

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.

VOLUME 38.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 5, 1871.

NUMBER 12.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

I NEED THEE, PRECIOUS JESUS.

I need thee, precious Jesus,
For I am very poor:
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

I need thee, precious Jesus,
I need a friend like thee,
A friend to soothe and pity,
A friend to care for me.
I need the heart of Jesus
To feel each anxious care,
To tell my every trial,
And all my sorrows share.

I need thee, precious Jesus;
I need thee day by day,
To fill me with thy fullness,
And lead me on my way;
I need thy Holy Spirit
To teach me what I am
To show me more of Jesus
To point me to the Lamb.

I need thee, precious Jesus
I hope to see thee soon
Encircled with the rainbow
And seated on thy throne.
There, with thy blood-bought children
My joy shall ever be
To sing thy praises, Jesus,
To gaze, my Lord, on thee!

—Sel.

ABSENT FROM THE BODY AND PRESENT WITH THE LORD.*

I WILL read the first ten verses of 2 Corinthians, 5th chapter:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

I invite your attention to a careful examination of this scripture. And while I am free to confess that it presents some difficulties, whatever view you may take of it, yet I think we can determine from several unmistakable points made by the apostle in the words which I have read, the true meaning of this passage. What we want is, truth that will stand the test of the Judgment. Everything else will fail and perish.

It is to be observed, then, that in this language there are certain peculiar and important figures used; particularly the figure of a house; or, rather, the figure of two houses, is brought to view. And these houses are not literal, as any one may see

who will carefully read these verses; that is to say, the apostle does not mean to give the idea that we have, at the present time a literal house made with hands, in which we now live, and from which by-and-by we are to remove into another literal house. For observe the peculiar language that he uses: "Desiring to be clothed upon with our house which is from Heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

It appears, then, that the house of which the apostle speaks as now in our possession is a house that clothes us; and the house we shall have by-and-by, when the one promised is given to the saint, that, also is spoken of as clothing us. Now that idea cannot be applied with any propriety to a literal house. And indeed I need not argue this point; for no one will contend that a literal house is brought to view. And the idea is given that for a time we dwell in one of these houses, a house that can be dissolved, and then in another, a house that, when we once obtain it, shall never perish. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven."

Now I raise the question, What are we to understand by the house which we now have? I think there can be but one answer given to this question: I understand that it represents our mortal body; or, if you take the apostle's idea of clothing, you may say it represents mortality. I am not particular which answer is given; for they are substantially the same. And when he further speaks of this house being dissolved, and it is asked what is meant by this expression, there is but one answer, as I think, that can be given. It means our dissolution in death. I believe this to be the most natural and simple and precise construction that can be placed upon the language. Let me state it again. Our house in which we now live, and from which we are by-and-by to remove, not literally, but in figure, is this mortal body, this tabernacle which is to be dissolved. Indeed, when he speaks of our being "at home in the body," he identifies the body, this mortal body, as the present house; and this house that can be dissolved, and will be dissolved, if we taste of death before the Lord comes, is our temporary residence. And then there is another house eternal in the Heavens, which, when we possess it, shall never be dissolved or never be vacated.

Now is it possible for us to tell what our other house from Heaven is? I think it is. If this earthly house were dissolved, "we have a building of God, a house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Then the house that is from Heaven, comes to us, is obtained by us, when mortality is swallowed up of life. Then I can answer you the question in a word, and I do not see how any one can evade the conclusion that this other house is our body made immortal, or it is immortality itself that is the house which is from Heaven.

But it becomes us to notice the fact that a very different view is taken of this subject by the religious world generally. It was no longer ago than October last, that I listened to a sermon on this subject from a minister of some repute in the State of New York, and he made this statement which represents the view that is taken by the religious world generally. He said that "the

apostle declares that if our earthly house were dissolved, that is, our mortal body, we have now, or at the moment that this dissolution takes place, a house eternal in the Heavens." Carrying out that idea, for he could not otherwise be consistent with himself, he said, "Mortality is swallowed up of life when the Christian dies." So that as death brings us to the house from Heaven, when the Christian falls in death, he then has this other house that is eternal in the Heavens; he then enters into it, and immortality is swallowed up of life.

Now I want to call your attention for a few moments to the impossibility of this being true. I can prove that it is absolutely false. Mortality, he says, is swallowed up of life when the Christian dies. How so? Because the immortal soul then leaves the mortal body and goes away to be with God. That is mortality swallowed up of life, according to this view. Now I want to show you the absurdity of such an idea, so that you cannot fail to see the point. I have here an envelope, and in this envelope is a sheet of white paper. Now this envelope and its contents represent the common idea of man: the mortal body and the immortal soul. They are now together in this present life; the immortal soul dwelling in the mortal body, the two constituting the man. The time comes for the man to die. Now what takes place? We are now to have mortality swallowed up of life, according to the view commonly taken of this chapter. That mortal body and its immortal soul are separated. The body goes down to dust, and the immortal soul goes away to be with God.

Now, question: If this is true is it a fact that mortality is then swallowed up of life? No; for mortality did not pertain to the soul but to the body; and what becomes of the mortal body? It goes down into the dust, and the immortal soul goes away into God's presence. There is no mortality being swallowed up of life in all this. All that is mortal is covered up with earth; while all that is immortal goes away to be with God. That will not answer for the swallowing up of mortality by life. Now let me give you Paul's language in 1 Cor. 15:51-55:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The very thing stated by Paul in the 5th chapter of second Corinthians, that mortality is to be swallowed up of life, he states here: This mortal shall put on immortality. When? He has defined it in the plainest terms. It is when the Lord descends, and the trumpet sounds. That is the time when mortality is swallowed up of life. When mortality is swallowed up of life, the physical man will not decay and return to dust. No; but in that very day the man shall be changed to immortality. That which was mortal will become immortal, and shall remain so forever.

But let us look at the matter a little further. There is another idea to be considered. That minister said that when the Christian dies, he moves out of the body (keeping up the idea that there is an immortal soul), and that he simply passes from one body or house to the other. We move at death from the mortal body, the house of the soul in this state, into another body prepared for it in Heaven. Observe what trouble this view presents. The soul passes from the mortal body, and goes away to be with Christ in another house or body

that is eternal in the Heavens. Now what more about it? By-and-by the Lord is coming. Everybody who believes the Bible, believes there is to be a time when the Lord comes to this world. The minister I have referred to believed it. He said, "When the Lord comes, the body of the man fallen in death shall be resurrected." Now see what a difficulty this minister's theory involves him in. The real man when he died left his mortal body, in order to dwell in the immortal one in Heaven. Now the Lord comes, and that eternal house has got to be vacated for him to inhabit this resurrected body again.

Now do you not see that though this house is an incorruptible, eternal house, it will for all that have to be vacated and left there for the man to come back to his first house? The conclusion is inevitable. There are but two houses: the house that is corruptible, and the house that is eternal and incorruptible, which is the body made immortal; and when the mortal and corruptible house is dissolved, the next house is the mortal body changed to immortality, and there is no third house. If you get a third house you involve yourself in the absurdity that mortality is swallowed up of life when it is really swallowed up of death, and moreover that third house has to be vacated when the first house is rebuilt.

Mortality is swallowed up of life when this mortal puts on immortality at the last trump. Then I come back to the first statement, and ask what the apostle means when he says, "We have [present tense] a house not made with hands." My answer is that we have this eternal or immortal house in just the same sense that John says we have eternal life. How? By promise, not by actual possession. We are not to enter into eternal life till Christ our life appears. We have this life now; but it is not in ourselves, but in the Son of God. Let me read the language of the apostle on this point: 1 John 5:11, 12: "And this is the record, that God hath given to us eternal life, and this life is"—now where? God hath given to us eternal life, and this life is—in us? No. This life is—"in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." See also Paul's language to Titus, in which he says (first chapter, second verse): "In hope of eternal life which God that cannot lie, promised before the world began."

Now can you not understand how we have eternal life? We have it in the promise of God; and this life, John says, is in his Son. So when Christ comes, the gift of eternal life is conferred on the saints; and till that time, we have it only by promise.

And this is precisely the same manner in which we have this house; and I will prove it to you. This house is the resurrected or translated body; the mortal body made immortal; "for in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Now I put the question to all that are here to-night, When is it that we are to be clothed upon with our house from Heaven? When? The answer is that it takes place when mortality is swallowed up of life. What is it that is clothed upon us? Immortality. What is it that is swallowed up of life? Mortality. Immortality comes upon it, and swallows it up. Then the tabernacle, that is, the building of God eternal in the Heavens, must represent the immortal body, man changed to immortality. So when the man dies, he does not enter upon the actual possession of this house; for if there should be no resurrection the man has perished. 1 Cor. 15:18, 32. But in God's promise, as the Christian falls asleep, this being sure to come, it is the same thing as if he then had it; for he is not conscious of the passing of a mo-

* A discourse preached by Eld. J. N. Andrews in Battle Creek, Sabbath evening, Feb. 17, 1871. Reported for the Review. This would have been published sooner, could we have found time to copy our phonographic notes.—v. s.

ment from the time when he falls asleep to the time when he awakes in the resurrection of the just.

Paul, in the eighth of Romans, verse twenty-three, says: "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body." Here, Paul says we groan within ourselves. In my text, he says we groan in this tabernacle. Now observe the figure of a tabernacle. It is a movable building capable of being taken down. Such is our mortal body. The other is not such as this. In this, namely, our present mortal body, "we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here are two distinct statements relative to the cause of our groaning, and the thing for which we groan. We groan because of certain burdens, and we groan also because of strong desires. We groan because certain burdens press upon us, the burdens of this mortal life; and we groan for the change to come upon us in the blessings of redemption. This is stated by Paul in the passage already quoted from Romans. "Even we," he says, "groan within ourselves." Here is the very idea of the fifth chapter of second Corinthians. "Waiting for the adoption, to-wit: the redemption of our body." Now what is it Paul groaned for? Not death. Was that what he was so anxious to experience? No. Was he groaning for the dissolution of the body? This text does not teach this. He groaned that mortality might be swallowed up of life; or, as expressed in the other text, he groaned, waiting for the adoption, to-wit: the redemption of the body. When is it that the body will be redeemed? When it is made immortal at the second coming of our Lord Jesus Christ. There can be no mistake about what the apostle desired.

Now what does the state of being unclothed represent? I think it represents the state of death. What is it to be unclothed? It is to put off the clothing we now have; that is, this present mortal life, burdened with cares, labors, and responsibilities. But when he is clothed upon, it is by the gift of immortal life at the resurrection of the just. It was not the burden of Paul's spirit, as here expressed, that he might lay down the life he then had. What he wanted was not death, no, nor was it a continuance of this present state of mortal existence; but it was that he might be clothed upon, that mortality might be swallowed up of life, at the voice of the archangel and the trumpet of God.

Now let us read the 5th verse: "Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit." What does the apostle state in this language? He states the object of the Almighty in creating man; the purpose that he has in view to accomplish in regard to his people. God has wrought man for something; what do you suppose that something is? "He that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit." What is that self-same thing that he has wrought us for? It is stated in the close of the preceding verse. It says: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for this self-same thing is God." What, then, is the "self-same thing" God has wrought us for? It is that he may make us immortal, and take us into his presence to live with him forever. Now I submit to every person here to-night that the self-same thing for which God hath wrought us, is not death; for if man had not sinned, death would never have existed. God did not make Adam to put him to death, but for the noble purpose of having him live in his presence forever. And God hath wrought us for this self-same thing.

What is the meaning of the word "earnest," in the expression: "Hath given unto us the earnest of the Spirit"? It means the pledge, assurance, certainty, of the Spirit. Now I have a second question to ask: What is the gift of the Spirit to us an earnest of? What does it signify that the Spirit of God dwells in us? Is it the assurance to us that we are certain to die? No, indeed. There is no one here to-night but could answer me what the Spirit of God is an assurance of; but we will turn and

read it. The first chapter of this same epistle, verse 22, reads: "Who hath also sealed us, and given us the earnest of the Spirit, in our hearts." Ephesians 1:13, 14 reads: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Again, we read in Romans 8:11. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." His Spirit shall quicken your mortal body; his Spirit that dwelleth in you. Now when the apostle says, "He that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit," that self-same thing is the change to immortality; and the Spirit dwelling within the Christian is a pledge that he shall have part in that resurrection; and this being true, it follows that death was not the thing which the apostle was looking forward to, but it was the change to immortality at the sound of the last trumpet.

Now I call your attention to that which is supposed to present the great difficulty in this chapter. You will notice there are two houses mentioned in this text, the one to be dissolved or taken down, the other a house which we have not yet seen, but which we shall have by-and-by; and the Spirit of God dwelling in our hearts is a pledge of it: something we have not tried yet; but something which we have in the promise of God. I call your attention to this point: that only one of these houses can exist at one time. The language at the first glance seems to imply that we have two houses at once; that you will at once leave one house and step right into the other. But I have proved to you, and I believe every one in this house will agree with me, that the first house is this mortal body, and the second house is this same body changed to immortality; and the removal is effected by this mortal body being changed and made immortal.

When the apostle speaks about conversion, observe what terms he uses: The old man, which is corrupt, is put off with his deeds; and the new man is put on, which is renewed in knowledge after the image of Him that created him. Eph. 4:22-24; Col. 3:9, 10. Now here are two men, the old and the new. The old is what we are, in our natural, corrupt state; the new man is the change wrought in us by the grace of God. What is wrought? Simply a change in our nature: the old is put off, and the new is put on. Yet it is the same man subjected to that change which we call conversion. This illustrates the subject here brought to view: the first house put off, and the second house put on.

I call your attention now to the continuation of Paul's argument: "Therefore we are always confident." What is his ground for confidence? Because the earnest of the Spirit is given. What is that given for? As a pledge of the fulfillment of the things there stated; namely, a change to immortality. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Now this is thought to have a distinct reference to death; and that being absent from the body is death; and that Paul desired it. Whatever this was, it was Paul's choice. He was "willing rather" to have it; that is, this is what he chose or preferred. But he says that he did not desire to be unclothed, but he did desire to be clothed upon. That is, he did not desire to die, but did desire to be changed to immortality. What did he say that he desired in the second, third, and fourth verses? It was not to be unclothed, but clothed upon, that mortality might be swallowed up of life. Now what does he say in the 8th verse? He says, We are confident, and willing rather to be absent from the body, and to be present with the Lord. Does, then, Paul say that he does not desire a certain thing, and then in a few verses further on, make this same thing his choice? This cannot be. What, then, does the language mean? I think it means simply this, that in accordance with the idea of two houses, the present house or state of mortality, burdened down with pains and sorrows, and the other house the

eternal one, which comes from God, he first presents the idea of removal from the house he has occupied all his life long to this new house. Then the idea is this: to be absent from the body, is to be absent from the mortal body; and to be present with the Lord, is to be present in the glorified, immortal body.

Now, question: Is it a fact that in order to be present with the Lord you have to leave your body behind? It is not. Was it the case with Enoch and Elijah that they had to leave their bodies behind? No. Mortality was indeed put off, because it was swallowed up in immortality; and then they went into the presence of the Lord, the whole man together, as will be the case with the saints of God by-and-by. Every one of them at the last trumpet will be changed to immortality, being wrought for this self-same thing; and the whole man will be taken into the presence of God.

Then it follows that the only thing to be absent from is this present house, namely, this mortal condition or state.

I now call your attention to the words of Paul in the 15th chapter of 1 Corinthians. Having been previously addressed to this same church, its teaching must have been present in their minds, as well as his. Verse 32 reads, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." Here are words addressed to the church in Corinth, which they had already in their possession; for, says Paul, if, to speak after the manner of men, I have fought with beasts at Ephesus, &c. But, Paul, do you not in writing to this same church again, speak of being absent from the body and present with the Lord? and do you mean to say that between your dying 1800 years ago, and the resurrection that is to take place some time in the future, you can be absent from the body, unclothed, and present with the Lord? Then, if that be true, how can you say here, if I have fought with beasts at Ephesus, of what advantage is it to me if the dead never rise?

But if, in reality, Paul has been with the Lord for 1800 years, his labors and sufferings for the gospel have been an advantage to him, though the dead never should rise; for it is an advantage or privilege to be in the presence of Christ where there are fullness of joy and pleasures forevermore. Ps. 16:11.

We cannot, then, according to Paul, speak of being with Christ while we are unclothed; but this removal from one house to the other, is this change to immortality; it is leaving this state where we are burdened with sorrows, and being changed to the other state, that of immortal bliss. In fact, there is no other state of existence recognized here. In the first we are absent from the Lord, because corruption cannot inherit incorruption. In the other, we are present with the Lord, because we are made immortal, and taken to our heavenly home.

I believe this to be the idea which the apostle here presents, and that he does not recognize three bodies, our present house, and one between death and the resurrection, and the immortal one after the resurrection. But after the present mortal body, comes the one made like Christ's, and when that comes we shall dwell in his presence forever.

But let me read a little further: "Wherefore we labor, that, whether present or absent, we may be accepted of him." Now observe the clinch to this argument: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Then the thing that is to determine all this is the Judgment of the great day. A few words respecting the order of the events brought to view in these verses: "We must all appear before the judgment-seat of Christ." We understand that, before the resurrection takes place, God the Father sits in judgment, as in the seventh chapter of Daniel, and an investigation takes place in regard to the cases of all men to determine the character of each, whether they are righteous or wicked. But the Son of God descends for the purpose of executing the Judgment. Jude 14, 15. Now for what purpose are the saints to stand before the judgment-seat of Christ? You observe the language. It is not to have it decided whether they are to be saved or not, but for the purpose of receiving according to the things they have done. There is one thing they will all share alike, and that is eternal life; for there are no degrees of immortal-

ity. But in other things there will be a great diversity. Some will receive crowns of surpassing glory, which will represent their good deeds, and their sacrifices; while others who have done less, and had less sacrifices to make, will receive crowns of less magnificence and glory. But our Lord shall give to each of them a crown of life, some of them of greater brilliancy than others, but to each of them according to the sacrifices they have made, and crosses they have been called to bear, for Christ's sake.

Then at the end of the thousand years, the wicked are brought into Christ's presence, not to have it determined whether they are to be saved or not, but to receive according to their deserts; and it will be at that time that fire will descend from God out of Heaven upon them and devour them; and with this solemn event we are brought to the conclusion of this subject.

But I want to fasten this fact upon your minds, whatever may be the truth concerning immortality, there is one thing we must admit, and that is, that there is a judgment-seat of Christ, and that we must all appear there, and must all stand in his presence, that we may receive the things done in the body; and how shall we feel if we have been ashamed of him here; ashamed of him who was nailed to the cross for us, and tasted death in our behalf? How will you feel when you stand in his presence if your life has been one of cross-shunning and self-gratification? With what shame and pain and anguish will you then appear before him at the last day!

My friends, there is an end to all these things. The time will come when there will be a reward given to all for the things done here. I feel to plead with you all to put away your sins and humble yourselves in God's sight. May that blood which can alone take away sin be applied in your behalf and mine. May that Spirit which is given as the earnest of our inheritance, dwell in us, and be a pledge of eternal life at the last day. And may we all be changed and made immortal when the Lord shall come, and with all his people be caught up to meet him in the air.

Work during Morning Hours.

I KNOW a remarkably able and fertile reviewer, who tells me that, though over his midnight oil he can lubricate articles with a certain sharpness and force, yet for quietly looking at a subject all round, and doing justice to all its belongings, he wanted the quiet morning hours. Launcelot Andrews says he is no true scholar who goes out of his house before twelve o'clock. Similarly an editor once told me that though his town contributors sent him the brightest papers, he always detected a peculiar mellowness and finish about the men who wrote in the country. I knew an important crown official whose hours were from ten to three. He had to sign his name to papers; and as a great deal depended upon his signature, he was very cautious and chary how he gave it. After three o'clock struck, no beseeching powers of suitors or solicitors could induce him to do a stroke of work. He would not contaminate the quality of his work by doing too much of it. He would not impair his rest by continuing his work. And so he fulfilled the duties of his office for exactly fifty years before he retired on full pay from the service of the country. And when impatient people blame lawyers for being slow, and offices for closing punctually, and shops for shutting early, and, generally speaking, the wider adaptation of our day to periods of holidays and rest, they should recollect that these things are the lessons of experience and the philosophy of society and life.—*"Piccadilly Papers"*—*London Society*.

Feelings.

TO DEPEND upon feeling in religion is unsafe and dangerous. A man may as well think of holding fast to the clouds, building upon running sand, or relying upon the wind. The cloud, the sand, or the wind, are no more changeable and uncertain than our feelings. A change in circumstances, or a change in health, or a change in friends, will often produce an equal change in feeling. Our religion should be like the sun, cloud or no cloud, go on in its shining course; like the earth, wind or no wind, roll on in its orbit. We should "stand by faith," "live by faith," and "hold fast the profession of our faith."—*Sel.*

"UNDER THE CLOUD."

Under the cloud! but so was He
Who suffered and died on Calvary;
Oh! the weight of the cross he bore,
And the scourge his sacred flesh that tore,
And the cruel crown of thorns he wore!

Under the cloud; but so were they,
Heroes and martyrs passed away;
Oh, the tortures of rack and flame,
Hunger, weariness, scorn, and shame!
Oh, the terrors without a name!

Under the cloud; but so are all,
Dying to stand where others fall!
Choking rather to brave disgrace
Than clasp the wrong in a foul embrace—
Keeping honor, though losing place!

Under the cloud! O Christ of God!
Martyrs who close in his steps have trod;
Still on the good the evil preys;
Still for us, in these latter days,
The cruel thorns and the lighted blaze!

Under the cloud; but let us trust!
Wrong is mighty, but God is just.
O most Merciful! hear our prayer—
Strengthen us what we must to bear,
And the residue kindly spare!

—Independent.

Is it Desirable?

How much pleasure, how many charms, how much happiness, this poor world does seem sometimes to offer to us when it is presented in its most attractive form. Nothing but the grace of God can enable the human heart to resist it. Children of poverty and of adversity are sometimes inclined to murmur at their lot; but if the word of God be true, and there is a hereafter, they have nothing to regret.

I have seen some of the world, and can realize somewhat the terrible temptations which some have to bear. Take an illustration: Here is a young lady; nature has done much for her in mental ability, in personal attractions. Her parents are wealthy and move in the highest circle; she has all the advantages of education and refinement; her company is sought by all; to parties of pleasure, to places of amusement, she is always invited. How dazzling, how inviting, how promising, the world looks to that soul.

Now in these circumstances, present to her the claims of God's law, present the truth with all its unpopularity, its crosses, its self-denials and sacrifices, and how much, oh! how much these would mean to her. She must part with her friends; she must give up her amusements; she must, in a large measure, be cut off from the world, and from many, if not all, her flattering prospects. To give these all up and associate with a humble, despised people, to become a gazing stock and by-word, to take reproaches and scorn, a life of sorrow and toil; to do all this for Christ's sake and for the truth's sake, who can do it? And who does do it? They are few, exceedingly few, if any. If they do make a start, in a majority of cases they fall under the mighty pressure of circumstances and go back to the world.

When we view this case in the light of the Judgment and of eternity, when we consider the glories of the kingdom of God, the unspeakable joys of immortality, and the unending joys of eternity, we can but ask, Is it desirable to be surrounded by such circumstances as described above? Is it not rather a misfortune, and a thing to be deplored? Place the same individual in humble circumstances, or in poverty, how much easier for her to give up all for the truth! Would not her chances for eternal life be increased? Truly, James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2: 5. Paul says, "Not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1: 26. It is not because God does not wish to save them, but the attractions of this world are so strong that but few will break away from them when placed under the circumstances which we have supposed. Yet it is possible to do it. Some have done it, and it can be done again. How great a reward such will have. The more they sacrifice, the more God will love them, and the greater will be their happiness.

Do any young friends read this, whose circumstances are such as I have supposed, I hope they may stop and consider. Life is short, very short. It is full of sorrow; suddenly our cup of happiness may be dashed to the ground. There is nothing certain here. The world can never satisfy the soul. If we, like Solomon, could exhaust all the pleasures of the world, could drink of every cup that promises happiness, could gratify our highest ambition, could

gain all that we hoped in the world, yet lose in the end the kingdom of God, we should have to exclaim in the bitterness of our heart, All is vanity and vexation of spirit.

For six thousand years, millions of persons have sought in every manner, and under the most favorable circumstances, to satisfy their souls with the pleasures of this life; but not one, not a single one, has ever succeeded. The favor of God, a clear conscience, a prompt discharge of duty, and a life of usefulness, can only satisfy the soul; here satisfaction may be found full and free. O, come and taste and see that the Lord is good.

And now a word to that young friend who has once known the Lord; has once tasted of the peace and joy there is in serving him, but has fallen into temptation, and gone back to the world. Let me ask you, Do you feel satisfied? Do you feel at ease? Have you found what you expected? After trying it for months and for years, have you not found in your heart an aching void the world can never fill? Are you not like the prodigal, simply feeding upon husks? Remember by-gone days, and return to your Father's house. Think of the joys to come; think of that meeting on Mount Zion. Others will be there, those with whom you have prayed, and wept, and sung; those with whom you have wandered, hand in hand, through the tangled wood of life, who have known your history, your soul's wants, your aspirations and trials. How often you have talked of that bright hour of meeting. Can you afford now to give it all up and make your bed with the lost? We pray you, do not do it. Stop before it is too late—before you have taken the fatal step. There is hope for you yet. When you lay this paper down, will you not go away alone, before the Lord, confess your sins and seek him anew? Then there will be joy among the angels in Heaven.

D. M. CANRIGHT.

Ready for Either.

AN ancient medal has upon it the device of a bullock standing midway between a plow and an altar, and under it this inscription, "Ready for either."

By a happy thought some missionary association has selected this medal as their emblematic seal, expressive of the true position of those who are called to labor and to suffer in the work of gospel preaching. And indeed, this motto does but express the precise position of the true and faithful servant of God, in whatever field of effort he may be placed. It is not for the Christian to say where he may labor, or how; it is not for him to determine that he will do this, and will not do that. He is not his own; he is bought with a price; and under the obligations of love, and gratitude, and obedience, he is called to hold himself in constant readiness for whatever work may be assigned him by the Lord. If he be called to bear the burden and the yoke; if his life be one of weariness, and drudgery, and toil; if he be restrained from the field of active and perilous service which seems to him grand, and glorious, and exalted; if instead of this, he be called to bear the load of poverty and care, and wearing trial, to endure infirmity, disease, and confinement; all these he must accept with joy.

And if, on the other hand, he covet a quiet life, he may yet be called to stand in the battle's front, to endure hardships, to face enemies, to fight the good fight of faith, amid a host of furious foes; to lay down his life for his brethren, or to be offered up upon the service and sacrifice of their faith; and even here, with the cross upon his shoulder, and the altar of sacrifice in view, he must never falter, hesitate, or delay. Whatever his position may be, his will must be crossed and surrendered. With the poet, he may have cause to say:—

"I would have gone, He bade me stay;
I would have toiled, he bade me rest;
He broke my will, from day to day,
And read my yearnings unexpressed,
And then said, 'Nay.'"

But again, when the chastened spirit has accepted its constant burden, and its lowly lot; when the fires of high ambition have been extinguished, and the lofty aspirations of the heart have been repressed, when at last he comes to think that his quiet state is endurable, and even desirable, then the call may come for him to go forth, forsaking all of his present surroundings, and entering upon new toils, new fields, new crosses, new trials.

"Now I would stay, He bids me go;
Now I would rest, he bids me toil."

Our safety, under such circumstances, is to accept the whole at once; to give ourselves entirely to the Lord, to count not our lives dear unto ourselves; to look upon both yoke and altar as our heritage, and in the confidence of living faith, accept them as the tokens of our Father's love. Ready, thus, for labor or repose, for bearing burdens, or for enduring sorrows, our services shall be accepted of God in this world, and shall not lose their reward. And coming at last to the bound of life, we can say with the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.—Sel.

Light!

I TAKE it few people are aware of the fact, that if the tadpole of the country mudpuppy—polliwog, the boys call him—be kept in a dark place, he can never turn into a frog. Dr. Hammond confined one of these frog babies in a dark box for one hundred and twenty-five days, and he underwent no change, but on letting in the light he became a frog in fifteen days. Now, herein is a problem; for if the baby frog can't make the red blood in the dark which is to grow him to froghood, how can children, vastly above him in organization, without light, make the red blood they need to grow them to a vigorous manhood or womanhood?

I entered the house of my city cousin, John, in the middle of the day; his living rooms were all on the north side of his house, and so dark that on entering, I could not clearly see anything. But after a little, as I talked with the wife and sported with the children, I saw how pale they were, and I said: Cousin John, you are my astute friend; you are an astronomer, and help the other astronomers, I suppose, to keep the solar system in order; but the human system, John, of this wife and these children, here's a lesson for you to read. What sort of blood do these pale ones have? It's blood and water mixed—Orange County milk after it has been to the pump. Such a blood has little vital heat in it, so the pale ones must dress the more; they take cold easily, and they will have that nameless sort of spiritlessness, especially in the morning, which compels them to wind up on tea or coffee or other stimulant, before they can start for the day. Cousin John, if your wife cries easily, is hysteric-like, and complains of palpitation, you may be sure she has not got Scripture blood in her arteries; I mean the kind which Moses said was the "life of the flesh." You see, John, the brain can't give out in kind only as it receives; give it pale, watery blood, and weak and fitful is its work. So common is the pale-blood disease that doctors are forever giving tonics, nervines and blood restoratives—indeed these are pretty much the backbone of the *medicamenta* just now, and their names run in the doctors' heads so much that they can write quinine and iron as well in their sleep as when awake.

John, disease is just as natural—not normal—as health. Natural causes, I mean, determine the one as they do the other. What we call nature is just as law-working and law-abiding in giving us our diseases as our health. What is going on in your little family that you are all so pale? You are breaking organic laws of health. No, not breaking, no man ever did or ever can break a natural law; wherein they are transgressed they break him, and thus is it that men become "utterly broken down." Nature will give us health or disease, cure or kill us, as we compel her.

Open your Shakespeare to "the Merchant of Venice," and see how the Prince of Morocco presses his suit on the quality of his blood:

"Mislike me not for my complexion,
The shadowed livery of the burnished sun;
Bring me the fairest creature northward born,
And let us make incision for your love
To prove whose blood is redder, his or mine."

Want of light pales and weakens every living thing; and since the wonderful revelations of the spectroscopic, it is a question, *sub judice*, whether the blood does not absorb the "vapors of iron" from the sun's atmosphere.

Neuralgia, a disease of growing frequency, of which the single element is pain, is in nearly all of its forms but an outcry of the nerves for better arterial blood; and of all the chronic diseases which make so much work for the doctors, nine-tenths are from poor blood and poor nutrition.

John, I fancy I hear you say to your wife, "Do spunk up, Lizzie!" You might as well tell her to spunk up and conquer typhus fever as the pale-blood disease. Talk as we please about intrinsic powers of the will, there is no such thing. We are at the mercy of physical conditions, and the true qualification to be made in this statement is that we have largely the power to create or to choose our physical conditions, and therefore become responsible for their influences upon ourselves.

There is a mysterious power of nutrition for our finer nature in the light of the sun. Chil-

dren at their play are like birds in the trees, or lambs in the meadows—half their joy is in the sunny air. How does the sunlight in the summer waken myriads of insect life? The more they have of it, the more they are stimulated to life and activity. They will not go where it is dark, so we darken our parlors to keep out the flies and the millers.

Florence Nightingale says it is the unqualified result of all her experience with the sick, that second only to their need of fresh air, is their need of light; that after a close room, what hurts them most is a dark room, and that it is not only light, but direct sunlight, that should come into every chamber.

People, she adds, think the effect is upon the spirits only. By no means. We must admit that light has quite as real and tangible effects upon the body. But this is not all. Who has not observed the purifying effect of sunlight upon the air of a room. It is a curious thing to observe how almost all patients will lie with their faces, as if by instinct, turned toward the light.

A densely shaded house is almost certain to be an unhealthy house. Darkness and dampness breed thousands of microscopic plants, creating mold, mildew, and blasting, corrupting the air and filling it with the virus of fevers and many obscure diseases. Sunlight is a perfect caustic to all this poisonous vegetation, which can only flourish in secret places, darkness, and dampness. All healthy and higher forms of plant life seek and enjoy the light.

Every lady who keeps house plants knows how they love the light and stretch their branches and turn their leaves toward the sunlight, and so she must turn them around often, or they will grow one-sided.

There is not a man, woman, or child, that can have a high degree of health, who does not see and feel and enjoy sun and sky and out-door air daily.

"Truly, the light is sweet, and a pleasant thing it is to behold the light of the sun." We do not much wonder that in all ages so many nations have worshiped the sun. They must have well observed what science now so abundantly proves, that it is the foundation of all earthly life and energy. And how sublimely beautiful and thrilling is that fiat of Jehovah's when he said, "Let there be light, and there was light;" or yet more sublime for brevity, the literal Hebrew: "Be light! and light was."—P. H. HAYES, M. D., in *Bistoury*.

Almost Saved.

It is one thing to profess religion, and quite another to possess it. And how true, though sad, it is that many will, like Demas, be warm-hearted and zealous in God's service for a while, and finally, fail at some test, and casting their religious experience behind their backs, will turn again to the world they love so well.

Our having a name with this people, and bearing their reproach, is no evidence of salvation. A knowledge of the truth can never bear us to Heaven; but an every-day Christian walk and conversation is required; the world loves its own, and if we are favorites with worldlings, we may know that we are not right before God. How many are conscious that they do not live up to their privileges and obligations, but at some indefinite future day they intend to throw off the shackles of Satan and surrender themselves entirely to Christ. But if it needs our whole energies to-day with the help of good angels to overcome this powerful foe, how can we hope to conquer when time and habit have made the "cords of sin" as bands of iron? "In this world we are always on the enemy's ground; we breathe an unfriendly atmosphere; there are a thousand influences ever bearing upon us that tend to make us worldly and ungodly," and we must go from victory to victory if we ever gain eternal life. We cannot afford to let the present pass unimproved. God's grace is sufficient for us if our hearts are in his work, and we know when this warfare of a few short years, at most, is over, we shall dwell in a land where we are perfectly safe from Satan's power—no more watching, lest we fall into temptation. Sin and evil can never cross the boundary of that beautiful country. Oh! if it were possible for us to conceive of the glory laid up in store for the faithful soul, I am sure there would be more persevering, whole-hearted efforts put forth to gain it than there are now! But we must give our whole attention to salvation, must be willing to bury worldly ambition, and take up cheerfully the crosses that lie in our pathway, and bear them to the end, or we shall find in the day of Judgment, that notwithstanding our high profession, and a name among commandment-keepers, we are only almost saved, and *entirely lost!*

LERA E. ORTON.

Winspear, N. Y.

The Review and Herald.

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

BATTLE CREEK MICH., THIRD-DAY, SEPT. 5, 1871

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

This Week's Review.

IN our failing state of health, and the absence of Eld. Waggoner, and the great scarcity of matter from our preaching brethren, we set as good a table this week as we can, and there leave the matter in hope that the readers of the REVIEW will be better served for time to come. The physicians at our Institute forbid our writing at present; but violation of their orders, to some extent, seems a matter of necessity this week.

We very much regret that we cannot give reports from the New York, Vermont, and New England Camp-meetings this week. We have simply heard from them since the New England Camp-meeting closed, and that they were good meetings; but as yet we have nothing further to publish.

We need a first class reporter at all of our camp-meetings, imbued with the spirit of such grand occasions, who will pour into the minds and hearts of all our people, fresh in each week's REVIEW, the good that is said, seen, felt, and done, at these annual solemn feasts. In the absence of a reporter, let some brother, best qualified for the work, and who is not burdened with other matters, write the important things of each day's meeting.

The Spirit of the Times.

THE times change. And although God is the same, yesterday, to-day, and forever, and moral principle and piety are ever the same, yet the times changing into the rapid speed of our day, demand that Christians should arouse to action and occupy positions that will give them the best possible advantages. We do really like the spirit of the following from the *Methodist* for Sept. 2. What T. De Witt Talmage says of the Big Methodist Tent may stir some of our tent and camp-meeting men, who need more of the dash of Kilpatrick in order to keep up with the spirit of these railroad, telegraph, phonographic times:—

"We found the track of the Methodist tent all the way across the Continent. Mormonism never received such a shot as when, with Brigham Young and his elders present in the tent, the party of wide-awake Methodist ministers preached righteousness, temperance, and Judgment to come, in great Salt Lake City. The effect of those few days of faithful talking will never be forgotten. Hardly a service is held in the Mormon Tabernacle that an effort is not made to combat the sermons of the itinerants. In the two occasions when we were present in the Tabernacle, all the speakers felt called upon to answer the Big Tent. It was evident that the monster of sin had been speared, and the wound rankled. We have never seen the brethren of that religious storming party, but we hail them through these columns for the glorious work they have accomplished in Salt Lake City! It was the first gleam of light that some of the bondmen of the great religious despotism have seen for many a year. If the Methodists had staid a few days longer, and gone around the walls of that Jericho blowing the 'ram's horns,' I do not know but that the brazen superstition might have fallen in thunder and wreck, leaving many of the elders desolate, with only ten or fifteen wives apiece.

"Might not the Christian church of all denominations learn a lesson from this religious crusade? Our great ammunition wagons are so clumsy, and our big guns so unwieldy, that the enemy often has us at disadvantage. I think a squad of flying artillery, perhaps, might go forth and surround the foe. We want more men in the religious world with the bold dash that Kilpatrick and Stonewall Jackson had in the military. We glorify the policy of 'fighting it out on one line if it takes all summer,' but forget what a little Christian stratagem did when Gideon's three hundred men flung the pitchers and hoisted the lamps!

"If the great West waits till churches can be organized, built, and paid for, the majority of the present generation will perish. Oh, for more big tents! Four long stakes and a big piece of canvas, and four or five Christians on fire with zeal, have proved themselves able to shake Brigham's Tabernacle that cost one hundred and fifty thousand dollars.

"There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun. The Methodist church, like the Presbyterian and Baptist and Episcopalian, has, of late, felt the tendency to settle on its heels, and build granite churches, and

whittle its old-time hallelujahs down to a quartette, and hand the people up to Heaven with delicate kid gloves, which, at the least strain, split in the back. I would not give one of the backwoods Methodist meetings, where I used in boyhood occasionally to go and stand at the door, afraid to go in—for they had fifty persons converted there in one night—for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice.

"Thank God for the Big Tent! It reminds one of the days when Grimshaw and Wesley made a gospel raid into Roughlee, and the wild mob slung dead cats at the head of George Whitefield preaching on the commons. We want a flashing up of the old-time Christian heroics. So afraid is the church of sensation that it goes into stagnation. It costs from one hundred and fifty thousand dollars to two hundred and fifty thousand dollars to build a church in which to get a few hundred people to Heaven, when those two hundred and fifty thousand dollars, rightly applied, would build gospel advantages for ten times the number."

RULES

TO BE OBSERVED IN REFERENCE TO CAMP-MEETINGS.

1. COME to the meeting. 2. Come in season.
3. Take hold of the work. 4. Stay till the close.

1. Camp-meetings are important and useful meetings, or they are not. If they are not, they should be given up. If they are, they should be supported. One of the principal ways to support the meeting is to manifest an interest to attend it. A camp-meeting slimly attended, there being only a few present, while others who might attend as well as not, or at most, with a little sacrifice, are at home, still buried up with the cares of this life, shows that the meeting is considered of secondary importance, and the hands of those who come are greatly weakened. If, on the other hand, churches and scattered brethren from far and near are promptly on the ground, it shows that the cause is loved, and the privilege prized. Love begets love; and from such a meeting all will go away loving the cause better than when they came.

But to come yourselves alone is not enough. Bring some one with you; not those, particularly, who are utter strangers to what we regard as truth, for such cannot hear the evidences at a camp-meeting; but those who have acquired some acquaintance of our position, and are interested. Perhaps you will say you have no such in your vicinity. Then what have you been doing the past year? How have you let your light shine? Were there no persons before whom you could live such a life as to recommend to them the truth which you profess, to whom you could speak an earnest and judicious word, or at least, into whose hands you could place a tract, and induce them to read it, which would give them some of the evidences of our faith, and perhaps enlist their interest therein? These are the ones to be benefited by camp-meetings. Bring them in.

2. Come in season. One of the greatest drawbacks to a meeting, is a failure on the part of the brethren to do their duty in this respect. And it happens on this wise: The first efforts put forth in the meeting are for the benefit of the church. The servants of God whose hearts are in the work, labor to bring the brethren into a position where they will be prepared to take hold for the conversion of souls. When an impression has been made, and those present are to a considerable degree aroused, others arrive, who have not had the benefits of these labors, and whose presence tones the meeting down to its original condition. Labor must be undertaken for these, which would not have been necessary if they had been present to reap the benefit of the labor already put forth; and so the progress of the meeting is delayed. When again brought up to a degree of efficiency, others come, who, not having been present, are unprepared to enter into the spirit of the meeting, and efforts must be repeated for them. A moment's reflection will show any one how prejudicial to the interests of a meeting such a course must be; and those who have been present where this evil has prevailed, have seen how disastrous is its effect. If all were present at the commencement, all could take hold of the work in the beginning, and all come up together. Some brethren seem to think that if they come to the meeting in season to be present Sabbath and first-day, it is all that is necessary. But this is a great mistake, inasmuch as the efforts put forth on these days, for the ben-

efit of those already in the truth, are comparatively small; and on Sunday, the object is to work wholly with reference to those who come in from without.

If all would come to the meeting with hearts all engaged in the work, ready themselves to take right hold for others, these remarks would not be needed; but it is to be regretted, that, to a very large extent, this is not usually the case, and those who are most poorly prepared to take hold of the work, generally come latest to the meeting. This evil can be remedied by individual reform. Shall we not see it?

3. Take hold of the work. Take hold of it at once. Take hold in earnest. No one ever was found to regret entering into the work too soon; but many have had to regret that they put it off too long. Remember the business of the occasion. It is not to visit, nor trade, nor talk nonsense, nor be idle, nor recreate, but to seek God. And he who does not do this, so far as his own benefit is concerned, might as well not have taken the trouble to come. So when a person has taken the pains to come to the meeting, and to come in season, the next thing is to take hold of the work.

4. Stay till the close. This is as important as it is to come at the commencement. The meeting should not be raveled out at either end. The presence and help of every brother and sister are needed to the close. If it is important for you to come at all, it is important that you stay through. Matters of vital interest come up for consideration toward the close of the meeting. And the parting season is frequently the very best of the whole occasion. Those who leave before the meeting closes, seem to show, that, at best, they have a divided interest. They say to their worldly affairs, Stand aside, while I go up to worship God; and, ere the season of worship is closed, they say to it, Now, you stand aside; for I return again to my worldly pursuits. When we set apart a season for God's worship, can we not give it all to him, and show, that, for a time at least, the whole heart is given to his cause? Therefore stay till the meeting is fully closed.

MICH. CONF. COM.

We Should Seek God after the Due Order.

SUCH was the conclusion of David, after receiving a lesson he could never afterward have forgotten. 1 Chron. 15:11-15. Soon after David was established upon his throne at Jerusalem, as king over all Israel, he determined to bring up thither the ark of God. It is likely that this decision was right. But in the execution of it a grave error was committed. The law enjoined that the ark should be carried whenever it was removed by the Levites of the family of Kohath. Num. 3 and 4. And even they were not to come near it and the other sacred vessels till after they were covered, lest they should die. Num. 4:20. And they were not to touch one of these even after they were covered, under the same penalty. Verse 15. By means of staves they were to bear these upon their shoulders, but they must not lay their hand upon them or touch them, for the sons of Aaron alone could do this. Verses 5-15. And because that the Levites of Kohath's family were specially designated to bear upon their shoulders the ark and the sacred vessels of the sanctuary, when the oxen were distributed to the other Levitical families who had the sanctuary itself to transport, none were given to this family, and this very reason is assigned. Num. 7:9.

But when David undertook to remove the ark all this was forgotten. And thus we read: "And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah; and Uzzah and Ahio, the son of Abinadab, drove the new cart." 2 Sam. 6:3. The placing of this ark upon the cart was a direct violation of the law, and was a serious error. But we read further as follows: "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error [margin, rashness]; and there he died by the ark of God." Verses 6, 7. The law which expressly enjoined that the ark should be borne only upon the shoulders of the Kohathites, forbade also that one of them should touch it. When, therefore, this second act of disobedience came into the services of this occasion, the threatening of death upon the offender was instantly executed.

But were not the intentions of Uzzah good? In some sense we may say that they were. They were at least as good as ours when we, from supposed pious motives, depart from the instructions God has given us. Uzzah intended to save the jostling of the ark. But if he had not already broken the law, the ark would not have been in danger of this shaking, and would have needed no such help as he bestowed. It should have been borne by the Kohathites upon their shoulders. He violated the law by touching the

ark. He would have had no occasion to touch it, had the law not been already violated in the act of placing the ark upon the cart.

David was displeased at this terrible rebuke which came in the presence of all Israel, and turned their triumph into lamentation and distress. 1 Chron. 13. So he relinquished his purpose to remove the ark to Jerusalem and deposited it in the house of Obed-edom. But the ark brought God's blessing upon that house. Meanwhile David having time to consider, saw that there was just cause for the judgment which God had inflicted. And so he makes humble acknowledgement of the wrong which had been committed, and then directs the priests and Levites to bring up the ark in such manner as God had ordained. See 1 Chron. 15. In verse 13 he uses these impressive words in his charge to the Levites to sanctify themselves for this work: "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order."

Two reasons may be assigned for the errors here committed:

1. Some time before the Philistines had returned the ark to Israel upon a cart, and God had accepted their act. But they did it with the utmost reverence and with humiliating acts, and they could do no other way, for they had none worthy to bear it. See the wonderful story in 1 Sam. 6.

2. The ark had been in the house of Abinadab the father of Uzzah for twenty years. 1 Sam. 7:1, 2; 2 Sam. 6:2, 3, 4. Uzzah should have cultivated the deepest reverence for it. But in his mind it had become a common and familiar thing.

We may draw many profitable reflections from this record which will suggest themselves to every mind. One wrong always leads to another. It many times even seems to create a necessity for another, and to furnish an excuse for that second wrong. Thus the Sabbath is changed from the seventh to the first day of the week to commemorate the resurrection of Christ. But if the ordinance of baptism which does commemorate Christ's resurrection (Rom. 6:1-5,) had not been changed from burial in the water to sprinkling, would there be any chance for men to plead their present excuse for Sunday observance?

J. N. A.

Did the Apostles Preach the Law to the Gentiles?

THOSE who claim that the law of God, the ten commandments, was abolished at the cross, often and loudly assert that the apostles were not required by their commission to preach the law to the Gentiles. In proof of this, the great commission of Matt. 28:19, 20, is quoted: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Or, as Mark says, "Preach the gospel to every creature." Here, it is asserted, they were commissioned to preach the gospel, but nothing was said about their preaching the law. But let us look a little closer. How particular is this commission? "Go and teach all nations." This certainly includes the Gentiles, so that whatever is in this commission must apply to the Gentiles. Notice still farther: "Teaching them to observe all things whatsoever I have commanded you." What were they to teach? All things that he had commanded them.

In the early part of his ministry Christ chose his twelve apostles, keeping them with him during his whole ministry, carefully instructing them and preparing them to go out on their great mission of teaching the nations. He showed them how to preach, and what to preach, and what not to teach. In Matt. 5:1, 2, we read as follows: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them, saying." Here are Peter, James, John, &c., seated around him; and the Master now proceeds to teach them what they shall teach others as they go out with the gospel. Says he, "Blessed are the poor in spirit; for theirs is the kingdom of Heaven. Blessed are they that mourn; for they shall be comforted." "Blessed are the merciful; for they shall obtain mercy." Verses 3, 4, 7. These are good observations, and we find the apostles in their ministry everywhere teaching them. He continues: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Verse 17. Now says he: James and John, do not get a wrong idea of my mission, I have not come to destroy the law of God, nor the prophets, but to fulfill them, that is, to do what they require. To fulfill a law, means to obey it, as may be seen by Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ;" that is, do what the law requires. Now he proceeds to tell them why he did not come to destroy the law. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18. That is, not one jot or tittle should pass from the law till all the law and all the prophets were fulfilled; for these are the things of which he was speaking. All the prophets will not be ful-

filled till after heaven and earth pass; so the law will stand till that time.

He continues: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Verse 19. Now, John, as you are going out to teach others, be careful to keep every one of these commandments yourself, and then teach others to do it; for whosoever shall break one of these least commandments, and teach men so, shall be called least in the kingdom of Heaven. Nothing could be plainer than that.

And now to further prepare them to properly keep and teach this law, he takes up two of the commandments to illustrate what he means: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment; verses 21, 23; that is, the Pharisees had taught that, in order to break this commandment, Thou shalt not kill, they must actually take life; but Christ shows them that if they even have anger in their hearts, they have violated the commandment. Then he takes up another commandment, verses 27, 28, Thou shalt not commit adultery; and says that it may be broken by an impure desire of the heart. When the young man came to him to inquire what he should do to have eternal life, Jesus said to him in the presence of his disciples: "If thou wilt enter into life, keep the commandments." Matt. 19:17. Thus he always taught them, during his whole ministry of several years. In his last great charge to them he carefully admonishes them to go and teach all things that he had taught them.

Now let us follow them in their ministry, and see if they did teach the law of God as he did. James was one of those disciples who sat at his feet and learned of him. About thirty years after this, he wrote an epistle to his Christian brethren scattered abroad. In chap. 2:8 he says to them: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." He has the same subject up that his Master did—the law. He commences just as Jesus did. Christ said, I have come to fulfill the law. Now James says, If ye fulfill the law ye do well. Thus far he is in perfect harmony with his Master.

He proceeds: "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Verses 9, 10. Here again he reiterates almost the very words of Jesus. Christ had said if a man should break one of the least commandments he should be least in the kingdom of Heaven. James says, "Whosoever shall offend in one point is guilty of all." How exactly he followed his instructions.

But he proceeds: "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. To illustrate his meaning, he takes up the two commandments, Thou shalt not kill, and Thou shalt not commit adultery, and shows that if you break any one of the commandments, you have broken the law. Here again he carefully follows the lesson he learned of his Master in Matt. 5.

Who can look these through and not plainly see that James is simply reiterating what Christ taught with regard to the law, in his sermon on the mountain. This shows that he did teach the ten commandments to the Gentiles.

Notice John, another apostle who learned of Jesus. He also went forth under the great commission to preach to the Gentiles. In his first epistle to the church, chap. 5:2, 3, he says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments." This was written sixty years after the death of Christ, and was addressed to the Gentiles. Does he instruct them to keep the commandments of God, or does he not? Most emphatically he does. He says, "This is the love of God that we keep his commandments." But how do we know that these are God's commandments? Because, first, it is not the law of Christ, but the commandments of God, that he is enforcing; second, the ceremonial law was abolished at the cross, sixty years before this. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:15. So this leaves only the law of ten commandments.

Take another minister, the apostle Paul, in his first letter to the Gentile church at Corinth. He says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. How exactly this harmonizes with what Christ said to the young man, "If thou wilt enter into life, keep the commandments." But it is in the book of Romans that we have the clearest evidence on this point. This book was written by the great apostle Paul. He was a Christian minister, and wrote in the Christian dispensation to the Christians. He penned this letter nearly thirty years after the death of Christ;

hence as many years down in the Christian dispensation. It was addressed to the church at Rome, which was mostly composed of Gentile converts. That this letter was written to the Gentiles is unquestionable, as will be seen by the following quotations:

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Rom. 1:13-15.

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11:13.

Not only was this letter written to the Gentiles, but the chief subject under consideration is the law of God and its relation to faith in Christ. In the first chapter, Paul shows how the heathen world once had the knowledge of the true God, and how God gave them over to ignorance on account of their wickedness, so that now they are inexcusable. Chap. 2:1. In chapter two he goes on to say that every man will be judged according to the light he has. He tells the Jew that the simple fact of his having the law, and reading it, and teaching it to others, will not save him unless he keeps that law. Then he declares that the Jew breaks that very law in which they trust, that this makes their circumcision and all their professions null and void, and that really they are no better than the Gentiles, because they do not keep the law; but that if the Gentiles will keep that law they shall be accepted, even though they be not circumcised. "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." "And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Verses 25, 27.

Here are some important facts: 1. Circumcision amounts to nothing unless it leads them to keep the law. 2. If those who are uncircumcised, that is, the Gentiles, will keep that law, they shall be accounted the same as if they were circumcised, that is, they shall be accepted as the people of God. 3. If the uncircumcised keep that law, they will condemn the Jews who do not keep it. In no stronger terms could the apostle exalt the law of God, before his Gentile converts than in this language. He teaches them the same as he did the Gentiles at Corinth that circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. 1 Cor. 7:19. 4. It shows the falsity of the position always taken by opponents of the law; viz., that none could keep the law of God unless they were circumcised.

Having taken this position, the question with which he opens chapter 3 naturally arises; viz., "What advantage then hath the Jew? or what profit is there of circumcision?" Verse 1. Other translations say because that unto them was intrusted the oracles of God. An oracle is that spoken by the living voice. The oracles of God were the ten commandments, which he spoke with his own voice. The great advantage, then, which the Jews had, consisted in the fact that God intrusted his holy law unto them. But now, as they had all betrayed that trust, despised his law and broken his commandments, it brings the Jews down on a level with the Gentile world, both sinners together in the sight of God. Thus he says, in verse 9: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." The Jew is a sinner, and the Gentile is a sinner; or as he says again in verse 23: "All have sinned and come short of the glory of God. Hence in verse 19 he draws the sad picture of the whole world, both Jew and Gentile, standing before God, condemned by his holy law. "Now we know that what things soever the law saith, it saith to those who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Hence in the next verse he draws this legitimate conclusion: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20. Why can no man be justified by the law? Answer. Because all have transgressed that law; and a law once broken can never justify the transgressor.

To illustrate: A. kills B., but the crime is not discovered. He lives on in the same community for fifteen years, and never breaks the law again. Then his crime being discovered, he is arrested and found guilty; but he pleads that, after breaking the law in that one instance, he carefully kept it ever afterward, and intends never to break it again. Would the judge therefore acquit him? No, indeed; he might keep the law in every particular, till his head was gray, and yet the law would condemn him for that single transgression. So it is with the law of God. After we once transgress it, we can never be justified by it, however strict we keep it afterward.

But all have violated the law of God. There is not a man but what has broken it, whether Jew or Gentile. This is Paul's argument. Now what use does he make of it? A very important one indeed. He shows by this that all men are in great need of a Saviour to atone for

their past sins, and thus save them from the penalty of God's violated law. Then he brings forward Christ, and says that he has died for that very purpose, so that through him all men may have forgiveness for their past sins. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Verses 24, 25. Then the inquiry naturally arises, If we are justified through Christ, and not by the deeds of the law, is not the law then set aside, abolished, and are we under no farther obligation to keep it? Paul, with a zealous care for the holy law of God, anticipates this conclusion and meets it thus: "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31. How emphatically he denies this doctrine of faith in Christ making void the law of God. Not only does he deny this, but he says that he establishes the law, confirms it, strengthens it, makes it stand. Remember this is what he says to the Gentiles. How can a man with these facts, and this language before him, state that Paul never preached this law to the Gentiles?

In chapter 7 he shows the important part which the law performs in every man's conversion. In conclusion, he says on that subject: "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual; but I am carnal, sold under sin." "For I delight in the law of God after the inward man." Verses 12, 14, 22.

This, dear reader, is but a small part, a mere sample, of what all the apostles taught the Gentiles respecting the law of God, as they went out under the great commission to preach the gospel to all nations, to teach them as they themselves had been taught by the great Teacher. We therefore conclude that good ministers of Jesus Christ in preaching the gospel will follow the example of the apostles, and teach the Gentiles to keep the whole law of God, the Sabbath not excepted. D. M. CANRIGHT.

"Appoint a Prayer-Meeting."

At a church meeting it was proposed by some of the members that committees should be appointed to visit and labor with some that were supposed to be backsliding or becoming alienated from the church. To this an aged brother replied, Would it not be better to appoint a prayer-meeting?

The suggestion was certainly a good one. If that church was not maintaining a prayer-meeting, the best means of keeping the members in a growing condition and preventing backsliding and apostasy were being neglected. In that case, to appoint a prayer-meeting was better than to appoint a committee. By all means appoint the prayer-meeting first, and invite all the members to attend. If this fails, then appoint the committee.

Again, it sometimes happens, and perhaps it was so in that church, that some members take no part in the meetings for prayer and social converse. If they appear at all at these meetings, it is only as silent spectators. And yet at meetings for church discipline they are forward and active to appoint committees to deal with, or give their voices to expel, those they deem delinquents. Such should be especially invited to the prayer-meeting, and to take an active part there, as a necessary preparation and qualification to engage in the discipline of those that are out of the way. And if they do not come up to this work, let them be charged to keep silent in church meetings till their cases are called up, and they are given the opportunity to answer for themselves. R. F. COTTRELL.

The Law of God Was Ordained to Life before Man Sinned.

"Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord." Lev. 18:5. "And many times didst Thou deliver them according to thy mercies; and testified against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them)." Neh. 9:28, 29. "And I gave them My statutes, and showed them my judgments, which if a man do, he shall even live in them." Eze. 20:11. "I had not known lust, except the law had said, Thou shalt not covet. . . . And the commandment which was ordained to life, I found to be unto death." Rom. 7:7-10.

When was the law of God originally ordained to life? Not in Paul's day, for he found it "to be unto death." Nor even as far back as the day of Adam, after he left paradise, was this law ordained to life; for by the strength of it Adam died, and death has come upon all his posterity. 1 Cor. 15:56. The moral law could not be ordained to life by an all-wise God, after man had become a fallen being, for "all have sinned, and come short of the glory of God." God knew that the moral law would bring death upon the transgressor, and that all men would be transgressors, therefore he could not introduce the moral law as a life-giving remedy after man had sinned.

There remains consequently but one reason-

able answer to the question, When was the law of God originally ordained to life? In the garden of Eden, before Adam sinned. And if Adam had continued to obey the law of God he would never have died. Gen. 2:17; 3:22.

God has in great mercy introduced another remedy for sin and death, the death and resurrection of his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1. Thus being brought again into favor with God, through Christ, the law is no more against us. Gal. 5:23. The law itself now being written in our hearts, Heb. 8:10, we "delight in the law of God." Rom. 7:22. And gladly endeavoring to fulfill its precepts, Rom. 8:4, as our great Master has done before us, 1 Pet. 2:22, "leaving us an example, that ye should follow his steps;" we do even now experience some of the life-giving power of the law, which still does work mightily, when our relation to the law is placed on the right foundation by the gospel. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." JOHN MATTESON.

Charlotte, Mich., Camp-Meeting.

THIS will be a meeting of very great importance. We shall be glad to give room in our grand circle of tents, for tent companies from other States.

Charlotte is at the junction of the Peninsular and Grand River Valley railroads. It is the seat of Eaton County.

Those coming from the south-east, should take the Valley road at Jackson; from the north-west, the Valley road at Grand Rapids; from the south-west, the Peninsular road at Battle Creek; from the north-east, the Saginaw, and Ionia roads, to Lansing; and from thence, the Peninsular, to Charlotte.

The Committee are not able to obtain reduction of fare. But the roads will take all baggage cheerfully, if every piece is distinctly marked, to save confusion.—Ed.

TIME TABLE. MICHIGAN CENTRAL RAILROAD.

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

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	NVE. EXP.	PACIF. EX.
Chicago,	6:00 A.M.	9:00 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek, .	12:50 P.M.	2:52 P.M.		2:55 A.M.
Detroit, Arr.	6:30 P.M.	6:45 P.M.	8:35 A.M.	7:25 A.M.

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

GRAND RIVER VALLEY DIVISION.

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

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

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

C. H. HURD, Asst. Gen. Sup't, DETROIT. H. E. SARGENT, Gen'l Sup't, CHICAGO.

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

Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

GOING EAST.				
	Morn. Exp.	Eve. Exp.	Mixed.	
Chicago,	6:00 A.M.			
Michigan City, .	8:12 "			
Niles,	9:50 "			
Cassopolis, . . .	10:50 "	4:20 P.M.		
Schoolcraft, . .	11:56 "	5:30 "	12:30 P.M.	
Brady,	12:13 P.M.	5:48 "	1:20 "	
Battle Creek, . .	1:15 "	6:45 A.M.	4:00 "	
Charlotte,	2:30 "	6:00 "	6:30 "	
Lansing,	3:25 "	6:55 "	7:40 "	
Owosso,	6:37 "	9:07 "		
East Saginaw, . .	8:40 "	11:06 "		

GOING WEST.				
	Morn. Exp.	Eve. Exp.	Mixed.	
East Saginaw, . .	6:50 A.M.	3:50 P.M.		
Owosso,	8:35 "	5:45 "		
Lansing,	10:10 "	7:40 "	4:45 A.M.	
Charlotte,	11:05 "	8:55 "	6:20 "	
Battle Creek, . .	12:15 P.M.	6:00 A.M.	8:25 "	
Brady,	1:17 "	7:10 "	10:40 "	
Schoolcraft, . . .	1:34 "	7:28 "	11:05 "	
Cassopolis, . . .	2:40 "	8:40 "		
Niles,	3:30 "			
Michigan City, . .	4:50 "			
Chicago,	7:05 "			

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

Ionia and Lansing Railway.

GOING EAST.				
	Express.	Mixed.		
Greenville, dep. .	6:30 A.M.	9:30 P.M.		
Ionia,	7:30 "	10:45 "		
Portland,	8:18 "	12:30 "		
Grand Lodge, . .	9:00 "	3:55 "		
Lansing,	9:40 "	5:30 "		

GOING WEST.				
	Express.	Mixed.		
Lansing, dep. . . .	5:25 P.M.	8:00 A.M.		
Grand Lodge, . .	6:45 "	10:45 "		
Portland,	7:35 "	12:05 P.M.		
Ionia,	8:40 "	3:30 "		
Greenville,	9:40 "	4:45 "		

R. LAUGHLIN, Sup't, Lansing.

A HIDDEN light soon becomes dim, and if it be entirely covered up will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

THE MORNING COMETH.

THE day with untold record now is closing;
The last bright ray of sunlight has just gone;
The twilight shadows gathering dark and somber,
Tell that the long, drear night is coming on.
Saviour, lead me, for how oft I stumble,
Though thou hast made the way all right for me,
And said I ever must be very humble
If I would walk the narrow way with thee.

Saviour, the road is rough and darker growing,
O, let me nestle nearer to thy side,
And cleanse me with the precious blood that's flowing,
So freely from the body crucified.
The first watch, and the second, all are ending—
The last preceding day-dawn is now here;
The danger's great, for all around is tending
To bring discouragement, and doubt, and fear.

But, oh! I'll keep so close to Him who, leading,
Takes of the narrow way the thorniest part;
He hears and answers all my earnest pleading,
And will with his own blood cleanse my poor heart.
The first faint streaks foretell the coming morning,
Though all the way with danger is beset;
Yet still he holds my hand, and every warning,
I'll ask for strength to help, that I may not forget.

And when it bursts in glory and in splendor,
The faithful ones will have their rich rewards;
Oh! what account shall I then have to render,
To Him who comes to reign, the Lord of lords?
How many times I've wept o'er sins committed;
I must forsake as well as to confess;
And if I faithful prove, I'll stand acquitted,
And all that heart could wish I shall possess.

There's nothing here that's in itself worth having,
Were there not life beyond the dreary tomb;
Nothing that ever could repay the loving,
Were there no hope of an eternal home.
How often here my lips unopened quiver,
With music that they have no power to speak,
But utterance will be given in His forever,
The better new-earth land that I so fondly seek.

Unrealized hopes and unfulfilled desires,
Around us withered lie on every side;
But in the land to which our faith aspires,
'Twill not be heard, 'mid weeping, that "they died."

My Father, help me that my lamp be burning,
That all the work thou'st left me be well done;
And may I ever long for the returning
Of Him who leads me, even thy dear Son.

MARY MARTIN.

Blakeville, N. H.

Progress of the Cause.

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

Decatur City, Iowa.

SUNDAY, Aug. 27, we closed our meetings in this place, after a stay of three weeks. We gave in all twenty-four discourses. The weather was fine most of the time, and the interest and attendance were much better than we expected. Moses Hull commenced his career in this section some thirteen years ago. About twenty-five came out under his preaching, but he soon left them; and after various trials and difficulties some of them went back, several moved away, and others died, so that their number was reduced to eight. No minister had visited them for years. Of course the cause was in a low condition. However, the few kept up their Sabbath meetings as best they could. During the past year, several embraced the truth here.

Our meetings at Leon, five miles distant, seemed to awaken a new interest here, so we came, expecting to stay but a few days only. We have had good freedom preaching the word usually, and on the whole, feel glad we came. Eighteen more have taken a decided stand upon the Sabbath, making a company of about thirty. Most of these are in whole families. We sold some books, and obtained several subscribers for our periodicals.

It was soon apparent that we needed a meeting-house. A subscription was started; and in a very short time, enough was raised to build a small house of worship, about 24x32. Work has already commenced upon it, and we expect to have it up and finished in a very short time. This encourages us much. We think it will give permanency to the cause here.

We do not remember to ever have met so bitter and unkind treatment from ministers in any place as we have here. It seems as though they would thoroughly exhaust the English language in finding epithets bad enough for us, and the spirit they manifested was full as bad as their words. They have preached against us several times, and we have reviewed them every time. As is usual, they have only hurt their own cause. Their lack of usual ability was made up of strong assertions, and a very free use of smut and blacking.

Our expenses thus far this summer have been comparatively nothing. Bro. Caldwell of this place moved to Leon, boarded us while there, met all our expenses; then brought us home with him, and he and others did the same thing by us here. We

are glad for their sakes that God has raised up brethren here to encourage them in this field, where they have held on so long alone. As soon as we can have time, we hope to raise up other churches near by here, as there are very promising openings.

To-morrow we move our tent twenty miles north to Oceola on the railroad. The people of that place have repeatedly sent not only urgent calls, but petitions with hundreds of names signed, for us to come there. This is in the center of some six or seven churches, and only a day's drive from the farthest, hence it is an important point for us to establish a church. We go, hoping in the Lord and the prayers of our brethren.

D. M. CANRIGHT,
GEO. I. BUTLER.

Wisconsin Tent.

SINCE the time of our last report, we continued meetings in the tent at Wautoma, till August 20. Our meetings were a success, notwithstanding the bitter opposition which was constantly kept up. Since our discussion, the attendance has, with few exceptions, been small. We have divided our labor, one of us laboring in the tent, the other in a school-house some miles distant. Our labors have been blessed at both places.

We held our last meeting at Wautoma, Sunday, August 20. It was a very interesting meeting. More so, on account of some of its peculiar features. We had given out word one week beforehand that our meetings would close Sunday night, when we would attend to the ordinances of the Lord's house. This attracted a large concourse of people to see what has to them now ceased to be a wonder—a peculiar people attend to the ordinances of the Lord's house. The Lord was with us in the meeting.

Nine were buried with Christ in baptism, and, we hope, have arisen to walk in newness of life. Others will be baptized soon. About thirty have commenced keeping the Sabbath. Many more are convinced. We have organized two classes for prayer and social meetings. I am now laboring in the school-house. Brn. Sanborn and Olson have gone to Plainfield with the tent. I intend to join them soon. Everything bids fair for a prosperous work being done in this vicinity. A large field is being opened up here. Oh! for laborers to gather in the ripening grain, before the tares are bound in bundles.

We unite in saying, We heartily indorse Bro. Canright's view on discussions. We shall continue our meetings at Plainfield till tent-meeting season closes. Pray for us.

DAVID DOWNER.

Wautoma, Wis., Aug. 24, 1871.

Patten, Maine.

THE work moves slowly in this place. Bro. Barnes, not being well, left me, and returned home July 17. Since that time I have been alone; but the Lord has helped me, for which I feel thankful. Twelve have commenced to keep the Sabbath. Others are convinced on the truth, and I hope they will take up the cross soon; but Satan is doing all he can to hinder the work and destroy souls.

The argument used by some of the ministers and church members is, Keep away; do not go to those Millerite meetings. May the Lord have mercy on the blind watchmen, and they recover themselves out of the snare of the devil, who have been taken captive by him at his will. S. B. GOODRICH.

Harrison County, Iowa.

BRO. J. BARTLETT came to this place on Friday, August 4, and on Sunday afternoon commenced a course of lectures at the Wakefield school-house. He lectured every night until Sabbath evening. On Sunday afternoon he gave a lecture on the subject of the Mark of the Beast, to a large and attentive congregation. He continued his lectures evenings, through the week, until Thursday, having given in all thirteen discourses.

He was then obliged to close, and attend the monthly meeting. On the last evening he took a vote on the Sabbath question, when fifteen adult persons arose to their feet in favor of the Sabbath (two who were not present having acknowledged it before, there were in all seventeen); while in favor of Sunday, only two adults and a few boys arose. The people are very much interested to hear more of these truths, which are all new to many of them. A Universalist minister gave one discourse on the evening Bro. Bartlett did not lecture, trying to prove

that the second coming of Christ was at the destruction of Jerusalem. Bro. Bartlett reviewed him on Sunday night, and showed clearly that long after the destruction of Jerusalem the second coming of Christ was spoken of as being still in the future.

A young minister in the church known as the Christian Union, came out on the Sabbath. We feel to thank God and take courage that the cause of truth is gaining ground in this western country.

R. A. JEYS.

Report from Bro. Ingraham.

AFTER leaving the camp-meeting at Medford, we went to Blue Earth City, where we pitched our tent and commenced our labors. The interest to hear was good, and our congregations large. We rejoiced in view of great success. I had preached four times and Bro. Van Horn only three before he was prostrated with a fever. Being anxious to keep up the interest, I labored hard; but the work with my poor health was too great for me. My voice failing, I had to close my meetings; but our labor was not lost. A letter from there states that some have decided to obey the truth.

I expect to visit the people in the vicinity of Blue Earth City and Jo Daviess soon after the hurry of wheat stacking is over. We are glad to say that Bro. Van Horn is fast recovering from his sickness.

WM. S. INGRAHAM.

Wasioja, Aug. 19, 1871.

Report from Bro. Matteson.

OUR meetings in this place still continue, although the interest among outsiders is not great. Yet there are some honest souls who inquire after the old paths. The brethren are all firm in the truth, and are growing in the love of it. Peace and union prevail. I feel at home among these brethren. They are striving to overcome their sins, and are getting a Christian experience, which, if they continue in it, will certainly lead them in the way of everlasting life. They have more difficulties from outside to contend with than any other church which I know, yet the Lord has wonderfully directed their ways, and blessed them so far. Yesterday we celebrated the ordinance of baptism, and three dear souls were buried with their Lord, and rose to walk in newness of life. They have all given good evidence that their hearts are in this matter, and that they have commenced to love their Saviour and his truth.

The influence against us from the churches is very strong. Hundreds of people would listen to the truth if these scores of divines did not continually fasten the creed-bands about them. They talk against us in private, preach against us from the pulpit, and write against us in their religious periodicals, and sometimes in their political papers, too. We have no means of defending ourselves, but to walk humbly before God. We believe that he will bring us help in due time.

To give you an idea of the field among the Scandinavians, I will notice that, in this city alone, there are of Norwegian papers, two political, one with nine thousand, and the other with three thousand, subscribers; one infidel paper; one Methodist, one Baptist, and three or four Lutheran, religious papers. Of Swedish papers, there are probably as many more. The Swedish Lutherans have a weekly, religious periodical, as large as the REVIEW. They have just finished a new, brick church edifice at the cost of \$10,000. There is no lack of intelligence, education, or means, among this people.

The Methodists are having a large camp-meeting which continues about a week and a half. This has drawn away some of our congregation. I have thought some of closing my efforts here; but the brethren urge me to remain. I yield to their earnest entreaties, and trust in the Lord that some more good may be done. Last night our hall was pretty well filled. May the Lord direct in this important work for the glory of his own great name, and the salvation of precious souls. JOHN MATTESON.

Elston Road 21, Chicago, Ill.

PROFIT OF PRAYER.—After prayer is not the heart lighter, and the soul happier? Prayer renders affliction less sorrowful, and joy more pure. It mingles with the one an unspeakable sweetness, and adds to the other a celestial perfume. Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop toward the earth; but wa-

tered by the dew, they regain their freshness, and lift up their languishing heads. So there are always burning winds, which pass over the soul and wither it. Prayer is the dew which refreshes it again.

The Intelligence of Brutes.

FROM "The Harmonies of Nature," an interesting volume just published by the Appletons, we extract the following paragraphs on the intelligence of animals:

As the mammalia are man's nearest relations, in a physical point of view, they are also endowed with an intelligence superior to that of the other animals, and not seldom prompting them to actions which seem rather to belong to the sphere of reason than to that of brute instinct. The chimpanzee, for instance, will lock and unlock a drawer, will thread any needle, and cannot be taken in by the same thing twice.

A dog in a monastery, perceiving that the monks received their meals by rapping at a buttery door, contrived to do so likewise, and when the allowance was pushed through and the door shut, ran off with it. This was repeated till the theft was detected.

Another dog, belonging to Mr. Taylor, a clergyman who lived at Colton, near Wolsely Bridge, was accused of killing many sheep. Complaints were made to his master, who asserted that the thing was impossible, because he was muzzled every night. The neighbors persisting in the charge, the dog one night was watched, and he was seen to draw his neck out of the muzzle, then to go into a field and eat as much of a sheep as satisfied his appetite. He next went into the river to wash his mouth, and returned afterward to his kennel, put his head into the muzzle again, and lay very quietly down to sleep.

Mr. Morland, a surgeon in Paris, had taken into his house the dog of a friend which had broken its leg, and good-naturedly cured it. Sometime after, the dog scratched at the door of Mr. Morland's study, and, on being admitted, introduced another dog, to whom some accident had happened, and who could hardly crawl along after his guide. The first dog plainly showed by his caresses what he wanted, and the surgeon admiring his sagacity, took charge of his *protege* and cured him likewise.

As the elephant surpasses all that breathes on dry land in bulk and muscular power, his mental faculties also assign to him one of the first places in the animal creation. When tamed he becomes the most gentle and obedient of all domestic quadrupeds, and in most cases is exceedingly fond of his keeper, and soon learns to distinguish the various tones of the human voice, as expressive of anger, approbation, or command. His strength is rendered doubly serviceable to man by the intelligence he evinces in its use. He will load a boat with amazing dexterity, carefully keeping all the articles dry, and disposing them where they ought to be placed. In propelling wheel-carriages heavily laden, up a declivity, he pushes them forward with his forehead, and supports them with his knees.

In Ceylon, where the elephants are frequently employed in dragging and piling felled timber, they manifest an intelligence and dexterity which is surprising to a stranger, because the sameness of the operation enables them to go on for hours, disposing of log after log, almost without a hint or direction from their overseers. Sir E. Tennent mentions two elephants thus employed in the yards attached to the commissariat stores at Colombo, who accomplished their work with equal precision and with greater rapidity than if it had been accomplished by dock laborers. When the pile attained a certain height, and they were no longer able, by their conjoint efforts, to raise one of the heavy logs of ebony to the summit, they had been taught to lean two pieces against the heap, up the inclined plane of which they gently rolled the remaining logs, and placed them trimly on the top.

Anticipations.

AFTER spending a few weeks in connection with the tent in San Francisco, I am happy to meet once more with the dear friends of like precious faith in Santa Rosa. My heart is made glad, on seeing them, notwithstanding all the opposition that is brought against them, still firm in the truth. As we meet here in our social meetings from Sabbath to Sabbath to tell of our determinations, and to unite our prayers, I feel joyful in God while looking forward

in contemplation of that happy meeting, at which all of God's people will be present. Oh! what a glorious thought! How I love to meditate upon it! I want to be there, and am determined that, through the assistance of God's grace, I will.

I have dear friends now sleeping in Jesus, whom I expect to meet there; and, dear friends, I want to meet you there. "The time seems long to wait," but we have one thing to cheer us, the waiting time will soon be over. "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. Let us improve the time now while Christ is pleading his blood in the most holy place, and make sure work for eternal life.

J. L. WOOD.

Santa Rosa, Cal.

Christian Eloquence.

AMONG the rarest treats we have enjoyed for a long time has been the perusal of the London *Missionary Magazine and Chronicle* for June. It contains the proceedings of the Anniversary of the London Missionary Society. The annual report and the addresses are of unusual interest. We give a paragraph from the eloquent address of Rev. Thomas Jones:—

"And let me say there have been days when the church was a power in the earth. We read of the heroic ages; they are praised by the old poets as the beautiful and distant ages when fact and myth embrace, where history and tradition meet—when tradition melts into history, and history, like another color in the rainbow, melts back into tradition. In that beautiful period they have placed the heroic ages when giants and Titans lived on the earth, and not small beings such as we are.

"Brethren, this is tradition and myth and poetry; but there have been real heroic ages in the church of God, when Moses communed with God on the trembling brow of Sinai; when David composed the spiritual hymns which thrill our hearts in the nineteenth century; when Isaiah with rapt seraphic fire spake to the sinful nations; when the Baptist thundered rebukes on the banks of Jordan; when the great Paul emptied the temples of Greece; when St. John saw visions in Patmos; when reformers struggled; when martyrs died—then there was power in the churches. Men were filled with the Holy Ghost. Ministers abroad, ye want power. Teachers in our colleges, ye want power, not only to send forth scholars, but inspired young men. Deacons of our churches, it is no time to sleep. Churches of the land, you ought not to be the dull, apathetic, material things many of you are. We cannot afford to be weak.

"There is power every where—power in the spring bursting through the great rock; power in the grass cutting its way through the soil; power in the lightning-flash. And shall the church be weak? I see the syren Pleasure like another *ignis fatuus* crossing from marsh to marsh in the devil's land, where so many of our youths are lost. Power enough hath the syren. Yes, brethren, power is everywhere; and shall we be weak and feeble? Our fathers sleep—let not the thunder disturb their slumbers; let not the lightning-flash wither the flowers on their graves. Brave men were they. I like to shake hands with them across the ages. They did their work nobly; they crossed the stage, and were hurried beyond the scene into the darkness of death. They are gone, and we are here; and shall we be weak? I don't mean that we can become as Moses and Jeremiah and Paul; but I do mean to say that as the ancient Titans went up to heaven and stole fire from the sun, you may go aside with God, touch the divine mind, and come forth divine men, to mold the hearts of this nation, or to spread the gospel of Christ in foreign lands. You have heard me kindly. I have spoken out brotherly on this subject. May God bless you all! May the power of the Lord God of Israel clothe his priests with salvation! May it be known in a dry, hard, harsh, skeptical age, that God is in Israel, and that religion is a power!"—*See*.

PARR, who died at the advanced age of one hundred and fifty-two, gave this advice to his friends: "Keep your head cool by temperance, your feet warm by exercise; rise early, and go early to bed; and if you are inclined to grow fat, keep your eyes open and your mouth shut." Are not these excellent life-pills?

THE MASTER'S CALL.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.

To God and thy better self be true,
Do with thy might what thou findest to do.

The harvest is white; and the field is wide;
And thou at thine ease mayst not abide.

The reapers are few and far between;
And death is abroad; with his sickle keen.

O, think of the Master, worn and faint,
Whose meek lips uttered no complaint;

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet;

Of a Father's wrath who drank the wine,
And bore his cross to lighten thine.

Go forth and labor! a crown awaits
The faithful remnant at Heaven's gates.

For a death of shame the Saviour died,
To open those golden portals wide;

Work with thy might ere the day of grace
Is spent, and the night steals on apace.

The Master has given his pledge divine;
Who winneth souls like the stars shall shine.
—*See*.

The Scriptures.

A NATION must be truly blessed, if it were governed by no other laws than those of this blessed Book; it is so complete a system that nothing can be added to it, or taken from it; it contains everything needful to be known or done; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the family, tells HIM how to rule, and HER how to manage; it details honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subject to honor, and the servants to obey; and promises the blessings and protection of its Author, to all that walk by its rules; it promises food and raiment, and limits the use of both. It points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust. Jer. 49:11. It teaches a man how to make his will; it defends the rights of all; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the *first* book; the *best* book; and the *oldest* book in the world; it contains the choicest matter; gives the best instruction; and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best of laws and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best comfort, to the inquiring and disconsolate. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; sets aside all other gods, and describes the vanity of them. In short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in all the world, the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial terrestrial, and eternal worlds; and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic, and the profoundest artist. It will teach the best rhetorician, and exercise every power of the most skillful arithmetician; Rev. 13:18; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wisest astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was produced; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It

is the magistrate's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling-book, and the learned man's master-piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It encourages the wise, and promises an eternal reward to the excellent. And that which crowns all is, that the Author is without partiality, and without hypocrisy, "IN WHOM IS NO VARIABLENESS NEITHER SHADOW OF TURNING."—*Life of Elias Smith.*

Our Pattern.

THERE is perhaps no better means for arresting a fault in ourselves than to see the same as it looks to us, in others. While we ought not to make our object in doing things the admiration or applause of the world, we should know to what degree of respect and confidence our real character entitles us. We should have before our minds constantly a perfect ideal of Christian development, which it should be our never-failing aim to imitate.

This model we have in our Saviour, who was tempted in all points as we are, yet without sin. True godliness demands a resurrected life from everything carnal even in this world. To live above the sensual and enjoy the spiritual and intellectual is the highest privilege of mortals. In such a life is demonstrated to each experienced Christian the mystery of godliness.

The unconverted cannot understand the glory of religion. The baptism of the Holy Spirit is what will introduce us into the work of that company upon whom God looks and is well pleased.

Fellow-mortals, our dear Redeemer bids us all come to him to obtain this prize. Let us go. We can secure it without wealth, without friends, without influence. He that humbleth himself shall be exalted. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Hasten, and come along; pretty soon it will be too late.

H. S. ZOLLER.

Dell Prairie, Wis.

Items.

TO PREACH or write well, is a good acquirement; but to live aright, is far better.

A good life makes a good sermon or exhortation, forcible and weighty; a bad life makes all these null and void.

Faith and confidence in God is better than all the treasures earth can afford.

A contented mind continues so by contracting its desires for superfluous wealth; a discontented mind becomes more and more so, by coveting what it does not need.

It is not by dreading coming evil that we shall escape misfortune; but by preparing for it.

He who does not know the sweetness of the gospel, cannot affect its sternness; he who does not love God and his neighbor, cannot hate sin, though he may have a spite toward some sins.

Godliness in the heart, produces a strong character; godliness worn as a cloak produces a weak one.

"Christianity," says the worldling, "is too insignificant for my attention;" the truth is, it is too high for him.

The good man, sees God in everything around him; the wicked man sees God nowhere.

Love works out deep and difficult problems in life; hatred tangles up all it touches.

Love gives strength, beauty, and courage; hate gives weakness, deformity, and gloom.

A good conscience waits God's time: a bad one cannot abide any one's time.

Wisdom quietly prepares, then waits the coming storm; foolishness does not believe that a storm is coming.

JOS. CLARKE.

A Foolish Practice.

ONE of the unwise things that persons do, in the sphere of ordinary social life, is, when having friends to breakfast or dinner, to urge them to eat. I scarcely ever sit down to a friend's table but that I am pestered with solicitations on the part of my host or hostess to take something more to eat; just as though I had no mind of my own, and, if not guided and directed by them, would fail to supply myself with the

food needful for me. Now, hygienists ought to have sense enough to be above this kind of folly. In the first place, we ought all to live so simply that our appetites should be sauced to our food. Then, however simple and plain the food presented, we should eat with relish, and cease to eat when we had taken enough. Those who cook for friends should have politeness enough to see that they are cared for sufficiently, and when declining to take more, not to urge them to do so. Gluttony, good friends, is a sin. What poor, silly notions we have in respect to social vices. The woman who not for her right hand would ask me to drink a glass of wine, the man who would as soon think of robbing me of my purse as to ask me to drink alcoholic liquors in a saloon or at his private table, has no clearer insight into the true philosophy of appetitional enjoyment than to press me to gorge my stomach with food and thus make myself dietetically a glutton. Let all who have forsworn the old way of making drunkards, also forswear the way whereby gluttons are made. Let us live soberly and righteously in the world, having ways, plans, and habits of our own, which are commendable because they direct persons to higher and nobler feelings and efforts than those which lie alone within the gratification of the appetites and the passions. There is no need of having a table nakedly spread because nobody eats to be a glutton thereat. There is no need of having social relations uncompanionable and cheerless because we are determined to glorify God in our bodies, as well as in our spirits. True hilarity and joyousness are the proper attendants of sobriety and moderation. Please to bear this in mind, and so let us eat and drink as not to bring condemnation on ourselves.—*Woman and her Work.*

"Cast a Line for Yourself."

A BOY stood watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket well-filled with wholesome-looking fish, he thought, "If now I had these, I should be happy. I could sell them at a fair price and buy me food and lodgings."

"I will give you just as many and just as good fish," said the owner, who chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other, eagerly.

"Only to watch this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old fisherman was gone so long that the boy began to be impatient. Meanwhile, however, the hungry fish snapped greedily at the baited hook, and the boy lost his depression in the excitement of pulling them in, and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket and presenting them to the boy, the old fisherman said, "I fulfill my promise with the fish you have caught to teach you, whenever you see others earning what you need, to waste no time in fruitless wishes, but to 'cast a line for yourself.'"—*See*.

Work for Christ.

WORK for Christ! This is the best cure for a spiritual invalid in the church. Work develops a man's spiritual proportions. Work makes a Christian sinewy to carry burdens, broadshouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to be good, and healthful in the pulse-beat of his piety. I seldom have known of a good worker giving his pastor the headache or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors, the people who ride on the cushioned seats of the church-car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out.—*T. L. Ogler.*

HE who possesses the divine powers of the soul is a great being, be his place what it may. You may clothe him in rags, may immure him in a dungeon, may chain him to slavish tasks, but still he is great. You may shut him out of your houses, but God opens to him heavenly mansions. He makes no show, indeed, in the streets of a splendid city; but a clear thought, a pure affection, have a dignity of quite another kind, and far higher than accumulations of brick and granite and plaster, however cunningly put together.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 5, 1871.

Camp-Meeting Committee.

BY MISTAKE, the name of E. H. Root has been given as a member of the Michigan Camp-meeting Committee, instead of S. A. McPherson, who was chosen at the last camp-meeting to take Bro. Root's place. At a meeting of brethren of the Battle Creek church first-day morning, Bro. Whitney and Cornell were appointed to assist the Committee.

A True Picture.

We have received a very important communication from Eld. Geo. I. Butler of Iowa, in which he states many very important things. And although he designed it simply for our eye and benefit, we take the liberty to lay the true picture he has drawn in a portion of his communication before the readers of the Review. He says:—

"Perhaps while I have my hand in, I will speak freely of the tendency of our people—I mean the whole body. It has seemed to me for years past, that we, as a body, have been making great progress toward the same worldly standard that is manifest in other denominations. We are becoming a very respectable people. We are making a great effort to be so, and make others think we are so, more and more; and, if we keep on, the prospect is very promising that we shall soon have a good name in the earth, and be as much thought of as others. This seems all right; but to me there is one discouraging feature. It seems to me that, as we move in this direction, in about the same ratio, the Spirit and power of God is gone.

"I don't know as the two things are connected; but, with my observation, this seems to me to be about the actual condition of matters. I turn my thoughts to the past. Every denomination has gone over this ground: at first zealous, the Spirit of God with them, self-sacrificing, wealth of small consequence, plain in dress, simple in tastes, and devoted. Gradually there was a change. No one could discern any particular point where it took place; but after a series of years, one looking back could discern a great difference. So it seems to me events are shaping their course among us.

"We are becoming more and more wealthy every year; and it seems to me, wealth gives a standing to a certain extent. Our wealthy men quite generally cast an influence because they are wealthy. The love of the world is fearfully on the increase among us. We look into our assemblies—the collar pins glitter, the long ribbons flutter, the dainty hats, adorned with artificial, gratify our taste for the beautiful, and bead collars, and dresses of the richest pattern, ornamented with tawdry velvet, satisfy our love for the elegant. Where is the plainness of dress that was seen ten years ago? Here and there a sister with a conscience, or perhaps, stems the tide, and goes on the even tenor of her way, regardless of the mighty pressure tending world-ward.

"For my part, I confess I am nearly silent on the dress question. I tried it awhile till I became satisfied it was doing no good, and only bringing myself into trouble; and since that, I have only spoken upon general principles. The fact is, there are none of our country churches where these things are seen to the extent they are in Battle Creek itself, whether they are right or wrong. And when any of our young sisters, who love dress, are questioned, they always point immediately to those who have come from there. And I can but admit they do not exceed their standard. Now I do not think I carry this matter of dress to an extreme. It comes more to me as a straw showing the direction of the current than as a great sin.

"But I must say this, I never saw great piety, and humility, and other Christian graces, growing on a tree bearing such leaves. And I never expect to. I am well aware there is not much use in picking off the leaves without killing the tree that bears them. Every denomination in the days of their piety were a plain people. It always will be so; for the Bible gives special directions about the matter.

"We see a great deal of 'style,' and put-on veneering, called by many, I suppose, good manners, but according to my notion, about as far from the genuine article as light is from darkness. All these things seem creeping in, and in about the same ratio, that religion which affects the heart, and melts it down into tenderness and contrition, goes out. Devotion is decreasing. Praying is becoming less and less. Perhaps a mechanical going through the forms of speaking and praying is common enough. But prayer, with the spirit and power in it, is growing rare. Praying for the sick, with any expectation of effecting anything more than comfort and edification, is obsolete.

"I know our churches and conferences are growing, and the outside machinery seems to be working well; but that alone will never satisfy me. The Methodists and others would beat us out and out in that part.

"In reference to the Advent doctrine: The coming of Christ is not believed to be as near as it was fifteen years ago, and there is not as much said about it. And so I might go on *ad infinitum*. But may be you think I have already said far too much, and that I am looking on the dark side. Well, I wish it were so. I confess frankly that the separation from my

family and all the burdens, labors, and crosses, I have to bear, do not trouble me one half as much as these things. The Bible looks as plain as Heaven; but when I look around us awhile, my soul sinks. Blame me as you may, I believe these things are so."

Whether our people at Battle Creek, as a body, are sinners above others on the dress question is a matter of doubt with us. Our congregation is large. But a small portion are members of the church. Fashionable people will come to meeting dressed fashionably. We have preached pointedly to them, and we do not see that we can do more for them. But so far as the members of the church are concerned, we do not believe that they take the lead in dress. No man has a better chance to know of this matter than we have. We wish our people at Battle Creek were simpler, and more uniform in dress, and that there was more humble, heartfelt piety among us, and less of the spirit of the world. But we will here suggest that our brethren and sisters from abroad sometimes make a mistake in supposing that the more dressy portion of our congregation are members of the church. Our congregation numbers three hundred, while the church membership is less than one hundred and fifty.

But what Eld. Butler says of the tendency of our people is true everywhere, Battle Creek not excepted. And now for the remedy. When the physician has examined the case, and has stated the disease, his work is not more than half done. He has really accomplished nothing until he has given the remedy. It is comparatively an easy task to set forth our deplorable condition, but to state definitely what shall be done to improve the state of things is neither easy nor pleasant.

Twenty years since, when members were very few, we bore a plain, free testimony, and the power of God was with us. And for bearing this testimony a spirit of hatred was kindled that has followed us. We could have stood up under this, had it not been for the influence of those who have nearly all the time for twenty years occupied a middle ground, giving a hundred times more strength to those in rebellion than our blithest opponents.

It was this middle-ground influence that laid the foundation of our difficulties at Battle Creek, the results of which have had so saddening an influence on the cause everywhere. It has been the influence of the middle position that has taken the edge from the several testimonies that have gone out to our people relative to dress, covetousness, and conformity to the world. And we here confess that we are weary of contending with the spirit of this middle position, and are now, physically and mentally worn with it, more than all else. As we lay the armor off to rest awhile, we are glad that Eld. Butler feels the burden. The Review is open to him. Our past sufferings have been such, and our present relations are such, that we dare not speak and act freely. We cheerfully give others the field.

But we do not feel free to close these remarks without confessing that in consequence of the pressure against us, sustained by the spirit of the middle position, we have gradually yielded, and have tempered our testimony to be in harmony with the body. And for this we have been losing strength, faith, and courage. We want to rest and ponder these things in the fear of God.

Statement of Physicians.

We, the undersigned physicians of the HEALTH INSTITUTE, Battle Creek, Mich., feel it a duty to express our hearty approval of Bro. White's course in resigning his official duties, and placing himself under the care of the Institute until his health is improved. From a careful examination of his case, we know his condition fully justifies such a course of action.

J. H. GINLEY, M. D.,
WM. RUSSELL, M. D.,
M. A. CHAMBERLAIN, M. D.
P. M. LAMSON, M. D.

Quarterly Reports

WILL be due from all the churches within the bounds of the Illinois Conference, on the first day of next October. As it requires only a very few minutes for each clerk to fill out a blank, I hope all will be prompt.

If any lack blanks, let me know, and I will send them to you immediately. Remit your funds to the conference treasurer, Ivory Colcord, Coleta, Whiteside Co., Ill., and report the same to me. My post-office address is Woodburn, Macoupin Co., Ill.

G. W. COLCORD.

THE post-office address of Eld. E. B. Lane will be New London, Howard Co., Ind., until the first of October.

News and Miscellany.

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

Terrible Hurricane at St. Thomas.

ST. THOMAS, W. I., Aug. 22, via HALIFAX, N. S., Aug. 31.—Another hurricane has swept over this unfortunate island, overturning every house and laying the place in ruins. Yesterday, at about 1 o'clock A. M., a gale broke from the east, shortly afterward shifting to the north-east, from which point it blew more fiercely until noon, when the wind veered round St. Thomas to the north and fell upon the island in a terrific hurricane. It then shifted to the north-west and blew with great violence until 5

o'clock P. M., when there came a lull, which lasted until 6 P. M. At this hour the hurricane again swept over the island from the south, but its duration was not so long as on the previous visit, nor was its violence so great. Its term of greatest fury lasted only two hours. Closely following in the wake of the hurricane came an awful gale from the south and south-east, which raged for several hours. During the hurricane in the afternoon several shocks of earthquake rendered more dreadful the situation of the people, who were hearing overhead the crash of roofs torn by the hurricane and obliged to feel, at the same time, under foot, the foundations of their shelters shaken by an earthquake. Hundreds of dwellings have been swept away, and not a house has been left standing undamaged on this distressed island. Some 6,000 people had been left houseless and destitute, and nearly 150 persons were killed and mangled, or disabled by houses blown down, or bricks and tiles flying thickly all around during the hurricane. Already some 30 corpses have been dragged from under the ruins, which, in the shape of trees and fences shattered, and houses and heaps of bricks and tiles strewn throughout the streets, offer a sight of perfect desolation. The island of St. Kitts is said to be in ruins, as it was caught by the first hurricane which has just passed over here.

Disasters Still.

WHATEVER may be the reason, disasters seem never to come singly of late, and there are philosophers who charge their occurrence to special cosmical conditions of the elements. Be this as it may, we have this week another list of railroad accidents, wrecks, and murders. The most noteworthy of these is that which occurred on the Eastern Railway, within ten miles of Boston. An express train dashed at full speed into the rear car of an accommodation train, killing twenty-four persons and wounding twice as many more. At present the blame seems to rest upon the engineer and conductor of the express train. The former was notified to run cautiously, as the track was not clear, and the latter failed to whistle "down brakes" as soon as he ought to have done. New York is trying to make an example of those who are responsible for the Westfield disaster, which shall be a warning to railroad and steamboat men; and Boston now has a chance to do a like good work in New England, as the conductor and engineer of the express both escaped uninjured. On the Erie railroad we have a similar accident, the number of killed and wounded being fortunately considerably smaller. A cyclone swept along the South Atlantic coast, doing much damage. The steamship *Lodona* is a total wreck on the Florida coast, the captain and twenty men having lost their lives; the steamer *City of Houston* only escaped a similar fate through the efforts of some United States naval officers who were on their way to Key West with a strong detachment of sailors. The captain of the *Houston*, he it known, became drunk at an early stage of the troubles. Four other wrecks of sailing vessels are thus far reported along the Florida coast, and the list will doubtless be increased before the week closes. Besides these, we have Indian raids at the West, destructive fires in various quarters, the yellow fever at Charleston, S. C., the Asiatic cholera at Liverpool, England, and lastly, just as we go to press, a steamboat explosion in Mobile Bay, whereby some seventy persons were killed.

THE steamer *Ocean Wave*, while on an excursion, with 200 passengers on board, exploded her boiler at Point Clear, near Mobile, on Sunday afternoon. From sixty to seventy persons were either killed or wounded. The cause of the disaster has not been ascertained. Out of seven persons comprising the one Creole family, six were killed. The captain, engineer, and pilot, were killed. Only three of the officers escaped.

THE recent storm on the South Atlantic coast was the severest that has occurred there since 1854. In Jacksonville, Florida, also, much damage was done, and the rice crop all along the Atlantic coast is much injured.

Appointments.

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

Michigan Camp-Meeting.

THE Michigan State annual camp-meeting will be held at Charlotte on the ground occupied last year, Sept. 13-19.

It is decided that all tents should be erected on or before Wednesday the 13th, so that the religious services can commence in the evening of that day, and that no tent should be taken down until Tuesday, the 19th.

The ground will be in excellent order. Ample provisions will be made on the ground at reasonable rates for those who cannot bring provisions, and hay and grain for horses.

There will be two large tents on the ground in which to lodge strangers and scattered brethren. They should bring bedding, as straw only will be furnished to such.

J. F. CARMAN,
S. A. MCPHERSON,
I. A. OLMSTEAD,
E. W. WHITNEY,
M. J. CORNELL.

Camp-Meeting 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 Peru 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,
WM. COVERT,
WM. CARPENTER.

Indiana Camp-Meeting 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 fellow-man. 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. CHINCOCK,
J. Q. A. HAUGHEY,
GEO. BISEL,

Ohio Conference 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. s. 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. CHINCOCK,
J. Q. A. HAUGHEY,
GEO. BISEL,

Ohio Conference Committee.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

W. H. EDSON: Please give P. O. and State, and we will credit the money you send.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Albert Kellogg 40-9, A. A. Dodge 40-1, J. S. Day 40-1, John Young 40-10, Ellen M. Morse 40-1, Sarah Green 40-1, Mrs. J. L. Wilson 40-20, Chas. Beach 38-1, A. C. Gilbert 40-10, M. J. Wood 40-12, Geo. Francis 38-1, N. A. Johnson 40-12, Wm. Hill 34-18, F. D. Christensen 39-22, S. W. Randall 41-1, Dolly Roake 40-12, Mary Foster 44-1, W. H. Ball 40-7, C. S. Haskins 40-17, H. M. Sargent 40-1, R. Childs 40-1, Benj. Thurber 40-12, Jos. Smith 40-12, Chas. Baker 41-1, C. Colby 41-1, Mrs. W. Daniels 40-1, Wm. Brown 40-1, H. W. Dodge 40-12, J. P. Sanders 40-1, Mrs. R. A. Rice 40-1, Belle Crayne 40-10, E. M. Wood 35-1, Jas. White 40-1, G. H. Sinclair 40-12, Mrs. R. Stanhope 40-12.

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MISCELLANEOUS. C. A. Marble \$1.25 36-12, A. J. Rogers 2 50 40-23, W. W. Bench 75c 38-24, Fanny Belknap 4.00 38-3, A. J. Corey 5.00 38-5, Lucia Fogg 4 00 42-1, A. H. Huntly 2.40 38-1, D. Downer 50c 38-25, Mrs. M. Yount 75c 39-12, Wm. M. Bell 50c 38-25, Mrs. M. Stanley 50c 38-25, C. A. Washburn 2.16 40-5.

Books Sent by Mail. J. N. Loughborough \$2.00, D. Van Derwerker 1.75, D. P. Ingraham 60c, A. S. Osborn 1.25, C. W. Armstrong 25c, B. B. Lane 1.00, H. W. Kellogg 3.00, J. R. Israel 12c, D. E. Osgood 1.00, A. T. Oxley 25c, J. Sanborn 9 55, R. S. Wheat 25c, J. B. Brown 90c, J. T. Polk 10c, M. A. Barton 60c, M. Shepherd 1.00, C. S. Warner 25c, H. A. St. John 7.00, J. White 30c, Z. B. Chipman 25c, J. E. Clark 2.25, M. C. Andrews 75c.

Books Sent by Express. Eld. F. Wheeler, Constantia, N. Y., via. Oneida & Midland R. R. \$10.00.

Cash Received on Account. A. S. Hutchins \$73.40, G. W. Colecord 1.50.

Michigan Conference Fund. Church at St. Charles \$7.00, Monterey 60.00, Vassar 17.00, North Plain 13.00.

General Conference Fund. M. C. Andrews \$5.00.

Shares in Publishing Association. R. Childs (thank offering) \$10.00, M. & L. R. Aldrich (thank offering) 10.00.

Book Fund—\$10,000 Wanted. Amount received heretofore \$3,885.90.

Miscellaneous.—Wm. L. Brisbin \$8.00, E. O. Wolcott 2.00, Mary Wolcott 2.00, Maria W. Rathbun 2.00 (thank offering), Mary Parson 2.00, A. friend 1.01, Laura Chadwick 50c.

The Review and Herald.

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