause of truth. It appears to me the injunction of the apostle Paul referred to above is applicable especially to us; for while most of the religious denominations are expecting a good time coming, sounding the peace-and-safety cry and looking for a temporal millennium, we are looking for the day of trouble; Dan. 12:1; the destruction of the wicked and salvation of the righteous. We are living in a solemn time; some are giving up the truth, departing from the faith, and denying the Lord who bought them. This ought to stimulate us in our Christian warfare. Our language should be that of Joshua, Let others do as they will, "as for me and my house, we will serve the Lord." O, let us take heed to the faithful and true witness in his exhortation to the Laodiceans. Oh! how offensive to God is this lukewarm condition! "I would that thou wert cold or hot," or in other words, I wish that you were either wholly for me or wholly against me. As we are living in this age of the church, let us not feel exalted and think we are increased in spiritual goods and need nothing, and know not that we are wretched and miserable and poor and blind and naked, destitute of spiritual life which makes the cause in which we are engaged to be in a languishing condition. If we had more of the love of God shed abroad in our hearts, more of the spirit of Christ, we should see more of a pressing together and less dissension. It is high time now that we wake up to a sense of our danger and our duty, and try to help each other on the way to Zion.

To us are committed great and precious truths. What are we doing to spread these truths? Are we circulating as many tracts as it is in our power to do? It was the tracts that was the means of bringing me into the truth when preaching and private discussion failed to convince me on a single point. I know of a church that bought some tracts more than two years ago, and many of them still remain uncirculated. This is like burying the one talent in the earth. Had the money these tracts cost been put

into the Office, it would have helped advance the cause, but as these tracts lie in the desk at the church from one year to another, they are doing neither the cause nor the church any good; this should not be. Now if each member on the Sabbath were to take only seven tracts and distribute one every day during the week, and so on until not one is left, then get another supply; what an immense amount of good might be done!

"Little strokes fell great oaks." When we think of the sufferings of our blessed Saviour, and how much he has done for us and is still doing, we ought to do more in return. Let us, while life is ours, improve the precious moments; work while the day lasts; and let each one see what he can do to advance the cause of Christ. Without an effort there is no prize; without a cross there is no crown; without we suffer with and for Christ, we cannot expect to reign with him. Let us consecrate ourselves anew to the service of God; let us pray unitedly for the outpouring of his Holy Spirit, and for his blessing upon us and our works, for the working time will soon be past. Soon Jesus will come in power and great glory. Then let us be prepared to meet him in peace. Oh! that we could realize that the harvest of the earth is almost ripe, and Jesus will soon make his appearance to reap a doomed world. Many, I fear, who should be giving the alarm are fast asleep. To such I would say, "Wake up, wake up, and be doing! for the night cometh! work for Jesus while the day lasts. Work for the spread of the glorious truth of the third angel's message and the coming of Christ in his kingdom, for the honor of his Father's law, and for the salvation of a perishing world, so that we may receive the welcome plaudit: Well done! and be partakers of that inheritance which is incorruptible and undefiled, and that fadeth not away. What a glorious calling is ours! How glorious is the Christian's hope! May God help us all to walk worthy of our high calling for his dear Son's sake. Your brother in Christ. S. W. PACK.

Columbia Co., Wis.

SISTER JULIA A. RHODES writes from Riley Center, Mich.:—I confess to the world that I have broken God's commandments; but henceforth while I live, God helping me, I will keep holy the Sabbath day, and observe all his holy laws, that I may have right to the tree of life, and may enter in through the gates into the city. We read in Isa. 58:13, 14, that "the mouth of the Lord has spoken" a blessing for them that keep his holy day. Who will dare to say they cannot understand the Sabbath is binding, when the word of God is so plain? O Truth! thou art a jewel! Truth loses in no conflict; suffers from no misusage or abuse, and retains its vitality and strength after every assault. It is the power in which the feeble are mighty; the strength in which the weak grow strong.

The first time I ever saw the washing of feet and took a part, was at Memphis. I looked back to the time when the Lord was here, when he girded himself with a towel, and washed his disciples' feet. Oh! what an example of humility is this! If ye know these things, said he, happy are ye if ye do them. May the Lord help us to do all his will; then shall we have his Holy Spirit with us in power.

BRO. J. DEMING, JR., writes from Kickapoo, Wis.: It is twenty years, or thereabouts, since I commenced to take our dear paper, and I cannot do without it. We are cheered from week to week with the progress of the cause in other fields. But time is passing, and there is need of watchfulness.

Significant Items.

THE following resolutions relating to the observance of Sunday, were passed at the recent New England Methodist Conference held at Roxbury Mass. We add the italics.

"Resolved, That we pledge ourselves to the support of the New England theory of the Christian Sabbath, by the influence of a positive example, by Christian influence of public prayer and preaching, by petition, and by the *political influence of citizenship in the caucus, at the polls, and in the Legislatures.*"

"Resolved, That we have a right to the Lord's day as a religious institution, fundamental in a Christian State, and to legislative and police protection from any and all practices which would disturb our sanctuary worship or our quiet on that day."

"Resolved, That it is a sin against God and man for us to oblige, ask, invite, or allow, a fellow-creature to secularize the Lord's day for our pleasure or profit, etc."

Readers of the REVIEW, and those who have heard the third angel's message proclaimed, we think, cannot help seeing in these resolutions, sentiments that tend rapidly to the completion of the "image to the beast." Rev. 13: 14.

The Rev. Dr. Ewer says, "I still point to the patent fact that every Roman Catholic nation in the world, and that every Protestant nation in the world has become riddled through and through with skepticism, and he is a bold man who will deny this fact. I still point to the fact, therefore, that Christianity as a doctrinal system, is, under both the Roman Catholic and Protestant presentiments of it, a patent failure—that it has lost its hold upon the enlightened world. It is no use to close our eyes to this enormous wreck."

The condition of the religious world does not prove Christianity a failure, but rather attests the truth of the Saviour's words that the way to life is narrow, and few find it, and of Paul that the form of godliness will supplant the power in the last days. The failure is on the part of the learned ministry who have cried, "Peace and safety," when destruction is impending for the abounding iniquity.

The *Congregationalist* says that Alexander Dumas, was the author of twelve hundred volumes and not one of them pure!

Butler, in his speech on the bill to suppress lawlessness in the South, says of the K. K. Klan, of North Carolina, "from the testimony before the Committee, of James E. Boyd, that the strength of the K. K. of that State was 40,000, that its object was to overthrow the reconstruction policy and disfranchise the negroes."

WHY MARRIAGES ARE DECLINING.

"A. T. Stewart has sold twenty shawls this season [last] worth \$3,000 each, and one worth \$4,600. One woman ran up a bill for \$20,000 at his store in a couple of months. At the recent 'Charity Ball' in this city (New York), a lady paid \$10,000 for diamonds to shine in on the occasion." F. A. BUZZELL.

The World to Come.

THOSE who have carefully studied the word of God, dwell upon the revelation of the world to come with delight. But those who have no faith in future things, make the present world their principal care.

The world that now is, is changeable, and is passing away. Change, decay, death, mark everything. Men here do not realize what they fondly anticipate. Disappointment is written upon almost every object of our pursuit. But so it will not be in the world to come. This present world, with its surroundings, needs a change for the better, as all can see; and the psalmist says, "As a vesture shalt Thou change them, and they shall be changed." He continues, "But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee," in the new earth. Therein dwelleth righteousness, all will have eternal life. No sickness there. The dwellers there will return and come to Zion with songs and everlasting joy upon their heads; that is, it will be theirs as a possession.

In the present world, the best social institutions are subject to evils and abuses, owing to the inherent weakness and depravity of human nature. But in the world to come all will be good; all who gain it, being the children of him that is good, being the children of the resurrection. They will be equal unto the angels. Says the living God, "I create her people a joy." There will be no more curse. Ah! how heavy the curse is becoming in these last days! The people do not seem to live, or enjoy life any better now (if as well) than when not a single pound of steam was employed to perform our daily tasks; and now England and America alone employ steam force equal to 530,000,000 of men.

There, her rulers will be righteousness, and all her subjects sons of peace.

"There everlasting spring abides,
And never-withering flowers."

Oh, delightful land! theme of the prophets, song of the poets of every age! But who may be there? Subjects of saving grace; daily cross-bearers; followers of him who was meek and lowly in heart. "Blessed are the meek, for they shall inherit the earth." J. DORCAS.

Did the Apostles Baptize in the Name of the Holy Ghost?

IN Christ's great commission in Matt. 28: 19, 20, he instructed his apostles to baptize men in the name of the Father, the Son, and the Holy Ghost. This seems very plain and decisive that the names of all three should be used in baptism; yet because in several places it is said that men were baptized in the name of Jesus, therefore it is concluded by some that Jesus' name was the only one of the three used in that act. On this point there is one thought suggested in Acts 19: 1-3. Paul came to Ephesus, "and finding certain disciples, he said unto them, 'Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized?' Why did he ask about their baptism when they said they had not heard of the Holy Ghost? Manifestly as much as to say thus: How can it be that you have not so much as heard of the Holy Ghost, while yet you have been baptized? How could you be baptized and yet not hear of the Holy Ghost, when it is named in the very act of baptism? Unto what, then, were ye baptized? With the idea that Christians were baptized in the name of the Holy Ghost, this was the first and most natural question that would arise in the mind of Paul; whereas, if this name was not heard in baptism there seems little or no reason for his asking the question about their baptism. To my mind this seems quite a strong point.

D. M. CANRIGHT.

The 2300 Days.

DR. HALES says, "There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collections, and in all the ancient versions, except the *Vatican* copy of the Septuagint, which reads 2400, followed by *Symmachus*; and some copies noticed by *Jerome*, 2200; both evidently *literal* errors in excess and defect, which compensate each other, and confirm the mean 2300."—*New Anal. Chron.*, vol. ii, p. 557.

When speaking of the 2400 days found in the Septuagint, Mr. Cunningham says: "Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

Dr. Hales says, "This simple and ingenious adjustment of the chronology of the 70 weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of H. Wood, Esq., of Rossmore, in the county of Westmeath, Ireland, and published by him in an *anonymous* commentary on the Revelation of St. John, London, 1787, Payne, 8vo.; whence I republished it in the *Inspector*, 8vo. 1799; and afterwards in the *Orthodox Churchman's Magazine*, 1803; and now more correctly, 1809."—*Dr. Hales' New Analogy of Chronology*, vol. ii. p. 564.

Sabbath-day Stupidity.

THE Sabbath is a dull day to many people, especially to the laboring classes. That this should not be so is very evident to all who are conscientious; for if we consider the Sabbath a day in which we should remember the Creator's works and earnestly seek for divine blessings, then it is plain that our minds ought to be clear and active; or in the best possible condition to think and reason correctly.

There is a cause for everything which exists, and there must be a cause for this Sabbath-day stupidity.

Many who are troubled by this stupidity wonder what its cause can be, yet the cause is much nearer them than they imagine, and in my opinion, originates wholly from irregularity in their habits of living. Through the laboring part of the week the round of sleeping, eating, and working, follow each other in regular succession, and the person thus living enjoys an evenness of feeling and an activity both of body and mind which no other can enjoy. This week-day regularity is followed by the majority, and so far as it goes, is as it should be; for no person can have the best degree of health without observing regularity in all that pertains to life.

But when the Sabbath comes, these people who have lived so consistently through the week, seem to lose their habits of regularity in rising, taking their meals, and exercising; and instead of this we find them spending one or two hours of the morning, more than usual, in bed, thinking that there is no use of rising so early, for they have nothing to do that day. And thus they throw the whole machinery of life out of joint. As a consequence which follows late rising, breakfast must be late, and because breakfast is late, the other meals are thrown out of their proper time. All this is a gross violation of physiological law, and the natural result is, stupidity and listlessness both at home and in the house of God.

Every person of good sense is ashamed either to be called stupid or be found nodding in church, and there is no need of either if people will observe the same regularity of habits on the Sabbath that they do on other days of the week. I do not mean to say that work ought to be performed on that day, but people certainly should have some exercise, such as walking, and a good time to take this exercise is before breakfast, and again after each meal. Farmers generally get all needful exercise in caring for their animals.

There are some who will work immoderately on the day before the Sabbath and thereby place themselves in unfavorable conditions to keep it. Such must learn to do differently before they can reasonably expect to have their worship wholly acceptable in the sight of God.

If physical laws were obeyed in this respect ministers would have more attentive congregations and the word spoken would take deeper effect on the minds of the hearers. GEO. D. BALLOU.

Oswego, N. Y., June 16, 1871.

The Dull Ox.

IT is a common notion that oxen are rather stupid animals. But the Gloucester Advertiser tells of an old ox which belongs to the Granite Company down there, which certainly is not a very dull animal, and should be classed with the horses, and even the dogs, for sagacity and reasoning faculties. It is the occasion that develops the man and so clearly it is with animals. It seems that of a yoke of old oxen which had long borne the heat and burden of the Granite Company's work, one had become too lame for further usefulness; and in consideration of past faithful services, the twain were made *emeritus* oxen of the company which they had so long served, and were turned out to grass. A few days since, the lame ox was seen limping toward the blacksmith's shop, where he had been often shod, and, making his way into the shop, he took his place in the shoeing frame, and held up his crippled foot to the curious smith, who watched his singular movements. As this, though passing strange, was very intelligible language to the blacksmith, he examined the foot, and to his great satisfaction and the joy of the animal, discovered the secret of the lameness and the significance of the animal's intelligent actions. A stone had got crowded under the shoe, and pressed on the foot in a way to produce the lameness. The stone was removed, and the animal sent away, no doubt rejoicing in his ox heart that there was at least one man who could understand the ox language sufficiently to relieve his sufferings.

Philosophers may call this instinct, or what they will; we call it reasoning—good, clear, satisfactory, syllogistic reasoning—from cause to effect—from premise to conclusion.—*Boston Traveler*.

Looking and preparing for Jesus' Coming.

ARE we expecting that Jesus will come soon, and that when he comes, he will own us?

Most of us will have to attain to a much higher standard if we are ever permitted to enter into the place which he has gone to prepare. We shall not only seem to be holy to those who hear of us, and to those with whom we meet, but in the secret recesses of our hearts, nothing unclean shall be found. The members of our household, and our neighbors who listen and peep in upon us, shall say that we are honest. Concealing our faults from each other shall be no more practiced; and being blind or indifferent to our own sins will be equally rare. Entire consecration will be our aim. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." This command would not have been given if it were impossible to obey it.

But before we can reach this higher state, how many habits of thought and speech must be abandoned! Words are often uttered that Jesus would not utter. Uncharitable and worldly assertions are made by

many who are striving to enter in at the gate of the city; unconscious love of the world and encouragement of ungodliness prevail fearfully.

Oh! that we might cast ourselves before our Lord and Saviour, and receive help from him ere it be too late.

The day is here when the very intents of our hearts may be discerned, through the heaviest cloak of hypocrisy.

Can there be a more dreaded position than one in which our friends will detect that we are not what we would seem to be? This test hour is not for one only, but for every one; and let him that thinketh he standeth take heed lest he fall.

How comforting is the assurance that we have a hiding-place in Jesus—but only the humble and truly repentant can hide there.

H. S. ZOLLER.

Columbia Co., Wis.

The Whole Story.

THE *Western Christian Advocate* says:—

We notice a discussion going on in our exchanges of the Campbellite-Christian persuasion, in regard to the meaning of Acts 2: 38. This is singular. For many years this sect has claimed a sort of monopoly of the only true meaning of this text, and it has been to the majority of their preachers at least half their stock in trade. Now they dispute about it. We hope they will not split. There are already sects enough. But there is evidently danger of a rupture. Some lean strongly toward the Baptists, while others pull the other way. In regard to this text, we have long since given them our opinion, but they undervalue our authority, and will not accept the light we so freely offer them. But we see some signs of improvement. They have been in the habit for years of cutting this text in the middle, and throwing away one-half of it. For this we have admonished them freely, but apparently without effect. Yet now we hope for good results. The *Christian Standard*, of this city, the organ of the less heretical wing of the denomination, exhorts on this same subject, though not on precisely the same point. It says: "An error touching the design of baptism does not necessarily vitiate the baptism. Where there is faith in Christ and repentance toward God, the baptism is acceptable, even though there be dimness of mind touching its design. Nor should such an error as to the design of the ordinance be a bar to Christian fellowship." There! Who shall dispute this? Mr. Campbell himself was not baptized "for the remission of sins," but after professing forgiveness, first, in the Presbyterian church, before joining the Baptists, and then in the Baptist church, where he was immersed upon a profession of justifying faith. But we quote farther: "We do not see a great mountain of difficulty as many seem to see in this matter of the design of baptism. The Baptists and ourselves agree respecting the faith and obedience which the gospel requires. All we wish to insist on is, that they shall tell sinners the whole story when instructing them in the way of salvation." This is a good point. Tell the whole story. It runs thus: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This part of the story which we have italicized is usually omitted by the *Standard's* brethren. Almost invariably they stop at the word "sins." They do not tell "the whole story." In excuse they tell us that this part of the text only related to apostolic times, or to the days of miraculous "gifts." But this is not satisfactory nor true. We write not to argue the question, but to insist that all who preach the gospel "shall tell the whole story."

Obituary Notices.

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

DIED, in Eau Galle, Dunn Co., Wis., July 10, 1871, Alice G. Hovey, wife of James F. Hovey, aged fifty-two years and four months. Sr. H. was born in Yates Co., N. Y. She embraced the present truth fourteen years ago in Cascade, under the labors of Eld. T. M. Steward. She was a firm believer in its doctrines. For the last year she had been making special preparation for the great change.

DIED, in Jerome township, Midland Co., Mich., in the fifty-ninth year of her age, sister M. Bardwell. Sister B. was a firm believer in present truth. G. B. BARDWELL.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 22, 1871.

Camp-Meetings.

Maine, Aug. 31-Sept. 4.
Michigan, Sept. 13-19.
Indiana, " 21-26.
Ohio, " 28-Oct. 3.
JAMES WHITE.

TESTIMONIES to the church, Nos. 1-19, 1500 pages, bound in three volumes, are now ready. Price, post-paid \$3.00.

Men Wanted.

AGAIN and again have we called for help at Battle Creek. And from several responses by letter, we judge that it is not very well understood what men are wanted for at Battle Creek. Some seem to think that if one not acquainted with the work of the publishing house, or at the Institute, should come to Battle Creek for a few weeks, this would release Bro. and sister White so that they could attend the eastern camp-meetings. This is entirely a mistake. Those not accustomed to this work cannot enter upon it at once. We want our most reliable men and their families at head quarters—

1. To add to the spiritual interests of our religious meetings, and to give a better tone of spirituality at the Office of Publication and the Institute.

2. To serve as counselors, trustees, and directors, and hold up the hands of those who have long borne double burdens and responsibilities in the cause.

3. As fast and as far as possible, those who are competent to do it, to work their way into the business and mechanical branches of the work, so as to release as soon as possible from "serving tables" some who should be giving themselves wholly to the word of God, and to prayer. Where are our young men who are wanted, in the spirit of consecration, to become mechanics, and helpers in the work? We do not call for second-class minds with feeble bodies. Men are wanted.

We have long stood in a responsible position, doing two men's work, loaded with cares; and, what has been worse than all the rest, we have not been sustained by faithful, straight-forward men around us. When wrongs have arisen, and we have had to reprove them; and, then, when opposition and rebellion have appeared, those around us have frequently been turned from us. These things have made our labors and cares doubly heavy.

And with but little improvement from this state of things, and with the amount of care and labor now upon us, it is not consistent that we should attend all the camp-meetings. To be compelled to remain here, fated to perpetual care, is hard, and, perhaps, has been a disappointment to some of our eastern brethren. Whatever there remains of Mrs. W. and ourself of ability to labor, is subject to the decisions of our people. But if they load us with burdens here, they cannot expect us to labor abroad.

Men are wanted at head quarters to give character to the work, that our people everywhere may have undoubted confidence in the management of our institutions. Then they will open the hand wide in charitable donations to sustain the work of God.

The Health Reform Institute.

In this number will be seen statements relative to a convention and hygienic dinner recently held at the Institute, also in relation to the buildings, rooms, grounds, &c. The editor of the *Battle Creek Journal* is a candid gentleman of decided ability and reputation, who deals in statements of matters of fact, which will stand the test of rigid criticism. In his report he has, of course, given the views of those who were present who represented the intelligence of our city. This, friends, is the view that is taken of the Health Reform Institute at home by those who are not especially interested in it, only as it adds a trifle to the growth of the city.

But when we take a view of the Institute more particularly from the inside, we can better understand its importance. Here the suffering sick are made well. There are many very remarkable cases of cure which should be reported to the world. And at no point of time has the Institute been so prosperous in the accomplishing of its objects as at the present time. There are now at the Institute nearly sixty patients. And it is a matter of no small encouragement that Bro. Ira Abbey of Brookfield, N. Y., has finally consented to act as superintendent. This event has given fresh courage to all connected. His energetic nature and decided financial ability promise success.

The Institute is in debt not far from \$8,000. And then, there are those who have stock in the Institute who are not able to hold it on the plan of a donation to the Institute, who must, sooner or later, sell it out to those who should take new stock. The sum of \$2,000 in stock should change hands as soon as possible. This makes the sum of \$10,000 to be raised immediately, in shares of \$25.00 each.

Pledges from western brethren have been given for about \$2,000 to be paid this year. Eastern brethren will probably pledge \$3,000 more, which will leave to Michigan, Ohio, and Indiana, the sum of

\$5,000. Brethren, be ready as soon as possible to lift the Institute quite out of debt. It must be done during the year 1871. Let every one who is able take at least one share. We hold forty shares, and Mrs. W. holds twenty, and we do not expect to be the poorer for this charity to relieve the suffering sick.

"Business."

It has been frequently stated in the REVIEW that business must be put on a separate sheet from other matter, or in a manner to be easily separated. It often happens that questions are asked the editor, or a letter written for the REVIEW, with business on the same page, or on the back of it, so that they cannot be separated. All business letters are filed in the counting room, and of course questions and letters on the same sheet are there on file. Care should be taken that appointments be separate from every thing else, otherwise, we cannot be responsible for failures.

J. H. W.

Apology.—By changes in this Office the article by Bro. Andrews in this week's REVIEW was mislaid and overlooked. It should have been given before the first chapter of the review of Preble. Chapter two of that review will appear next week.

J. H. W.

Notice.

It is only by the books of the secretary that any one can determine the condition of the Conference. And in the organization of churches and conferences it depends upon the reports of the various officers.

And now let me call your minds to the fact that our Conference year commences with July 1, and is divided into four parts. The first quarter is composed of July, August, and September; the second quarter of October, November, and December; the third, of January, February, and March; and the fourth, of April, May, and June. And at or near the close of each quarter, a report is due from every church in the Conference. Please let these reports come right in at the proper time, and without delay; for it takes no more time to make out the report at the proper time, than at the wrong time, and is certainly much better than not making it out at all.

Yours, desiring to improve, and be more prompt in the business we have to do for the Lord.

H. F. PHELPS.

Pine Island, Minn.

Tents.

To those inquiring for tents I would say, the figures presented by Bro. White are better than can be had at Bay City, and the work is better executed.

Send to Chicago. Send right away, giving them ample time to do your work well, and to return your tents in time for the meetings.

P. STRONG.

To the Brethren in Ohio.

To those desiring tents for the Ohio Camp-meeting I would say, they can be purchased of G. F. Foster, 217 South Water St., Chicago, Ill. In a letter received from him recently, he says: "The price of duck is 7½ per cent higher now than when we sent the price list to you; but as I have a small stock of duck on hand, bought before the rise, I will furnish to your people at the same rates as before the rise, as long as this stock lasts." For all those wishing tents it would be best to order immediately. Here are the sizes and prices:

| | |
|---|----------|
| A tent of 10 oz. duck, 12x12, 4 ft. wall, | \$26.80. |
| " " " 12x14, 3 " | 28.40. |
| " " " 14x16, 4 " | 39.20. |
| " " " 12x16, 4 " | 36.00. |
| " " " 12x18, 4 " | 39.20. |
| " " " 12x24, 4 " | 48.40. |

W. CHINNOCK.

Reduction of Fare.

Those who come by railroad to the Seventh-day Adventist Camp-meeting in Maine, will please purchase camp-meeting tickets at any station on the road to Skowhegan. The fare having been reduced half price, the same ticket will return you to the same station where you purchased.

GEO. W. BARKER, } Camp-
CHARLES STRATTON, } Meeting
JOSEPH FLANDERS, } Committee.

Maine Camp-Meeting.

THERE will be a boarding tent at the Skowhegan Camp-meeting, and reformers as well as others, will be accommodated.

J. E. BAKER.

Appointments.

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

Maine Camp-Meeting.

PROVIDENCE permitting, the Maine Camp-meeting will be held in Skowhegan, one mile from Pishan's ferry, on the ground occupied last year. We hope to get reduced fare on the railroad. There will be ample provisions made for all; also accommodations for teams. Bro. and sister White are expected to attend. We hope to see a general gathering from all parts of the State. Our meeting will be held Aug. 31 to Sept. 4.

GEO. W. BARKER, } Maine
CHARLES STRATTON, } Camp-Meeting
JOSEPH FLANDERS, } Committee.

Maine Conference.

THE Maine Conference of Seventh-day Adventists will hold its next session in connection with the Maine Camp-meeting, to be held at Skowhegan, August 31-Sept. 4. 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.

GEO. W. BARKER, } Maine
ASA B. ATWOOD, } Conference
ISAAC C. CHOAT, } Committee.

The Indiana Camp-Meeting.

PROVIDENCE permitting, the Indiana Camp-meeting will be held three miles west of Fairfield, in Greason's grove, Sept. 21-26. Fairfield is situated on the Penn and Indianapolis Railroad, forty-nine miles north of Indianapolis, and five miles south of Kokomo, in Howard Co. Teams will be in readiness at Fairfield in the afternoon of the 20th and 21st, to convey those coming by railway to the meeting, free of charge. An effort will be made to have passengers returned free. It is earnestly requested that all the brethren and sisters, as far as possible, attend this meeting, and be on the grounds in time to make themselves comfortable for the occasion before the time set for the meeting. The large Michigan tent will be on the ground; other tent room must be made of lumber. There will be a provision and feed store conducted by brethren. Bro. and sister White and Bro. Littlejohn are engaged to attend. Let all make an extra effort to come and enjoy a rare feast of good things.

CHARLES SEAWARD, } Indiana
WM. COVERT, } Camp-Meeting
WM. CARPENTER, } Committee.

Ohio Camp-meeting.

PROVIDENCE permitting, the Ohio Camp-meeting will be held near the city of Mansfield, Richland Co., Ohio, Sept. 28-Oct. 3, in a beautiful grove containing about forty acres, located one-half mile north of the city, and a half mile north of the Atlantic & Great Western depot. We earnestly invite the labor of Bro. and sister White and such other help as may accompany them. We will endeavor to do all we can to relieve them from burdens, that they may faithfully discharge every duty they owe to God and their fellowman. We earnestly invite all the churches and scattered brethren to attend this meeting. Come prepared to work for the Lord, for such opportunities come but once a year. Let no worldly interest rob you of the blessing you may receive at this meeting. Invite your friends to come with you. We are anxious that this State should be well represented, and that all will do everything they can to make the meeting a success.

There will be a provision stand and a supply of pure soft water kept upon the ground, and other accommodations will be made as far as necessary. All small companies or individuals wishing tents can, if they desire to do so, send their orders immediately with draft or postoffice order to Wm. Chincock, North Bloomfield, Trumbull Co., Ohio, and the tents will be furnished on the camp ground ready to occupy. They can be purchased of G. F. Foster, Chicago, Ill., at the following rates: 12x16, often oz. duck, \$36.00. 12x18, \$39.20. These tents will accommodate from ten to twelve persons, are more desirable than longer ones, and were recommended by Bro. White at our last camp-meeting. The Ohio tent will be pitched upon the ground.

WM. CHINNOCK, } Ohio
J. Q. A. HAUGHEY, } Conference
GEO. BISEL, } Committee.

Ohio State Conference.

THE Ohio State Conference of Seventh-day Adventists will hold its next annual session in connection with the Ohio Camp-meeting, Sept. 28-Oct. 3. It is requested that each church be represented by delegate or by letter, with a report of their losses and additions during the year, and the annual amount of their s. a. fund. Let all who have reports, have them in readiness at this meeting. It is desired that all companies not organized should be represented at this Conference.

WM. CHINNOCK, } Ohio
J. Q. A. HAUGHEY, } Conference
GEO. BISEL, } Committee.

Quarterly Meeting in Clyde, Ohio.

WE have concluded to change the time of our quarterly meeting, and hold it Sept. 2 and 3, the first Sabbath and first-day. We hope all our brethren and sisters will come to remain all through the meeting, as we want to prepare for the camp-meeting, and elect delegates to the State Conference. Bro. Smith of Norwalk, and Hodgson of Fremont, specially invited; also, friends from Melmore. Bro. Mears is expected.

W. D. SHARPE, Clerk.

No PREVENTING Providence, I will meet with the brethren in Oceana Co., Sabbath and first-day, Aug. 26 and 27. Cannot there be a place prepared near Bro. Green's in the woods, for the meetings? Let there be a general turnout. Meeting will commence Sabbath at 10 A. M.

I hope to see the friends of the cause where Bro. Sterling labored, at this meeting.

P. STRONG.

QUARTERLY meeting for the churches of Mackford and Marquette, Wis., will be held at Mackford, Sept. 2. We hope to see a general gathering at this meeting. Come, brethren, praying that the Lord may meet with us.

RUFUS BAKER.

THE next quarterly meeting for the churches of Oakland, Little Prairie, and Johnstown, Wis., will be held in Oakland, Sabbath and first-day, Sept. 2 and 3, 1871.

MONTHLY meeting for the S. D. Adventists of Iroquois Co., Ill.; near Loda, Sept. 9 and 10. Cannot some minister meet with us?

WM. E. PRICE.

By request, I expect to preach at the Messeroll school-house, about two miles from Burlington Village, north of west, on Sunday, Aug. 27, at 5 P. M.

J. H. WAGGONER.

PROVIDENCE permitting, quarterly meeting for Allegan Co., will be held with the church in Leighton, Sabbath and first-day, Sept. 2 and 3.

JOSEPH BATES.

PROVIDENCE permitting I will meet with the Potterville church, Sabbath, Sept. 2, in their monthly or quarterly meeting, wherever it may be appointed.

STEPHEN PINCK.

News and Miscellany.

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

DUBLIN, Aug. 12.—At Londonderry to-day the Orangemen had a terrible collision with the police and military, in consequence of an attempt to celebrate, by a procession through the streets, the anniversary of the siege of that city in 1689, which had been prohibited by the government. The procession came out to the number of several hundred, but the police quickly dispersed them. Great crowds soon gathered. The police were attacked, and the military had to be called out to quell the disturbance. There were a number of persons wounded seriously, and the police made many arrests.

DUBLIN, Aug. 13.—The excitement in Londonderry has not abated. A large number of apprentices, consisting for the greater part of boys from 12 to 18 years of age, arranged an Orange demonstration. They were headed by Johnstone member of parliament, and Mr. Rea, of Belfast. The apprentices attempted to form a procession in violation of the proclamation issued by the authorities. The police aided by a detachment of troops, interfered, amid yells and cheers from the Roman Catholics. Stones were thrown by the crowd at one another, and at the police and military. The riot act was read without producing any effect upon the apprentices. The cavalry and police then charged and scattered the crowd. Several were injured, but none killed. A number of arrests have taken place, and order is completely restored.

LONDON, August 14.—But few arrests have been made at Londonderry. The Amnesty Association of Dublin have taken action condemning the unreliable explanations made by the Marquis of Hastings, Chief Secretary for Ireland, as to the cause of the prevention of the meeting on the 12th, at Phoenix Park, and have resolved to bring criminal action against the police for committing assaults upon the people who assembled upon that occasion.

DUBLIN, Aug. 17.—At a banquet given to the French deputation to-night, the Lord Mayor proposed the toast, "The Queen," which was received with storms of hisses, lasting several minutes.

BERLIN, Aug. 18.—The cholera has appeared in the neighborhood of Stettin. The disease continues its ravages at Königsberg, where on Tuesday there were 70 new cases and 34 deaths; and Wednesday 80 new cases and 27 deaths.

PARIS, Aug. 16.—Difficulties have arisen at Berlin in respect to the evacuation of the four departments of France still held by the Germans. The French government has in consequence refused to admit Alsatian produce to the French markets until after the German troops leave France.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

P. P.: There is \$1.20 due on C. Whitney's *Instructor*.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. G Gerould 40-1, H M Hadden 40-2, J H Green 40-1, S A Bragg 39-14, S N Golden 40-1, Anna M Paist 40-16, E A Stillman 40-10, M Stillman 39-12, P C Truman 40-1, Mary Randall 40-10, M W Rathbun 39-6, Miss H Champer 40-13, Wm Bolser 40-10, J T June 36-17, Wm Boynton 40-7, R C Clark 40-10, V S Staley 40-10, C Webster 38-1, L Darling 40-12, Mrs J House 40-1, W S Gardiner 40-7, J A Hamilton 40-7, L H Densmore 40-11, S Tower 36-9.

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MISCELLANEOUS. H E Martin 50c, 38-21, B J Burgess 50c, 38-23, A C Everett 50c, 39-1, Mariah Bates \$4.00, 38-1, W H Carver 3.00, 38-1, W S Ashley 1.48, 39-9, Jabez Coggawell 1.36 39-9, Mrs Mowrey 5.00 38-1.

Books Sent by Mail.

D E Osgood \$2.00, G Wait 25c, L M Witter 25c, T J Grover 75c, C Stoddard 25c, O Hoffer 1.75, A Johnson 15c, M H Bond 2.25, G W Coleord 1.50, L A Dean 25c, M E Stiles 1.20, L W Clariadge 50c, Eld. Ford 50c, Wm V Field 25c, J Hard 25c, Wm Bolser 25c, A B Winn 18c, E Bursh 2.25, J B Martin 40c, S N Haskell 1.97, S M Tomlinson 20c, E M Millan 45c, T T Stenbaugh 1.76.

Books Sent by Express.

S. N. Haskell, Amherst Station, N. H. Camp-ground, \$160.67, Geo. W Barker, South Norridgewock, Maine, \$4.56, John Matteson, Elston Road, 21, Chicago, Ill. 6.40.

Shares in the Health Institute.

I G Soule \$25.00, Wm Boynton 25.00.

Shares in Publishing Association.

CN Ford \$5.00, Solomon Howard Sen. 10.00, Sally Howard 10.00, Wm Boynton, 50.00, Etta W Boynton, 50.00.

Cash Received on Account.

Joel L Lock, 25c, Chas H Howe 20.00, I G Soule 6.00, L W Carr 2.68.

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

Albert Wike \$1.00 (thank offering), W W Crandell 2.00 (thank offering), A H Vankirk 5.00.

Michigan Conference Fund.

Church at Newton \$2.00, Vergennes 2.00.

The Review and Herald.

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