

# THE ADVENT REVIEW

## And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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#### THE GATHERING OF THE ELECT.

"And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other." Matt. 24:31.

Whom will the angels to glory call,  
When a doomed race is to ruin hurled?  
When the great day of God's wrath shall fall,  
Sudden, remediless, on the world?  
Not for the great ones will search be made,  
Not for the mighty on thrones of power,  
Not for the warriors, through blood who wade—  
No call for these in that awful hour.

Whom will the angels be sent to bear,  
Honored and loved to their Saviour's side?  
Not the decked form of the millionaire,  
Not the blind devotee of pride.  
Ne'er will the questions by them be raised,  
Who has acquired an honored name?  
Who by the fickle crowd is praised?  
Who stands high on the roll of fame?

These are the baubles of fading earth,  
Sought alone by the sons of night;  
Never with gems of heavenly worth,  
Rank they of value in God's pure sight.  
Heaven regards the upright in heart,  
Prizes a spirit meek and mild,  
Sets for its endless bliss apart  
Him who is harmless and undefiled.

They who wrestle with doubt and sin,  
Who to the tempter ne'er basely yield,  
Heroes in the stern strife within,  
On the heart's unseen battle-field,  
Seeking, but not for mortal fame,  
Mercy and goodness, truth and love,  
Scorning all earth's praise and blame,  
Making their record right above—

These are the jewels the Lord will own,  
Guests he will bid to his banquet hall,  
Slighted on earth, despised, unknown,  
Heaven's high honors now on them fall.  
Such find glory at last their home,  
Borne in triumph from land and sea—  
And when for such the angels come,  
Oh! will they come for you and me?

U. S.

#### ANOTHER FALSE CHRIST.

BY ELD. J. N. ANDREWS.

SOME weeks since, an account was given of the remarkable pretensions of an individual who lives near Boston. It seemed to me at that time that the mere recital of his arrogant assumptions would be enough to open the eyes of every person who really fears God; and this more especially when the character of his claims had already been tested by his own publicly announced test, and shown by the event to be wholly without foundation in truth. Thus he called upon the world to take notice that on the 24th of February, 1870, Louis Napoleon would invade the United States; and the fulfillment of this sign was to give the proof to the people of God that this man was the Elijah of the prophecy of Malachi. It does not appear, however, that the signal failure of his appointed sign has had any effect to open the eyes of those who have fallen into the strange delusions which he teaches.

On further reflection it has seemed to me duty to show what are some of the consequences of this person's wicked assumptions. It is but just to say that he is no doubt insane; for it cannot be believed that any human being in his sober senses could ever claim such offices and titles as are claimed by this man. Were no one in danger of being deceived (and some have been deceived already), I would not refer to this case at all. But duty demands that plainness of speech be used.

Let us notice, then, several of the pretensions of Joseph T. Curry; and we shall see that on his own showing he is the true Christ come the second time, or—he is one of the predicted false Christs. He declares himself to be the one described in Rev. 19:11-16:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed in a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

Now let us observe the fact that these several titles and offices are specially applied to Christ. John wrote his gospel after his vision on the isle of Patmos. And the first sentence of that gospel takes up this very title, "The Word," and applies it to the Saviour as he existed with the Father before the world was. Thus we read (John 1:1-3), "In the beginning was the Word, the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

J. T. C. should demand divine worship, or should repent of such fearful arrogance as to claim to be "The Word of God." But this rider on the white horse is expressly called (Rev. 19:16) "King of kings and Lord of lords." Now John tells us in Rev. 17:14 that this is the Lamb. Thus we read: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings." And the Lamb himself is the one slain for us, in whose blood we can wash our raiment and make it white. This is the testimony of Rev. 5:6; 7:14. If, therefore, J. T. C. is the King of kings, he is the one who gave his life for the sins of men. He should therefore claim that his is the only "name under heaven given among men whereby we must be saved" (Acts. 4:12); or he should retract his treasonable pretensions to that throne which belongs of right to Him only who tasted death for every man.

But this King of kings is expressly called by name, or rather the one to whom this title belongs gives us his own name and connects with it this title. Thus we read in the salutation which opens the book of Revelation: "And from Jesus Christ who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth! Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:5-7.

Observe here that this prince of the kings of the earth gives us his own name. It is that worthy name by which we are called, viz., Jesus Christ. He is the one who died for us upon the cross. He is, according to this text, to come again, and every eye is to see him. And his dominion he holds forever and ever. When, therefore, J. T. C. informs us that he is the King of kings, it is the same as declaring that he is the same as the personage here brought to view as Jesus Christ. He is, therefore, the one who died for men, and as he is already here, the revelation of Christ in the clouds of heaven must have taken place when J. T. C. was born. He must therefore claim to be the true Christ returned again to our earth, or he must acknowledge that he is one of the predicted false Christs. We shall find that he claims to fulfill prophecies that relate to the ascension of the Lord

Jesus, and of course his presence here on earth must be the second advent of our Lord.

Thus he quotes the second Psalm, and applies it to himself. Yet verses 1 and 2 are expressly applied to Christ in Acts 4:24-28. And verses 7 and 12 are addressed expressly to the Son of God. And verse 7 is applied to Christ in Acts 13:33, where it is said: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." And verse 9, which reads, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," is in Rev. 19:15 applied to the King of kings, as we have seen. But Rev. 12:5 applies this Psalm as follows: "And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne." These words were true in the case of the Lord Jesus. Mark 16:19; Heb. 8:1. They are not true in the case of J. T. C. unless he is the same as the only begotten Son of God, and unless, also, the Saviour has come to our earth the second time in the person of this man. But if that be so, the trumpet has sounded, and the resurrection of the just and the translation of the living saints have already taken place. And so the kingdom of God has come, but it has sin and death and the devil in it, but no Abraham, Isaac, and Jacob. Luke 13:28.

The great prince Michael that is to stand up for the children of God (Dan. 12:1), is also this same J. T. C. But Jude tells us that Michael is the archangel. Jude 9. The office of archangel is that of prince or ruler of angels. And this office belongs to the Son of God. Heb. 1:1-9. J. T. C., if we can concede his claims, is prince of the angels and identical with Christ. But this is not all. Michael, as we have learned from Jude, is the archangel. Now let us read Paul's description of the second advent:

"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Only think of this: the voice of the archangel is the voice of this mortal man. The voice that is heard when the trump of God is sounded, and that wakes the righteous, dead is that of J. T. C. And as he is now here on earth it is fair to conclude that this sublime event, the descent of Michael from Heaven, ruling angels and men, and resurrecting the just, is now an event of the past.

Again, this personage who is to rule the nations with a rod of iron, and who has occupied a seat on the Father's throne (Rev. 12:5), is not only the Christ that was slain for us, but he is the priest that intercedes for the people of God. Thus David says:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek." Ps. 110:1, 4.

There is but one who has thus set down with the Father, namely Jesus Christ. When he took this position he was exalted above every name, not only in this world, but also in that which is to come. Eph. 1:20, 21. No other name has such honor. It was given to Christ because of his great humiliation to save sinful men. Phil. 2:5-11. The One who sits with the Father upon his throne sits there as a priest. Zech. 6:12, 13. This exaltation to the throne of God is ascribed to him who shall in the end rule the nations with a rod of iron. But before he does this, he must minister there as a great High Priest. Now J. T. C. claims this office of King of kings; but as has been shown, it stands connected with the office of High Priest, which is first filled, and then that of king comes next. If, therefore, Mr.

C. is this Mighty Potentate who rides forth for the destruction of sinners, he is of necessity the one who has served as High Priest after the order of Melchizedek. And thus if his assumptions are correct, he is the identical Christ that died for men, that rose again, that ascended to Heaven, that sat down upon the Father's throne far above every name that is named, that served there as a High Priest, while there was one, that finished his work and descended with a mighty shout uttered by himself, and that has resurrected the just, and changed the living saints, and that is now the King of kings, sitting upon his own throne as once he sat upon the Father's as a priest.

Either the second advent is a past event, and all its wonderful scenes have already met their fulfillment, or the conclusion is unavoidable that we have now in our land another false Christ.

Can any candid man deny the justice of this conclusion, or set aside the force of this reasoning? What has become of our dear Redeemer? Has he been taken away, and no information given us concerning his fate? Or has his second advent occurred in the person of a poor mortal like ourselves? Is this the fulfillment of the blessed hope? Where are the sleeping saints? Where are the martyrs? Where is the Man of Calvary? Where is the head that was crowned with thorns, the face that was spit upon, the hands and the feet that were nailed to the cross, and the side that received the spear, as it was thrust into the heart of the Son of God? Where is the Man of Sorrows? Where, rather, is the King in his beauty, coming to be admired in all them that believe in that day.

In place of Him who is our joy, our life, our Heaven, we have a poor mortal, weak, erring and sinful, like the rest of mankind. He cannot claim the offices which he claims only by maintaining that he is the Christ. Perhaps he has never done this in so many words. But the titles which he claims pertain alone to the Man of Calvary, as has been already shown. But one thing Mr. C. certainly does do: He lets the Saviour have all the suffering and he takes to himself all the glory. But the suffering and the glory go together. Luke 17:24, 25; Heb. 12:2. The one who suffers is the one who shall reign. If Mr. C. was slain for us, then Christ has come indeed the second time, much in the same way as he is said to have come a hundred years ago in the person of Ann Lee. But if Mr. C. is not the Saviour come again, then his claim to the glory that was promised to the dying Lamb of God is a blasphemous claim, and he himself adds one more to the long list of false Christs.

One thing more is worthy of notice in this article. Mr. C. says that he is the Elijah of the prophecy of Malachi. In the New Testament we do read of one who came in the spirit and power of Elias to do the very work predicted by Malachi. Compare Mal. 4:5, 6; Luke 1:17. The contrast between his words and those of Mr. C. is strongly marked. Thus John the Baptist said: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." Matt. 3:11. But our friend Curry has stepped into the shoes of Christ, and claims that they belong to him.

For extracts from the writings of Mr. Curry, on which this article is based, see ADVENT REVIEW of May 16, 1871.

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

GET in the habit of looking long and steadily at your own heart, gazing down into its depths of corruption, and do this till you look your sins out of countenance, and they flee abashed.

## Bible Hygiene.

In the records of God's providential dealing with the race, the Hebrews hold a high rank. These descendants of the worthy patriarchs, Abraham, Isaac, and Jacob, were proud of the blood in their veins, and, in the days of Christ, are heard to say, boastfully, "We have Abraham to our father."

Abraham was a truly grand character in his day. "I know him," says the great God, "that he will command his children and his household after him." Gen. 18: 19. He is made the father of all the faithful. Rom. 4: 11, 16. The reason his children were to be in number like the dust of the earth, Gen. 13: 16, or, as the sand upon the sea-shore, chap. 22: 17, or, as the stars of heaven, chap. 15: 5; 26: 4, is given thus: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verse 5. The secret of his moral greatness lay in the fact that he was true to principle, and possessed unlimited faith in God, and in his providential dealings with the faithful.

There is much of thrilling interest in the sacred sketches of Isaac, of Jacob and his twelve sons, the slavery of Joseph, his elevation, the subsequent slavery of the Hebrews, and their miraculous deliverance. God designed to do great things for them; hence in their early history, his wonderful leadings, and his prohibitions, designed to restrict appetite, and to provide for them the most healthful food.

During four hundred and thirty years of slavery in a heathen land, the habits of the Hebrews became more or less corrupted. And as their moral powers became weak, in the same degree appetite and passion grew stronger. With a mighty hand, and with an outstretched arm, God brought them from the land of servitude into the wilderness; where he proposed to reform them. Their wrong habits in Egypt had made them irritable, and had disqualified them to endure the pangs of thirst, or the gnawings of perverted appetite.

The waters of Marah were bitter, and a general cry of murmuring rang through the host of Israel, and reached the ear of Moses, "What shall we drink?" A certain tree cast into the waters made them sweet. This quieted their murmurings for the time. And the Lord "made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

The candid reader will not fail to see that the gracious God of the Hebrews regarded the health of his people as a matter of first importance. He promised them health if they would obey. Indeed, no fact appears more distinct upon the Sacred Record than this, that in the great work of reforming them, and restoring them from wrong habits contracted in Egypt, which affected their physical, moral, and spiritual natures, God commenced with the appetite.

And God does not propose to work miracles for the health of his people, while they indulge in habits injurious to health. He designs to make them healthy and happy by restricting their diet, and thereby restoring natural appetite and mild temper. He is soon to take his people to the land of promise, a second Eden marred somewhat by the curse, and establish them there a healthy, happy, holy people. But before doing this, he would reform them in their dietetic habits, by taking them back, step by step, as near as possible to the purity of his original purpose when he provided the simple fruits, grains, and vegetables, as the best food for man.

Thirty days after the departure from Egypt, the Hebrews were encamped in the Wilderness of Sin, and there the circumstances of their position tested their trembling faith. It was evident that the chances for food were against them, unless God should work a perpetual miracle. And the infidel question was murmured through the camp, "Can God furnish a table in the wilderness?" And the whole congregation murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye

have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. 16: 3.

The case was an urgent one. Something must be done. The people must have food. The necessity of his people was God's opportunity there to miraculously send them food from Heaven. It came in abundance, and lay round about the host. The God and Father of his people being judge in the case, he most certainly gave them that food best adapted to their wants. Well, did he send down to them cattle, sheep, swine, lobsters, oysters, clams, eels, and the like, tea, coffee, and tobacco? This he could have done, and would have done, if these were necessary to life and health. But none of these were given. What did the God of Israel provide as food for that vast host? The simple language of the Sacred Record gives the following interesting facts:

"Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16: 4. God was about to repeat his law in the ears of all the people. Would they obey? Their appetites and passions were such that the matter was one of doubt. This, however, seems to be established in the Divine Mind, that unless they could control appetite, they could not be controlled by law. God proposes to prove their moral powers, and he does this by testing them in the matter of appetite.

From the description of the manna given in Num. 11: 7, 8, one might safely conclude that it would be quite as disagreeable to morbid taste as graham bread. Its shape, color, taste, and the manner in which it was prepared for food are thus given: "And the manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil."

It appears from the Record that the people were not at first restricted to manna alone. In the morning they were to eat of the manna, and in the evening they were to eat of the flesh of the quails. Whether flesh was given them once a day at first that the change of their habits might be more gradual, or because of their frenzied murmurings, may be a matter of debate. But at a later period they were restricted to manna alone, as the following statement of their frantic murmurings shows:

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all, besides this manna, before our eyes." Num. 11: 4-6.

At a later period, God gave the Hebrews flesh to eat. As they would not be restrained from their murmurings by the word of the Lord through Moses, he gave them a chance to gratify appetite, and suffer the consequences, to teach them that he best knew their real needs. As other means of instruction had failed, he let them have their own way this time to humble them, and bring them to submission.

The leader of murmuring Israel was instructed to say to his people, "And ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" Chap. 11: 18-20.

We are sometimes gravely informed by those knowing gentlemen who give their influence on the side of indulgence of morbid taste, that the appetite indicates that which is best adapted to the wants of the system. And tens of thousands are acting the glutton, and hastening to a premature, wretched end over this miserable untruth. How terribly false in the case of the Hebrews! And on the same ground men may justify the drunkard, the opium inebriate, and the tobacco slave.—*Health Reformer.*

## Family Prayer.

An Essay read before the Sabbath-school of the Adams Seventh-day Baptist church, by Arthur E. Main. Published by request of the school.

From reflection, observation, and indirect evidence found in the word of God, we believe that in every Christian household there ought to be erected a family altar, around which should daily gather those whose hearts are united in friendship and love, to mingle their thoughts and voices in supplication and praise to their Father in Heaven. Family prayer may not be enjoined in the Bible; neither are we commanded to have Sabbath-schools, nor to maintain many other institutions and causes which are acknowledged to be great powers for good. But as we support the Sabbath-school, considering it an indispensable means of grace, and use other means given us in the providence of God, for our own good, and the good of our fellow-men; so should we also engage in family worship, if we feel that this worship would increase our own spiritual strength, and advance the interests of our Redeemer's kingdom.

That we ought to pray often, no Christian will deny. Indeed, we cannot pray too often, since the Saviour said that "me ought always to pray, and not to faint." And there seems to be a need of the Christian's approaching the mercy-seat in different ways; for, to engage in public prayer, greater spiritual strength is needed than elsewhere, and hence acquired by those who do engage in it; because "they who wait upon the Lord shall renew their strength;" and as the people of God unite in making known their wants to the Father of mercies, their hearts unite in closer bonds of fellowship. In secret prayer, the Christian holds communion alone with his Maker, and therefore can, with greater confidence, pour forth heartfelt desires; and by frequent silent prayer, thoughts of our dependence upon Him who is the source of all strength and blessings, are kept before our minds. And where is there a better place than around the family altar, to ask for grace to assist in the discharge of the common, but none the less important, duties of life; to implore the divine blessing to rest upon neighbors and friends around us; to cultivate in ourselves a spirit of prayer; and to turn the thoughts of the young toward Heaven and holy things? There is no more appropriate place. Therefore, though we do not find in the Bible a command for family prayer, yet, being there told so many times to pray, finding abundant evidence that prayer is of the greatest importance to a growth in grace, and estimating the blessings that must ever attend a right kind of family prayer, we believe that we have a right to infer, indeed, that we ought to feel that it is the duty of the head of every family to engage in this exercise.

In patriarchal times, it is evident that fathers were the priests of their families. For we read that Job continually offered burnt-offerings for his children, lest they should have sinned against God; and after Noah and his family had come forth from the ark, it is said that he built an altar to the Lord, and he offered burnt-offerings on the altar; and when Abram and his wife, and Lot, with their kindred and substance, had come into the land of Canaan, Abram built an altar unto the Lord, and called upon the name of the Lord. Now, if the patriarch fathers were accustomed to offer sacrifices in behalf of their families, does it not become the fathers of to-day to present before the throne of grace those sacrifices which are now pleasing in the sight of God?

In the 29th chapter of Exodus, beginning at the 38th verse, we read as follows: "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even; and with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the Lord." This ceremony is again spoken of in the 28th of Numbers, and referred to in the 18th of 1 Kings, and the 9th of Ezra. In the first chapter of Luke, we read that while the priest was burning incense, "the whole multitude of the people were praying without at the time of incense;" and in Acts 3: 1, that at the hour of prayer Peter

and John went together into the temple.

Thus it appears, that under the Jewish dispensation, there were offered morning and evening sacrifices; and that there was an hour in the morning, and one at evening, which were called hours for prayer, when the pious Jew offered prayer to God, while the priests were, through sacrifice and incense, interceding for the people. But the days of such rites and ceremonies have now gone by. Were we to present burnt-offerings and sacrifices for sin, the Lord would take no pleasure in them; "for by one offering he [Christ] hath perfected forever them that are sanctified." Neither have the people of God a holy temple, where, morning and evening, they can go up to worship. But if from beneath the roof of every Christian family throughout the land, there should, at the morning and evening hour, ascend the voice of grateful praise and earnest supplication, as husband and wife, father and mother, son and daughter, the whole household, assemble around the family altar, would not this voice go up before the throne of mercy, far sweeter than any offering of the sweetest savor made by fire unto the Lord? And would not the Lord meet his children there, even as he met the children of Israel before the door of the tabernacle?

In the 6th chapter of Ephesians, from the 18th to the 17th verse inclusive, Paul describes the spiritual armor of the Christian soldier; and in the 18th verse he seems to show the necessity of prayer, in order that the "soldier of the cross" may contend successfully against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. In this verse we find these words, "Praying with all prayer"—a phrase evidently referring to the different kinds of prayer. But as to what these different kinds are, all may not agree; yet, being taught the necessity of frequent prayer, and in view of the hal-lowed influences that must cluster around a family altar, upon which there burns, each day, the incense, not of long, formal prayers, cold and heartless, but of short, earnest, heartfelt ones, may we not justly infer that there is to be included this kind of prayer, along with public prayer, private devotion, prayer that is but the breathing forth to God of the soul's desires, and that which is uttered with the voice from the heart?

My brother, the Saviour bids you enter the closet, and pray to your Father in secret; you believe, also, that Christians ought to regularly assemble where prayer is wont to be made; and that in your daily avocations it is good to frequently turn your thoughts from earthly to divine things. But does not the Spirit sometimes tell you, when your heart is warmest with love to God, to erect a family altar, that you may daily present a tribute of thanksgiving for life and its manifold attendant blessings given to you and yours, and ask for needed strength and wisdom? Obey the still, small voice when thus it speaks to you; and your own soul will each day enjoy the blessings of the Holy Spirit; they who gather with you will be brought under the sacred influences of family worship; and if there be any of the circle far away, they can feel that the loved ones at home remember them, as they offer before the Lord the sacrifice, not of a lamb, without spot or blemish, neither of flour for a burnt-offering, nor of beaten oil; but of a broken and contrite heart—a sacrifice the Lord will not despise, for "the prayer of the upright is his delight."

May the language of your heart then be, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee;" and, "Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice."—*Sabbath Recorder.*

## Joy.

"BUT the fruits of the Spirit are these, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Those who have read the above language of the apostle Paul's, will not deny but that joy is a grace to be cultivated, and that it is very essential to a Christian character. I take the position that there is scarcely a professed Christian in the world who does not need to cultivate this grace much more extensively. Indeed it has become quite a general saying that, to become a Christian, one must put on a long face, in fact, be gloomy; and young people have sometimes had the idea that if they embraced religion they would have no more enjoyment. Now this is all wrong; and professors who carry

about with them in their very countenances, to say nothing of the gloomy words they speak, that which goes to give this impression, have something of which to repent. The prophets of old were not of this class of men, and they were men of like passions as we are.

Isaiah says, "The meek shall increase their joy in the Lord." And David says of those who put their trust in the Lord, "Let them shout for joy;" and again, "Let thy saints shout for joy." Habakkuk says, "I will joy in the God of my salvation." And the wise man exhorts us, "In the day of prosperity, be joyful." That's just it, exclaims one, if everything goes well, why then I feel well; I can then serve God; I can then rejoice.

But this is not the way for us to do. The apostle Paul says, "I am exceeding joyful in all our tribulations." Mark the expression, not only joyful, but exceeding joyful. And we may not be ashamed to pattern after Paul. Hear his testimony, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, besides those things that are without, that which cometh on me daily, the care of all the churches."

Now if Paul, enduring all these things, could say, "I am exceeding joyful in all our tribulations," why may not we in the few trials we endure? But the time would fail me to speak of all the ancient worthies, who could rejoice in their trials; and I will only add one more: the apostle James says, "Count it all joy when ye fall into divers temptations." Now I advise all those who are inclined to gloom and sadness, to think of these things, remembering a trite saying of one, "That the most of the shadows that fall across our pathway are because we stand in our own light." May the Lord help us to get this grace with the rest.

H. F. PHELPS.

#### Wise to Win Souls.

WHERE resolute purpose is cherished in the heart, it will always find methods of execution. And any humble Christian who longs and prays to be made useful in the Saviour's cause, will be made "wise to win souls." T. L. Cuyler says:

On a certain Sabbath evening, some twenty years ago, a reckless, ill-dressed young man was idly lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the ale-house.

As he sauntered along—out of humor with himself and all mankind—a kind voice saluted him. A stranger laid his hand upon his shoulder, and said in cordial tones, "Mr. G., go down to our meeting at the town hall to-night." A brief conversation followed, so winning in its character that the reckless youth consented to go. He went; he heard the appeals there made. With trembling hand he signed the pledge of total abstinence, by God's help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder (good Joel Stratton) has passed away. But the youth he saved is to-day the foremost of reform on the face of the globe. Methinks when I listen to the thunders of applause that greet John B. Gough, on the platform of Exeter Hall, or of the Academy of Music, I am hearing the echo of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester! *He that winneth souls is wise.*

"I stood to-night for an hour at the corner of the street," said Harlan Page, on a cold, wintry night, "laboring with Mr. H., to persuade him to submit to God." So earnestly did he plead, so faithfully did he point to Christ, that within a few hours the young man found peace. He afterward became a devoted pastor, and in his turn was wise to win souls to Jesus. Who does not envy Harlan Page his heavenly crown? I would rather wear the diadem that decks his brow than to stand in Milton's or in Bacon's place at the day of Judgment. *He that winneth souls is wise.*—*Sel.*

#### Found at Last.

FOUND at last! What is it? A divine revelation for Sunday-keeping. Certainly all Sunday-keepers will be intensely interested in this. It is the very thing for which they have been wishing, hoping, and searching, for long, weary years, till many began to despair of finding it, but at last it has come and the question is settled. There is divine authority for first-day observance. This important fact was brought to our knowledge under the following circumstances: The Seventh-day Adventist tent was pitched in the city of Leon, Decatur Co., Iowa, this summer, and for five weeks it was boldly and loudly asserted that there was no divine authority for keeping the first day holy. The ministers of the place were called upon to produce it, but failed. The deacons and church members were applied to in vain. They could afford no relief. Not a man in the county could find the much desired proof. A messenger was sent long, weary miles through heat and dust, to find a teacher, who could bring forth the needed testimony.

At last one was found. He came; and the people listened with eager ears and open mouths; but, alas! they were doomed to disappointment. He told them that there was no Sabbath day at all now. The tent company seemed to be triumphant; the people were despondent. Must they thus give up the cherished sacred day of their fathers?

Just in this their last extremity relief came. It was announced that Eld. P., of the Latter-day Saints, or Mormon church, would preach in the Court house, and take up the subject of the first-day Sabbath. The people went to hear, and we went also. He claimed no Bible authority for Sunday sacredness; said the seventh day was kept for hundreds of years after the apostles' time, till Pope Sylvester changed it to the first day. This was better than no authority, but yet it was not exactly divine authority. So he proceeded to tell us that when God raised up the great prophet Joseph Smith, this question came up for final settlement. The people inquired of the Lord, and, lo! a divine revelation through the prophet Joseph Smith was given in the year 1831, stating that Sunday should be regarded as a holy day. It is true, the revelation was a little late, by several hundred years, from the time it ought to have been given; but better late than never, especially under such a pressing necessity. From this meeting the people at Leon went to their homes to talk and meditate on the new-found divine authority for their holy day.

We think that so important a revelation as this (?) should be made known to the world; and we hereby notify our readers of this important fact. Consider it well and act accordingly, and let no man say hereafter that there is no divine revelation for Sunday-keeping! D. M. CANRIGHT.

Decatur City, Iowa.

WHAT MEN HAVE DIED FOR.—Colonel Montgomery was shot in a duel about a dog; Colonel Ramsey, in one about a servant; Mr. Featherstone, in one about a recruit; Sterne's father in one about a goose; and another gentleman, in one about an "acre of anchovies;" one officer was challenged for merely asking his opponent to enjoy the second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining wine at a dinner on a steamboat, although the General had pleaded as an excuse that wine invariably made him sick; and Lieutenant Cowther lost his life in a duel because he was refused admittance to a club of pigeon shooters. In 1777 a duel occurred in New York city between Lieutenant Featherstonehaugh, of the 76th, and Captain McPherson, of the 42d, British regiment, in regard to the manner of eating an ear of corn, one contending that the best eating was from the cob, and the other that the grain should be cut off from the cob before eating. Lieutenant Featherstonehaugh lost his right arm, the ball from his antagonist's pistol shattering the limb dreadfully, so much so that it had to be amputated. Graham, Major Noah's assistant editor on the *National Advocate*, lost his life in 1827, at the dueling ground at Hoboken, with Barton, the son-in-law of Edward Livingston, in a simple dispute about "what was trumps" in a game of cards.

To WIN a soul is your noblest prize; and the greater number you win, the brighter and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.

#### Words to Christian Mothers.

BY ELLEN G. WHITE.

I AM sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee, for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word, and the object and purpose of our living, we must know ourselves, and understand how to relate ourselves rightly to life and to health.

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children who are the dearest objects of their affections.

Children are often made objects of pride, rather than sanctified affection. Parents are not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls.

Fashionable women, who live for dress and display, for visitors to admire their dress made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throwing them off to be controlled by the tyrant fashion.

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors, and be obliged to pay the penalty of our lawless course by disease and suffering.

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation.

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians, and close their eyes to the light.

Christians are required to love God with all their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health, than when palsied by disease.

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness.—*Health Reformer.*

THE Christian esteems it his highest privilege to work for God; the sinner considers such labor lost.

#### Teeth and Food.

BY D. T. TRALL, M. D.

NATURALISTS can determine the natural dietetic character of animals by the structure of the teeth and jaws. Judged by this rule, man is found to be frugivorous. In this opinion all naturalists—Cuvier, Lawrence, Bell, Monbodo, and others—agree. But, in the face of these facts, physicians are continually asserting that the teeth of the human being indicate his omnivorous character. They tell us that man has carnivorous teeth, and therefore should eat flesh.

Now we meet this assertion with a flat contradiction. *There are no such teeth in his head.* It is true that those of his teeth which are intermediate between the cutting front teeth and the grinding back teeth do resemble, in some respects, the canine teeth of flesh-eating and omnivorous animals. But they also differ in some respects, and the differences are quite as significant as the resemblances. Without this resemblance there would not be symmetry between the incisors (cutting teeth) and the molars (grinding teeth). No unprejudiced person, on comparing the teeth of a dog, or lion, or tiger, or cat, or hog, or bear, with those of a man, would ever suspect the "higher animal" of being carnivorously inclined.

But the structure and motions of the jaws are entirely conclusive on this subject. Flesh-eating animals do not have the lateral or grinding motion of the under jaw. This is peculiar to granivorous and frugivorous animals. The *carnivora* and *omnivora* have only the up-and-down, or cutting and tearing, motion of the jaws. The under jaw plays against the upper as one blade of a shears does against the other. Flesh-food only needs to be divided, cut or torn, into small pieces before being swallowed; grasses, grains, and fruits, require grinding; hence horses, cattle, sheep, the monkey tribes, and all animals subsisting directly on the fruits of the earth, have the lateral motion of the under jaw.

That man can masticate animal food is true. A cow, a horse, and a sheep, has been taught to eat beef-steak, and to prefer it to oats, hay, or grass. But who will say that this is not a perversion of the normal appetite? Animals, too, domestic and wild, have learned to love salt; and physicians, reasoning from morbid propensities instead of normal instincts, have told us that salt is necessary, or, at least, useful for such animals—that they had a "natural craving" for it. They might argue that man has a natural desire and necessity for alcohol and tobacco, because so many become addicted to their use. Indeed, our current literature, medical and secular, is everywhere pervaded and attainted with the doctrine that all human beings *naturally* crave stimulus of some kind, and in proof we are reminded that a majority of the nations and tribes of the human family have contrived some method of manufacturing from grains, fruits, and roots, some kind of intoxicating liquor. It would be just as good logic to say that, because a very large portion of the human family are addicted to lying and cheating, these are normal instincts!

So far as the scientific argument is concerned, it is all on the vegetarian side. But the advocates for flesh-eating often resort to experience, and this is just as fatal to their position as science is. They tell us that the people of the most developed and progressive nations are generally flesh-eaters. This argument, however, proves too much, for they are also liquor-drinkers and tobacco-users. Their superior physical and mental condition is attributable to the influences of latitude and longitude, soil and climate, and not to flesh, alcohol, and tobacco. Their superiority is in spite of these deteriorating habits, and not with their assistance, as most physicians and many pseudo-physiologists would have us believe. And it is true, too, that the lowest and most degraded tribes of the human family are flesh-eaters. We do not say that flesh-food is the sole nor the principal cause of their degradation. There is no argument for nor against flesh-eating to be derived from the fact that persons who eat flesh are more or less elevated or deteriorated in the social scale. The real issue lies deeper, and it is purely a scientific question. Does flesh, or do fruits and farinacea, afford the best material for the human organism? Physiology, animal and vegetable, and anatomy, human and comparative, demonstrate beyond all peradventure that man is designed by nature to subsist directly on the productions of the vegetable kingdom, except during the period of infancy.—*Health Reformer.*

THERE has not been a single year of peace since this century began. In the first fifteen years there was war all over Europe, extending to this continent. In the next ten years, Mexico, Central and South America were involved. In the next twenty-five years the great European powers carried on war in Africa and Asia, followed by the Crimean war and other wars in various countries in Europe. Since 1800, England has waged forty-nine wars, France thirty-six, Russia twenty-one, Austria twelve, and Prussia seven. All this does not include the numerous revolutionary movements and intestine struggles in both hemispheres or our own India wars and civil war, all of which caused great misery and loss of life. We may boast of our civilization and brag loudly of the moral progress of the nineteenth century; but the facts stated show all such boasts and brags to be—brags and boasts only.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 12, 1871.

ELD. JAMES WHITE,  
ORIGINATOR.

EDITOR  
ASSISTANT.

### The Cause.

THERE has never been a time when the friends of the cause of Bible truth, and pure religion, have so much to encourage them as at the present. The cause, in all its branches, is being placed upon a footing that is truly gratifying.

When we accepted positions of importance at Battle Creek, a little more than two years since, a general discouragement was upon the work at headquarters, which affected the cause more or less everywhere. By reason of bad management, our institutions located in this city were much embarrassed, and their very existence was threatened. Our people had donated liberally to create capital stock, and to know that their free-will offerings to the Lord and his cause were not managed in the love and fear of God to his glory, had a discouraging and depressing influence upon the donors.

And here we will state, that probably on no point will the people of God be more keenly stung than on the unfaithful use of means they have consecrated to the Lord's cause, by those who stand at the head of charitable enterprises. Such men stand in a very responsible place. If they are unfaithful, they are sure to discourage the liberal, dry up the streams leading to the treasury, and make the cause to languish for want of means. Men who stand at the head of charitable institutions must be self-sacrificing men, consecrated to the work of God, hating covetousness.

When we returned to our position at Battle Creek about two years since, the Publishing Association was paying ten per cent on \$6,000, the Office was destitute of stock, no cash on hand, they had overdrawn some at the bank, and our stock of books on hand was comparatively low. By the blessing of God we have paid all interest-bearing notes, have \$5,000, worth of stock on hand, and \$6,000 more in books than two years since, and by New Year's shall be in our new building which costs \$10,000, and all bills paid. This has been accomplished by the closest application to business which has fearfully worn us. But with great pleasure we here express gratitude to God who has sustained us, and to those with whom we have been associated for their faithful co-operation.

As we leave this work for the rest that change may give, it is with feelings of love and thanksgiving to our faithful God that he has permitted us to see the publishing work raised to that state of prosperity it enjoyed when we were stricken down six years since, and that it has been, during the past two years, greatly increased. And we would here state that if those who may manage this work in time to come think it an easy task, that they can work leisurely, selfishly, and carelessly, and see the work prosper, they will find themselves greatly disappointed.

Two years since our Health Reform Institute was seeing its darkest time. Heavy debts were upon it. And in consequence of shaken confidence in its management, patrons were very few. At first we saw no other way than to sell out, and refund what was left to those who had taken stock. But on second thought faith revived, and by the grace of God we were able to declare that God would vindicate every appeal to his people in the several Testimonies to the Church respecting health reform and the Health Institute. We have worked in accordance with our faith, and with the blessing of God, and the co-operation of faithful friends at the Institute, and also abroad, it has been gradually rising, and is now enjoying a full tide of prosperity.

The *Health Reformer* has added 1500 subscribers the last ten months, and with energetic co-operation of the friends of reform, it can reach 10,000 in one year from this date. Here is a charge of our choice. When restored to our usual strength, God willing, we will labor temperately in this most encouraging field, until the Health Institute, *Reformer*, with hygienic tracts, pamphlets and books, shall stand on a level, in point of prosperity, with the Publishing Association, with its numerous works.

We have been too willing to work. And our people made a mistake in putting so much work

upon us that it has broken us down, and compelled us to lay it all off at once. We have been asked to remain in positions in which we have been placed, and go away from the work, and rest. This we cannot do. If our people put responsibilities upon us, we cannot so easily lay them off. The man that can, is the very man that is totally unfit to occupy such positions. Our people have tried this kind, and have seen the result.

God is with his people. He has met them graciously at all their camp-meetings, and is ready to bless the labors of his self-sacrificing, toiling servants everywhere. Mrs. W. returns from New England with good news. Her relation of blessed facts and incidents relative to the good camp-meeting in old Maine, made us feel almost well again. We long to meet the brethren in New England with renewed strength, and the power of the gospel. Oh, for a nearness to God! Brethren, the fields are white. Put in the gospel sickle. It is now good fishing ground almost anywhere. Drop in the hook, brethren, in faith, and keep at the work.

Laborers are wanted. They are wanted at Battle Creek. They are wanted everywhere. Men are wanted who can labor in God. Self-sacrificing laborers are wanted. Men are wanted who can labor, and toil, and sacrifice, and endure, in view of pay in the next world. God, in his providence, has matters prepared, pertaining to his cause, to our hand, and now he calls for laborers. When laborers shall volunteer, from the farm, from the shop, from various professions, and from the schools, and consecrate all to God, as did those who first entered upon the work, then shall we see the cause prosper gloriously.

### Coming up out of the Earth.

THE last symbol of Rev. 13, the beast with two horns like a lamb, was described, as he came forth and took his place among the symbols of earthly governments, as "coming up out of the earth." This expression is most clearly designed to point us to the contrast between the manner of its rise and that of the other symbols introduced in the prophecy. They rose out of the sea. Daniel's four beasts came up as the four winds of heaven strove upon the great sea. The first beast of Rev. 13, the one preceding the symbol under notice, and embodying all the characteristics of Daniel's four, also came up out of the sea. There was all the fury of the gale, the roaring and dashing of the waves, the noise and tumult of the raging storm; and in the midst of this confusion, as if stirred up by the fearful commotion, these four beasts reared their heads. In other words, the empires of which they were the symbols, arose by the upheavals of revolution, and through the strife of war.

The two-horned beast comes up out of the earth. No tempest of political excitement is raised, no armies clash together like the waves of the sea. John beholds only the unbroken surface of the immovable earth, and coming up calmly and peaceably, bearing on his head the symbols of gentleness and innocence, the horns of a lamb, this beast arises.

In the rise of our own government, this very feature, the peacefulness of its rise and progress, is one of the prominent things that arrest the attention of the beholder. Political writers mention it; and the more remarkable part of it is, that, without dreaming that prophecy had pointed all this out eighteen hundred years ago, they use terms to describe it, almost identical with those used by the prophet; at least, those which are exactly parallel in meaning; showing that the same channel in which the mind of the inspired writer was led when making the prediction, is followed by the political historian in recording its fulfillment.

This is shown in the following extracts which I give from a work entitled, "The New World Compared with the Old," by George Alfred Townsend. The first extract is from pages 462, 463. Two sentences I italicize to more particularly arrest the attention of the reader:—

"Our attention is turned from Europe to the near Orient, whence are to come the problems of multitude and mode which will speedily overflow the Rocky Mountains, and meet Europe half way on the plains of Missouri. Destinies of colossal magnitude tower in that Asiatic mist, and with youth, but confidence, we accept them. This hemisphere was laid away for no one race; the pilgrims, and they of the caravans of the earth, have seen our star, and at last the English Magi also.

"And ours is the government of which Emile de Girardin in 'La Liberté' says (1868): 'The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before [long be] seen, when they will number sixty or eighty millions of souls. This *parvenue* is aware of his importance and destiny. Hear him proudly exclaim, 'America for Americans!' See him promising his alliance to Russia; and we see that power which well knows what force is, grasp the hand of this giant of yesterday.

"In view of his unparalleled progress and combination, what are the little toys with which we vex ourselves in Europe? What is this needle gun, we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her Republican land?"

"Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest; and unrest is the first stage of revolution. Out of her discovery grew the European reformation in religion; out of our Revolutionary War grew the revolutionary period of Europe. And out of our rapid development among great States and happy peoples, has come an immigration more wonderful than that which invaded Europe from Asia in the latter centuries of the Roman Empire. When we raised our flag on the Atlantic, Europe sent her contributions; it appeared on the Pacific, and all orientalism felt the signal. They are coming in two endless fleets, eastward and westward, and the highway is swung between the oceans for them to tread upon. We have lightened Ireland of half her weight, and Germany is coming by the village load every day. England, herself, is sending the best of her working men now (1869), and in such numbers as to dismay her Jack Bunbys. What is to be the limit of this mighty immigration?"

On page 635, the same writer, speaking of the difference between the English and Spanish settlements on the American continent, says:—

"In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western Empire; thence Cortez departed for Mexico, De Soto for the Mississippi; Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and, like a silent weed, we grew into empire, while empire itself, beginning in the South, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which, coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song."

Can any one doubt that a nation of such progress, capacity, prowess, and influence, as is so vividly set forth above, would fail to find its place and receive its mention, among the prophetic delineations of the governments of earth? Place these expressions side by side: "Coming forth from vacancy," "like a silent weed, we grew into empire," "coming up out of the earth." The first and second are from a political writer describing what has been; the third is from the apostle John, describing what would be. Can any one fail to see the parallel between them? And can any one fail to see how accurately our own government, in this respect, answers to the requirements of the prophecy?

U. S.

### The New England Camp-meeting.

THE New England Conference of S. D. Adventists, as at present organized, comprises the States of New Hampshire, Massachusetts, Rhode Island, and Connecticut. The contour of this territory would remind us somewhat of a stately church edifice, of which Massachusetts, Rhode Island, and Connecticut, would constitute the body of the building, and New Hampshire the tower. Near the base of this tower, in Amherst, the camp-meeting for the present season was held, at the time appointed, Aug. 24-29. The grove was a pleasant one, in close proximity to the line of the Nashua and Wilton R. R.; but it was not calculated for a large gathering, being shut in on two sides by sharp rises of ground, and, owing to depressions in the land in some places, was unfavorable for rainy weather. The full benefit of this was experienced in a heavy shower on Sunday night, when some of the tents

were flooded with water to a depth of from four to ten inches.

The history of this meeting would not probably differ in any marked degree from that of others which have been held, except that there was a more manifest disposition on the part of the sons of Belial to make disturbance. Night after the Sabbath, they made known their determination to give the encampment no rest, by "howling" around the grounds all night, thus plainly identifying the class of animals to which they belonged. But howling on an empty stomach, and without umbrellas on a rainy night, did not prove to them so entertaining an enterprise as they had anticipated; and a little before midnight they left us to our usual quiet. The heavier rain on Sunday night prevented any further demonstrations of this kind.

Much disappointment was felt by the brethren and sisters on learning that Bro. and sister White, being detained by matters in Battle Creek, would not probably be present; and correspondingly great was therefore their joy on seeing sister White unexpectedly come upon the ground on Friday, in company with her son, Willie, they having accomplished the long journey from Michigan to New England, to give their assistance at this meeting, and the following one in Maine. Bro. W. was unable to leave on account of a pressure of business affairs at the Office.

Most of the speaking was done by Bro. Andrews and Littlejohn and sister White, and was of the usual solemn character of the great themes of present truth. There were about two hundred believers present, occupying twenty-six church and family tents, besides some portions of the two large 60 foot tents. Between fifty and sixty came forward for prayers, some making efforts to return to their first love, and some seeking the Lord for the first time. It was cheering to hear the testimony of those, who, on the Sabbath, stated that that was the first Sabbath they had ever tried to keep, but which they should hereafter endeavor to observe unto the Lord. To see young men who give evidence of firmness of principle and solidity of character, taking such a step, is a matter of great rejoicing. Fourteen were baptized. Bro. Rodman administered the ordinance. It was a peaceful, pleasant scene. Some of the candidates came up out of the water praising the Lord.

The annual session of the New England Conference was held in connection with the camp-meeting, which will be reported by the Conference secretary. The brethren responded liberally in pledges to those enterprises for which means are now solicited. About two thousand people were present on Sunday.

There were a few fanatical spirits on the ground, to whom the quiet earnest work of our meetings was altogether tame and distasteful. One remarked that this meeting was nothing to a Methodist one recently held somewhere in this section of country; for there, there was "yelling all over the ground." But the work of present truth does not consist in noise and yells and excitement and frenzy. It is a deep, sober, solemn, intelligent work of preparation for the test of the Judgment which we are soon to pass. With far too many, a meeting is good for nothing, unless it is a scene of wild excitement. But that meeting which is characterized by deep self-examination, and by efforts to more fully understand, calmly and intelligently, the conditions and requirements of the gospel of the Son of God, and from which a person goes with his principles of good all fortified, with clearer convictions and stronger determinations, will be found to be a season of profit, in comparison with a time of ecstatic excitement, from which a person emerges with no definite principles by which to order his future course, to relapse, when the brief feeling has passed away, into a worse than his former state of doubtful Christianity, hungering and thirsting, not for the true principles and practices of a truly noble and godly life, but for another scene of noise and excitement.

The meeting was one of interest throughout. The brethren nearly all testified to its good character, and the benefit they had received from it. Many good resolutions were expressed, which, if they ripen into deeds, will show a harvest of blessed fruit.

But the parting hour came, as it does and will to all earthly scenes; and the brethren separated with faces, we trust, newly set for that land where

"Free from all worldly woes  
Our songs of praise shall close  
Never! no, never!"

U. S.

## Eastern Camp-Meetings.

PERHAPS I have failed to do my full duty in that I have not hitherto reported the labor of Bro. Littlejohn and others at these meetings. But the business of the Conferences which have come in connection with the camp-meetings, and the duties of the meetings have together so fully taxed my time and strength that I have thought it hardly possible to write anything. Besides I did depend upon the Conference secretary in each case to give an immediate report.

Our meeting at Kirkville, N. Y., was a very profitable season. Our brethren were on hand the day before that appointed for the commencement of the camp-meeting, and so got nearly all their preparations completed in advance of the meeting; and they were able also to dispose of much of the Conference business on that day of preparation. This promptness had much to do with the success of the meeting. All the meetings in K. were characterized by deep solemnity, and the Spirit of God was present to search the heart and to lead many to deep repentance for their departures from him. The word of God was very precious to those who listened, and to those who preached. Quite a large number sought God for the forgiveness of their sins, or that he would heal their backslidings. We had a precious season of baptism. Bro. C. O. Taylor buried in baptism some fifteen persons. We were favored with the presence of Eld. Rogers of the S. D. Baptist denomination, whose society and whose testimonies we greatly enjoyed. One meeting ended with a solemn covenant on the part of all present that they would be faithful to the cause of Christ all the days of their lives.

Bro. L. and myself had hardly time to reach the meeting at Richmond, Vt., at its commencement. Our brethren at this meeting were not all prompt to be on the ground at its commencement. And by the neglect of the R. R. companies the tents failed to reach the ground till sixth day afternoon. These unfavorable circumstances threatened serious injury to the meeting. But God appeared for our help. The meeting increased in interest as it progressed. When sinners and backsliders were invited forward, at least eighty persons, mostly of the unconverted, obeyed the call, and all but one of these arose and spoke. Quite a number found Christ.

At the close of the Richmond meeting, we found ourselves greatly exhausted, and on reaching the hospitable home of Bro. A. W. Smith in Manchester, N. H., we were glad to stop and spend a few hours in sleep before proceeding on to the camp ground at Amherst, N. H. On the second day of this meeting we were made glad by the arrival of sister White, accompanied by her son Willie. Her labors at this camp-meeting were of much value to the people of God.

We much regretted the absence of Bro. White, whose responsibilities at Battle Creek made it inconsistent that he should be present. We had a profitable meeting, though not so free and encouraging as in New York and in Vermont. Our brethren of the New England Conference deserve great credit for their promptness in raising means in response to the several calls in behalf of the cause of God. Yet two things which cannot be thus commended ought here to be named: 1. Very many did not come at the commencement of the meeting, but deferred this till the second, third, or fourth day. 2. As the New England Conference is composed of four States, sectional feelings to some considerable extent have crept in, and there is a lack of unity of feeling, which stands in the way of the prosperity of the work. I trust that the bare statement of these two evils will cause that they be put away.

From Amherst, we came to the camp-ground at Pishon's Ferry in Skowhegan, Maine. It is now the morning of the first day of the week. Our meetings have been marked with solemnity, and have increased in interest up to this point. Those who have preached the word of God have enjoyed a good degree of freedom, and those who have listened have given evidence that that word has found way to their hearts. A considerable number of backsliders have sought God with humble confession, and some of the unconverted have here set out to seek Christ. We hope for a large attendance and an excellent meeting the present day. And we trust that this camp-meeting and State Conference will result in much good to the cause of Christ in the State of Maine.

J. N. ANDREWS.

Skowhegan, Maine, Sept. 3, 1871.

## Did the Pope Change the Sabbath?

It is sometimes said that the pope changed the seventh-day Sabbath to the first day; and therefore those who keep the first day thus take upon them the mark of the beast. We have never been able to find any history showing that the pope changed the time of rest from the seventh day to the first. If such a history is in existence, we would like to see it; or have some one give us the name of the book and page where the event is recorded. But we do find that when the Emperor Constantine professed to embrace Christianity, he confirmed the practice of Christians, who kept the first day; and in A. D. 321 ordained as follows:—

"Let all judges and people of the town rest, and all the various trades be suspended on the venerable

day of the sun (*venerabili die solis*). Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day may be so suitable for sowing grain and planting the vine), lest, with the loss of favorable opportunity, the commodities offered by divine Providence should be destroyed."

This is the first commandment of any kind that we have been able to find which enjoined the keeping of the first day. But this was not done by the pope, but an emperor, who professed conversion to Christianity. This affords very certain evidence that the Christians at that time were keeping the first day of the week, and consequently, Constantine gave his sanction to this practice.

REMARKS. In the above article the *Crisis* confesses that it has never been able to find any kind of a commandment for keeping first-day before that of Constantine. Then Constantine is the first authority for first-day observance. So we claim. The editor of the *Crisis* urges that this proves that the Christians of that time were keeping the first day, and "Constantine gave his sanction to the practice." It certainly does not prove any such thing, unless it is first taken for granted that an emperor could not or did not command anything to be done but what the people were already doing. But that is too unreasonable and absurd to claim. But if it does prove even that, it proves that the Christians in the country pursued their avocations on that day. And it also proves that they kept it only as the "venerable day of the sun," which marks it as strictly a heathen festival. There is not a particle of evidence concerning the change of the Sabbath in this article of the *Crisis*, nor any reference to the Sabbath in Constantine's decree. The taking of this heathen festival and substituting it for the Sabbath of the Lord, was an after-work, and was accomplished by the papacy. So that, while the limited observance of "the venerable day of the sun" is from the heathens, the first-day-Sabbath institution is of papal origin. Will the *Crisis* notice this point? We have pressed it on the no-law Adventists, or "Crisis party," before, but could never get them to notice it. Will they? J. H. W.

## Nouns and Adjectives.

NOUNS in composition are always the subjects of discourse, or the objects of actions or relations. Adjectives are never the subjects of which something is affirmed; but they are used simply to describe nouns by some distinct specification. Nouns may be used as adjectives, that is, they may be used simply to describe other nouns; but in that case they lose their office in the sentence as nouns, so that what is affirmed affirms nothing concerning them. For example: If one affirms something concerning a horse-whip, that it is good or bad, long or short, heavy or light, he affirms nothing whatever concerning any horse in the universe. A horse is not the subject of discourse. Nothing is said of horses. The word horse has nothing to do in the sentence, but merely to describe the whip as being of the kind that are used about horses.

What does all this mean? I will tell you. Many contend that the fourth commandment teaches that God blessed and sanctified the Sabbath or rest, and not the particular day on which the Lord's rest occurred. The reading is, "The Lord blessed the Sabbath day and hallowed it." In this affirmation Sabbath is merely an adjective describing or specifying the day. It is the day which was blessed and hallowed. To say it is the Sabbath and not the day is absurd. To illustrate, take the assertion, "John made an ox cart and sold it." To claim from this assertion that John made an ox and sold it, is no more absurd than to say that the expression, "The Lord blessed the Sabbath day and hallowed it," means that he blessed and hallowed the Sabbath as an institution and not the particular day. Ox, in the illustration, though primarily a noun, is used in the sentence only as an adjective to describe the cart. So the term Sabbath is here used only to specify the day.

It is the Lord's Sabbath which we are commanded to remember and keep; and the commandment tells us that his Sabbath is the seventh day. But where shall we begin the count? Go back to the creation. There, and nowhere else, can we be set upon the right track. "For," says the commandment, "in six days the Lord made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY: wherefore the Lord blessed the Sabbath day, and hallowed it." Go back to the account of the creation, to the point to which the commandment refers you, and there you find it stated that God wrought on six days and rested on the seventh; and that he "blessed the seventh day and sanctified it; because that in it he had rested from all his work." This is the only point from which to commence the count.

"But how do you know that mankind have not lost the count?"

How do you know that God has not kept it correctly? He intended that the day should be

honored, or he would not have commanded it; and while he requires any one to keep the day, he will see that it is possible for it to be kept according to the commandment. The greatest difficulty is, that men desire more to find an excuse for not keeping it, than they do to find the day. When they really desire to find the truth, they will find that it is not far from them. "For this commandment which I command thee this day, IS NOT HIDDEN from thee, neither is it far off. It is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it, neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou MAYEST do it." Deut. 30: 11-14. This soaring and sailing, is only to find excuses. The truth is not hidden, it is here, and we can do it if we will.

R. F. COTTBELL.

## Absurdity of Supposing the Law Abolished.

THOSE who take the position held by the Disciples (Campbellites), No-law Adventists, and others, that the law of God was given only to the Jews, and was abolished at the cross of Christ, have to maintain several most palpable absurdities.

1. The whole world was without any law for twenty-five hundred years. This is absurd in itself, and can readily be shown to be contrary to the Bible; but we do not propose to argue that now.

2. The whole heathen world was without law during the entire Jewish dispensation.

3. Jesus abolished that very law for which he came to die. This seems to us to be a most terrible position—die for a law and abolish it at the same instant! He died for the law, but the very moment he died, the law died also!

4. Then they maintain that Christ gave a new law of his own—the law of Christ, or the law of faith, under which the world has been ever since Christ's time. He died for this law also, to procure pardon for those who transgress it. Thus they have the Son of God dying for his own law—a manifest absurdity.

5. This new law of Christ was not put forth till after his death and resurrection. The Disciples affirm that it first went forth on the day of Pentecost, fifty days after the resurrection; thus we have Christ dying for his own law before it ever existed. Who could get up a greater absurdity?

6. And hence, also, he died for his law before anybody had transgressed it. Strange theology this!

7. There was a space of fifty days from the abolition of the old law, to the giving of the new law, when there was no law at all—the law of God was dead, the law of Christ not yet enacted. Paul says, Rom. 4: 15, "Where no law is there is no transgression." Here, then, were fifty days during which the carnal nature could revel in all its wickedness, and yet violate no law of God or Christ. This seems almost like blasphemy.

8. This position makes Christ die for two laws at the same time, which is an utter impossibility. No criminal can suffer under more than one law at a time. It is contrary to all principles of law and equity that a man should be punished under two laws at a time. Christ died but once. Hence he only died for one law. If that was for the law of God, then he did not die for his own law. If he died for his own law, then he did not die for the law of God. But if there is a law for which he did not die, then there can be no atonement made for those who transgress that law, and hence they are inevitably lost. So, either those who lived under that law, which was before the cross, have no sacrifice, no atonement, no Saviour, and hence must be lost; or else those who live under the law this side of the cross are without any atonement, and hence must be lost.

9. They tell us that the new law of Christ is that by which we are to live; is that which will condemn us if we sin; is that by which we shall be judged in the Judgment; and is that by which we obtain forgiveness when we repent. Here is another glaring violation of every established principle of law. No principle of law is better known and established than that a law which has once been violated can never after justify or pardon the transgressor of it. So if men violate the law of faith, that law can never pardon them; and as there is no other law by which men can be pardoned, they must all be lost.

10. If the law of God was abolished at the cross, then the Jews who were under that law can never be judged by it in the day of Judgment; for it is an established principle in law that an abolished law is to be considered just as though it never had existed, and people cannot be tried by it after it is abolished. Thus I read from the Decisions of the Supreme Court of Iowa, 1862, Iowa Reports, Vol. 12, p. 311:—

"The general principle relied upon, independent of some statutory rule, is not controverted, that when a statute is repealed, it must be considered as if it had never existed, except with reference to such parts as are saved by the repealing statute. And equally well-settled is the doctrine that, though a party may have instituted his suit, and the same be pending at the

time of the repeal, the jurisdiction is gone, without some saving clause."

Was there any saving clause when the law of God was abolished? No, indeed! They claim that it all went by the board, from beginning to end. Nothing was saved. Hence in the day of Judgment the Jews must all go clear; for they cannot be condemned by a dead law.

A case occurred in Pennsylvania a few years since which illustrates the point. A man committed murder, was arrested and put in jail to wait his trial. While thus waiting, the old law against murder was abolished, and a new law enacted, somewhat changing the penalty. Then the man was brought up for trial. He proposed to try him by the new law. He said, No, he had never violated that law; hence they could not try him by that law. Very well, they said, they would try him by the old law. But no; he pleaded that that law was dead and gone. It did not exist. The consequence was, they had to set him free. On the same principle the Jews would all go free in the Judgment. Then we shall have a new interpretation of Paul's language: "And so shall all Israel be saved."

11. They say that Christ is our law-giver in the gospel dispensation. Well then, if we sin, we sin against Christ, and hence we need an advocate with him, a mediator between us and Christ, for he is the one whom we have offended. This leaves God the Father entirely out of the programme, and it also squarely contradicts the Bible, which says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. This shows that it is God's law which we have broken and not Christ's. Such absurdities as these do false positions compel men to take, while the truth is always harmonious and consistent with every principle of law and reason.

D. M. CANRIGHT.

Leon, Iowa, Aug. 7.

## Camp-Meeting Address.

TO THE BRETHREN IN INDIANA.

DEAR BRETHREN: The kind providence of God has spared and brought us to the appointment of another camp-meeting. Much good was the result of last year's meeting, and we have every reason to believe such will be the case this year. But a portion of the brethren were not present last season for various reasons, principally because of the shortness of the time of the appointment. This is not the case this year. All who are disposed to come have sufficient time to prepare.

Our brethren here have selected a very beautiful grove, and will spare no pains to fit it for the occasion; and I am sure all will pass off pleasantly, so far as it is in their power to make it.

Our people are quite scattered through different parts of the State, and therefore should make the greater effort to attend this meeting.

We would really like to see you from all parts to this meeting, to enjoy its benefits, and represent the wants of the cause where you are. We expect to see quite a representation from North Liberty and La Porte. Shall we not also see all, and if not all, nearly all, from Sulphur Springs, including Brn. Wrightsman, Ray, and others there? Where are Brn. Kemp, Bodley, Locke, and others in those parts whose names I am not familiar with, also one or two at Carpentersville, Richmond, and other places? Shall we not see all the brethren from Owen, Clay, and Monroe Counties?

This is truly a very important meeting, and its responsibility should be felt and realized by all. We would say, Come, brethren. Come one, come all. Get as many of your friends as possible, in whom you feel interested, to come with you. All should come, and get as many to come with them as they can. The grove is a short distance from the railroad; but teams will be provided by the brethren, free of charge, for all who will attend. Bring bedding, if possible, straw ticks, quilts, &c. If you can bring cloth tents, do so; if not, we will try to have you cared for. We want to see you all at the meeting, and if you are willing to put up with such conveniences as the ground will afford, all will pass off pleasantly. The brethren will do everything possible to make all comfortable. There will be a provision stand on the ground, where all can be supplied at a reasonable expense, and if any are in poor circumstances, to them it will be free. Fruit and vegetables are abundant here.

Again I would say, Come to this meeting. Come, praying God to meet with us. And come so as to be on the ground the first day of the meeting, Sept. 21. Let all seek God for a deeper work of grace, and much strength to press on, and I am sure they will be repaid for their effort.

E. B. LANE.

MORALITY without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

## ANSWER TO "PEOPLE WILL TALK."

As we pass through the world we shall never move slow  
If we earnestly seek to serve God as we go.  
And keeping this purpose forever in view,  
Whatever we know to be right strive to do,  
And let people talk.

Be quiet and modest, and this not assumed,  
Do not hope to shun censure, for to this we are doomed.  
If blamed when we're striving to walk as we should,  
And our Father permit, it may be for our good.  
Then let people talk.

If your dress is peculiar, or plain is your hat,  
Some one will surely take notice of that.  
Remarks will be made, for you cannot go clear.  
But oh, if you know it is right, never fear  
If people do talk.

It is not always best, to do just as you please.  
Independence, alone, cannot give the heart ease.  
They only have joy that do perfectly right,  
Who pray to God ever, and walk in the light,  
If people do talk.

In the bright land of glory, the home of the blest,  
From all that accuse and revile, you shall rest.  
But here, to avoid them your efforts are vain.  
Forgive, and the blessing of God you'll obtain,  
And let people talk.  
EMILY L. CANRIGHT.

## Progress of the Cause.

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

## Tenth Annual Report of the N. Y. and Pa. Conference.

CONFERENCE convened at the encampment near Kirkville, N. Y., Aug. 9, 1871. Twenty-four churches were represented by twenty-seven delegates, and three by letter. Three new churches (unorganized) were received to the Conference with their delegates, making in all thirty churches with thirty delegates present.

Bro. Littlejohn and all brethren present in good standing were invited to take part in the deliberations.

The Secretary's report of last session was called for and read. It was voted that the chairman, Bro. J. N. Andrews, appoint the committees. The following were appointed: On Settlement, H. Hilliard, Delos Green, L. R. Chapel, P. Z. Kinne, Wm. Coats, and J. M. Lindsay; on Resolutions, W. H. Littlejohn, R. F. Cottrell, and S. B. Whitney; on Nominations, Hiram Edson, Henry Hilliard, and C. O. Taylor.

Reports from ministers and licentiates being called for, brief reports were made by the following brethren: R. F. Cottrell, S. B. Whitney, C. O. Taylor, H. Edson, F. Wheeler, W. W. Stebbins, H. H. Wilcox, A. Ross, C. B. Reynolds, W. H. Wild, J. N. Andrews, and sister S. A. H. Lindsey.

Remarks were made by Bro. Littlejohn and Andrews, showing the inutility, from the experience of the past, of entering upon a course of lectures immediately following a camp-meeting, in the same place. The effort at Oneida, N. Y., and others in the West were cited as examples.

The credentials of the following ministers were renewed: C. O. Taylor, S. B. Whitney, J. N. Andrews, R. F. Cottrell, H. Edson, and F. Wheeler; also those of David Arnold as a local preacher.

A committee of five, namely, J. M. Lindsay, C. A. Osgood, S. B. Craig, H. Brown, and D. C. Phillips, was appointed to examine the cases of those who have heretofore held licenses from the Conference, and recommend those for ordination who, in their judgment, should be ordained and receive full credentials. The committee reported on the case of Bro. Chas. B. Reynolds, and, on their recommendation, it was decided to renew his license, leaving it with the Executive Committee to recommend his ordination, at the end of four months, should this be their judgment.

Licenses were given to W. W. Stebbins, H. H. Wilcox, and sister S. A. H. Lindsey; and the cases of W. H. Wild, Bro. A. Ross and wife, and sister E. M. Hicks, were referred to the Executive Committee.

The Committee on Resolutions reported the following, which were unanimously adopted:

1. That we express our gratitude to God for the light which has shone upon our pathway from the prophetic Scriptures relative to the near advent of our Redeemer, and to the final establishment of his kingdom in our earth; also, that we have seen the excellence of the law of God, and have been led to obey all its precepts; and in especial manner do we thank him that he has connected the Spirit of prophecy with the final message of warning to mankind.

2. That we acknowledge our obligation

to God for the sacred truths which he has given us, and that we pledge ourselves to him, and to each other, that we will be faithful in living in obedience to them ourselves, and in doing what lies in our power to lead others also to obey.

3. That we express our thankfulness to God for the prosperous condition of our institutions at Battle Creek, and that we express the earnest desire that the same efficient management, which, under God's blessing, has been attended with such prosperity, may still be continued there.

4. That we assume the responsibility of collecting for the Publishing Association and paying what is due to it within the bounds of our Conference for the REVIEW, Health Reformer, and Instructor.

5. That we invite those who feel impressed with the conviction that they should become laborers in this work to make known their cases to the Conference Committee; and that we recommend to their favorable consideration the cases of those who have real Christian experience and a just sense of the sacredness of the work.

6. That we appropriate \$200.00 from our fund in hand, and \$300.00 from that in the hands of the Publishing Association. [To what the \$500 was appropriated, the report does not say.—Ed.]

7. That we amend our constitution by inserting in Art. 2, Sec. 4, after the words, "To audit and settle accounts with ministers and others in the employ of the Conference," the following words, viz.: "In connection with a committee of six lay brethren, to be appointed by the Conference at each session thereof."

8. That we change the beginning of our Conference year from the first of October to the first of August in each year.

The following officers were elected for the ensuing year: President, P. Z. Kinne, of Kirkville, N. Y.; other members of the Executive Committee, E. B. Gaskill and Harmon Lindsay, of Olcott, N. Y.; Secretary, S. B. Whitney, of Keene, Essex Co., N. Y.; Treasurer, A. M. Green. (Will Bro. Green give his address through the REVIEW?)

The Auditing Committee reported, and their report was accepted.

The following persons were chosen as a camp-meeting committee: Buel L. Whitney, Samuel Abbey, John Parmelee, A. M. Green, J. M. Lindsay, Daniel Bowe, and C. W. Lindsay.

To Buel L. Whitney, of Malone, Franklin Co., N. Y., was committed the oversight of the work of collecting the dues on our periodicals, and to Harmon Lindsay, of Olcott, Niagara Co., N. Y., that of raising means for the Health Institute.

Votes of thanks were passed to our camp-meeting committee, and to the liberal gentleman on whose grounds our meeting was held.

Voted, To publish our proceedings in the REVIEW.

Adjourned without day.

J. N. ANDREWS, Pres.

R. F. COTTRELL, Sec.

## Ninth Annual Session of the Vermont Conference.

ACCORDING to previous notice in the REVIEW, the ninth annual session of the Vermont State Conference of Seventh-day-Adventists was held near Richmond, Vt., Aug. 17-21, 1871, in connection with the Vermont camp-meeting.

Conference met Aug. 17, at 6 p. m. Bro. Lewis Bean, president, in the chair. Prayer by Eld. W. H. Littlejohn. Credentials of delegates were called for and presented, showing a delegation of fifteen, representing eleven churches. One church was not represented.

Voted, That Elds. J. N. Andrews and W. H. Littlejohn and all members present of good standing in our churches be invited to take part in the deliberations of this Conference.

The minutes of the last meeting were called for, read, and approved.

On motion, the chair appointed the following committees: Auditing Committee, S. H. Peck, J. Barrows, R. Loveland, F. T. Wales, J. Marvin, and H. Bingham; committee on Nominations, A. Stone, A. S. Hutchins, and J. Barrows; Committee on Resolutions, A. C. Bourdeau, D. T. Bourdeau, and N. Orcutt.

Written reports of labors from preachers were called for, and Elds. A. S. Hutchins,

A. C. Bourdeau, D. T. Bourdeau, A. Stone, and N. Orcutt represented.

Adjourned to call of committee.

SECOND SESSION. Aug. 18, at 1:30 p. m. Prayer by D. T. Bourdeau.

The Secretary's report was called for, read, and accepted, and showed the standing of the Conference to be as follows:—

Number of ministers, 5; number of licentiates, 4; number of churches, 12; membership, 283; increase during the year, 21; new converts not connected with churches, 30; amount of s. b. pledged for the year, \$1608.19; amount pledged to the Conference \$1400.00.

The following report by the Treasurer was read and accepted:—

Received during the year	\$1417.68
Paid out	\$1417.68

The Committee on Nominations reported as follows: For President, L. Bean; Secretary, D. T. Bourdeau; Treasurer, W. J. Cross; Executive Committee, L. Bean, H. N. Austin, and H. W. Barrows. This report was accepted, and the nominees were elected to their respective offices by unanimous votes of the Conference.

Resolved, That we amend Sec. 4 of Art. 2, so that after the words, "to audit and settle accounts with ministers and others in the employ of the Conference," there shall be added these words in parenthesis: (in connection with an auditing committee of six laymen, who shall be appointed by the conference each year for this special purpose.)

Adjourned to call of Committee.

THIRD SESSION. Aug. 21, at 10:30 a. m. Prayer by Eld. A. C. Bourdeau.

Voted, That the name of the Braintree church be changed back to that of Roxbury.

On motion, the credentials of Elds. A. C. Bourdeau, D. T. Bourdeau, A. S. Hutchins, N. Orcutt, and A. Stone, were renewed, and licenses were granted to Bro. L. Bean, S. D. Yaw, D. T. Evans, and Edward Kellogg.

Voted, That we have a camp-meeting committee of five, and that the executive committee be empowered to nominate said committee.

The Committee on Resolutions presented the following resolutions, which were unanimously adopted:—

Resolved, That we pledge ourselves to renewed efforts for the advancement of the work of God both in our own hearts and in those of our fellow-men; and that we feel deeply to humble ourselves in view of our failures to do all that we should have done in time past to honor Him who died for us.

Resolved, That we express our deep concern lest our Conference should, in part at least, become recreant to the light which God has given us on reform both in the subject of health and in that of dress, and that we beseech all our people to be circumspect in these things.

Resolved, That we acknowledge with gratitude to God the prosperity which attends our institutions at Battle Creek, and that we pledge ourselves to aid in every way in our power those who are bearing the burden of their management.

Resolved, That in response to the request made by Bro. White, we recommend that Bro. H. W. Kellogg remove to Battle Creek to help relieve Bro. White in his financial burdens.

Resolved, That we pledge ourselves to collect the dues for our periodicals within the bounds of this Conference; and wherein we fail to accomplish this, we will as a Conference make up the deficiency.

Also it was here

Voted, That sister C. P. Whitford be appointed to encourage by correspondence or otherwise the paying for our periodicals in cases of delinquency, and that she be empowered to appoint agents within the limits of this Conference to aid her in this work.

Resolved, That as churches and as individuals we express our heartfelt gratitude to God for the timely and searching testimony which we have received during the past year, and that we hereby acknowledge its justice and pledge ourselves to heed its solemn admonitions and reproofs.

Resolved, That we express our deep regret for the tardiness on the part of many in our Conference in meeting their pledges on Systematic Benevolence, and that we beseech our people to be more punctual in this thing.

Remarks were made by Bro. Andrews and others on the impropriety of appropriating much of the s. b. money in building meeting-houses, and it was voted that this matter be left with the Conference Committee.

Adjourned to call of Committee.

FOURTH SESSION. Aug. 21, at 6 p. m. Prayer by Bro. Andrews.

The report of the Auditing Committee was read and accepted.

The Conference appropriated the sum of fifty dollars to the General Conference fund.

The Executive Committee then presented the following names for the camp-meeting committee: S. H. Peck, F. T. Wales, Charles Bean, M. N. Cross, and Thomas Purden. This report was accepted, and the nomination ratified by vote.

Voted, That Bro. W. J. Cross be empowered to solicit means for the Publishing Association and Health Institute, and to appoint agents within the bounds of this conference to assist in this work.

Resolved, That we tender a vote of thanks to Elds. J. N. Andrews and W. H. Littlejohn for their services at our Conference and camp-meeting.

Voted, That the minutes of this meeting be published in the REVIEW.

Adjourned sine die.

L. BEAN, Pres.

D. T. BOURDEAU, Sec.

## The Vermont Camp-Meeting.

PURSUANT to appointment in the REVIEW, the Vermont Camp-meeting was held in Richmond, near the village. The meeting commenced Thursday, August 17, and continued to the next Tuesday morning. The camp was in a maple grove, on an elevation near the road to Jericho, and contained seats sufficient to entertain two thousand persons, with a preacher's stand at one end of the center aisle, and a large sixty-foot tent at the other end, surrounded by twenty lodging tents which formed a circle around the entire camp, and which were occupied by a large representation of the friends of the cause in Vermont and Canada.

Although the committee had arranged to have all the tents on the ground one full day before the commencement of the meeting, owing to some delay on the railroad, fifteen tents did not reach the ground till the second day of the meeting. Yet the weather was favorable, and all were in good spirits. The brethren within the limits of this Conference, who can do so, are recommended to supply themselves with tents for future camp-meetings.

While we were disappointed in not having the labors of Bro. and sister White, we were grateful for the labors of Bro. J. N. Andrews and W. H. Littlejohn, who were the principal speakers during the meeting. Their discourses were listened to with interest and profit. The social meetings were seasons of encouragement to all the brethren and sisters present. In two of these meetings invitations were given to sinners and to those who had fallen into a state of indifference, to consecrate themselves to the Lord, and to come forward for prayers, and from fifty to seventy-five persons responded to the call with penitential hearts, and with tears.

On Monday, five were buried with Christ in baptism. Several more design to be baptized at their earliest opportunity.

The ninth annual session of the Vermont State Conference was held on the camp-ground, which added to the interest of the meeting. At the sessions which were held on Monday, pledges were made by the friends on the ground—for the Publishing Association, \$967.00, for the Health Institute, \$351.00, for the Benevolent Fund, \$82.00, and for other purposes, nearly \$200.00. We are happy to report some improvement in our Conference in meeting the pledges on Systematic Benevolence; but there is room for further progress in this direction.

Near the close of the meeting a vote of thanks was tendered for having the use of the ground granted us free from charges, and for the services of the town officers and special constables, who acted well their part, and succeeded in preserving order and quiet on the ground.

We have reason to believe that those who have recently embraced the truth at Jericho and West Bolton have been much strengthened and encouraged at this meeting. Brethren, let us try to be more faithful the coming year, that our next camp-meeting may find us more advanced in piety, and with a large increase of numbers.

A. C. BOURDEAU.

DOES THE WORLD HATE PIETY?—In answer to this question, the celebrated Sydney Smith says:—"It is not true that the world hates piety. That modest and unobtrusive piety which fills the heart with humane charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power when it is veiled under the garb of piety; they

## The Wisconsin Tent.

THE tent is now pitched in Plainfield, Waushara Co. This is the most thickly settled town in the county. The professing portion of the community are Freewill Baptists and Methodists.

The Freewill Baptist quarterly meeting commenced the day before our meeting was to commence in the tent. And as it was only a little more than a mile from the tent; we invited them to use the tent for their meetings, which they did part of the time. I preached twice in their meetings.

They kindly took up their appointment for last evening; and all came to the tent, which was our second meeting. The Lord gave great freedom in speaking on the promises, to a congregation of over four hundred attentive hearers. There were four ministers present, who also listened with marked attention. If we can have fair weather, with the blessing of God, we expect to see a good work done here.

Pray for us, that we may have wisdom from the Lord to fit us for the work

I. SANBORN,  
D. DOWNER.

August 28, 1871.

## West Bolton, Vt.

THE good work of the Lord still progresses in this vicinity. The tent was taken down on the 13th inst., having remained here ten Sabbaths, in which time seventy-three discourses were given. The interest continued good to the close of the meetings, notwithstanding the many false reports constantly in circulation about us.

These things failing to accomplish their desired object, an entirely new stock of glaring misrepresentations was flung into market, just as we closed our meetings, bearing in another direction, well calculated to injure the cause of God, and to prejudice minds against our camp-meeting. But the good camp-meeting has past. It was one long to be remembered. By it our dear brethren and sisters were refreshed and encouraged. And a good influence, so far as I have knowledge, was left upon the minds of all.

Some over twenty have taken a stand with us on the Sabbath. In addition to these a goodly number know they have heard the truth preached in the tent during our meetings, and are manifesting love and friendship toward God's servants, which we prize.

Since the camp-meeting, I have been visiting and holding meetings in this vicinity. Last Sabbath, some forty or more attended the meetings. It was a precious season to us.

Now that the tent is down and the Baptist friends probably thought, or hoped, we had left the place, Eld. Estes of Jericho, has an appointment to speak against us on the Sabbath, next first-day, at 7 P. M. But Providence permitting, Eld. D. T. Bourdeau, will hear and review him.

It is the intention of Brn. Bourdeau to pitch the tent again this week, at some point, not far from this place. Bro. S. D. Yaw, who came here last week, will go as tent master.

A. S. HUTCHINS.

Aug. 29, 1871.

## Need of Patience.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Heb. 10:36.

If patience is necessary in waiting for the coming of our adorable Redeemer, after we have accomplished the will of God, how exceedingly necessary it must be in making the requisite preparation for that event.

How many of us have fully overcome the sin of impatience? How many can bear with perfect serenity the petty trials of life? How many are there who never speak petulantly to the children? never give short, crusty answers? who can bear to be ill-treated and falsely accused without resentment?

The life of Jesus is set forth for our example. When he was reviled, he reviled not again. Nay, more, he prays, "Father, forgive them; for they know not what they do." If Jesus could forgive his murderers, and bear their impious revilings without a murmur, how must he regard those who fret at their best friends, and repine at every little thwarting of their cherished plans? Oh! how little of his own lovely character does he see reflected in his professed people!

How the lack of forbearance and patience

among brethren must grieve him whose long-suffering has been so great toward every one of us.

Brethren and sisters, let us remember that patience is next to godliness in the ascending scale of Christian perfection. Before we attain to a very exalted standard of piety, we must have this essential element of Christian character perfected in us. Let us strive for it earnestly, that it may soon be said of all who profess to keep the commandments of God and the faith of Jesus, "Here is the patience of the saints."

R. C. B.

SISTER J. VAN DOREN writes: How the Lord has given line upon line! how plain, how lovely is the truth! How if lived out, it will make us like Jesus, that sinless one. Let us arouse. Let us work. It will soon be too late. Let it not be said to us, "You knew your duty, but you did it not." Rather, let me hear the sweet words, "She has done what she could."

## Come unto Me.

THE great Master, who can not only read the secret workings of the heart, but who knows the life-struggle of afflicted humanity, who sympathizes with us in our weariness and yearnings for a higher and better life, stands at the door of each individual heart, and with a tenderness that should quiet all our fears, and with open arms of love, in entreating pathos, says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come, sorrow-stricken child, to the Friend who can heal thy wounds; come, trembling soul, he is the Great Physician who can apply a certain remedy for every malady of the soul; come, trembling sinner, he has declared that there is joy among the angels in Heaven over thy return. Oh! yes; Jesus is the same yesterday, to-day, and forever. When he was upon the earth, he delighted to do good, not only to the souls, but to the bodies of men. His was a ministry of love and sympathy. He not only retired to the mountains, the wilderness, and Gethsemane, to pray to his Father, but from Jericho to Galilee he exemplified his teachings in raising the dead, healing the sick, giving sight to the blind, and feeding the hungry. His daily delight was in spreading the gospel to the poor and wandering multitudes with such persuasive eloquence that even the deputy sent out by the Sanhedrim to arrest him, could only return and in wonderment and admiration of the Galilean Teacher exclaim: "Never man spake like this man."

If we, his professed followers, would have men take knowledge of us that we have been with Jesus, we must follow his example. The test of true discipleship is work for the Master, and in no better way can this be shown than in entering into the spirit of the Great Teacher. We would break through the cobwebs of that selfishness which can go no farther than self. Why should we sit down in our homes of ease and luxury while our brother is bitterly crying, "Help, or I perish"? Verily, in no way is the divine character of our holy religion better shown than in the benevolent and unselfish labors of the truly pious. If we wrap the mantle of pride about us and shrink from the lowly and unfortunate, how will the world think we love Jesus? Think you that the poor child of error will be seriously impressed when frowned upon by the haughty professor?

Christian, if you belong to redemption's host, O, let the richness of your love come from a heart all tender and in sympathy with the work Jesus has given you to do. Let the pathos and the earnestness, the zeal and devotedness to the cause which is dear to your own heart, find expression in kindness. Let the sympathizing heart, sparkling eye, gentle tone, loving accents, feet swift on errands of mercy, prove to the world that you are a Christian. Stand up in the name of Jesus, and with open arms, and a voice subdued by grace divine, invite the weary, sin-sick soul to come to the Fountain of life. Jesus would have us say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we are filled with the Holy Ghost, we will say it. Our very outbreathings will be "good will to men." What? pride, coldness, selfishness in a Christian heart? No, never. Might as well veil the sun at noon-day as to screen the light emanating from the soul at peace with Christ.—*Golden Censer.*

## Sleep.

SIR PHILIP SIDNEY calls sleep, "the poor man's wealth," and, he might have added, it is every man's health. Men have often, according to their notions, attempted to limit or extend the hours of sleep. Thus the "immortal Alfred" of England divided the day into three portions of eight hours each, assigning one for refreshment and the health of the body by sleep, diet, and exercise, another for business, and the third for study and devotion. Bishop Taylor considered three hours, and Richard Baxter four hours, sleep sufficient for any man.

"Nature requires five,  
Custom gives seven,  
Laziness takes nine,  
And wickedness eleven."

The error into which these and others have fallen arises not only from the fact that in this, as well as in other things, every man is a law to himself, but from the varying amount required in each individual case at different times, depending upon the amount of renovation required by the nervous and muscular systems. John Wesley, the distinguished founder of Methodism, who attained the age of eighty-eight, and who could command sleep on horseback, says very properly, in some curious remarks which he has left upon sleep, that no measure will do for all, nor will the same amount of sleep suffice even for the same person at all times. A person debilitated by sickness requires more of "tired nature's sweet restorer" than one in vigorous health. More sleep is also necessary when the strength and spirits are exhausted by hard labor or severe mental efforts.—*Everybody's Journal.*

SHE NEVER LEAVES HIM.—Look at the career of a man as he passes through the world; that man visited by misfortunes! How often is he left by his fellow-men to sink under the weight of his afflictions unheeded, alone! One friend of his own sex forgets him, another abandons him, a third, perhaps, betrays him; but woman, faithful woman, follows him in his afflictions with unshaken affection; braves the changes of feeling, of his temper embittered by the disappointments of the world, with the highest of all virtue; resigned patience ministers to his wants, even when her own are hard and pressing; she weeps with him, tear for tear, in his distresses, and is the first to catch and reflect a ray of joy, should but one light up his countenance in the midst of his sufferings; and she never leaves him in his misery while there remains one act of love, duty, or compassion, to be performed. And at last, when life and sorrow end together, she follows him to the tomb with an ardor of affection which death itself cannot destroy.

## A Godless House.

A LITTLE boy three years old, whose father was irreligious, spent several months in the dwelling of a godly family, where he was taught the simple elements of divine truth.

The good seed fell into good and tender soil, and the child learned to note the difference between a prayerless and a Christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said:

"We haven't got any God at my papa's house."

Alas! how many such houses there are in our world and land—houses where there is no prayer, no praise, no worship, no God! And what homes are they for children? ay, and for men and women too? How much better is the pure atmosphere of Christian love than the cold selfish worldliness of a godless home!

Said an ungodly man, "I never was so near Heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown," a godly Scotchman, who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart, and lead the sad and lonely sons of sorrow and of tears to look forward to the gladness of the eternal gathering beyond the toils and tears and trials of this weary pilgrimage. To such homes the weary come for rest, and the troubled for consolation. The Son of Peace is there. Blessed be such homes! and may ours ever be of this number!—*British Workman.*

## Why Did the Patriarchs Live so Long?

I HAVE always been greatly interested in the narratives given in the Bible, of the lives and deaths of the patriarchs. Let me enumerate some of their characteristics:

1. Their habits in all respects were simple.
2. They lived—dwelt in tents—in the open air.
3. They ate food simply cooked.
4. They were tillers of the soil and herdsmen.
5. They retired early to rest.
6. They slept sweetly all night.
7. They rose early in the morning.
8. Their medicines, at most, were simples.
9. They instinctively knew the value of ab-

staining from food on occasion, and they enjoined it from generation to generation till at last it came to be a religious ceremony.

10. Their children were scarcely ever sick, and when they were they did not die.

Begin at Genesis and see how far into the world's life one has to penetrate before the death of children is a given fact, stated without surprise.

From such causes as these, men lived to old age, not our limit of human life, but a greatly advanced life over ours.—*Dr. Jackson.*

## Fashion.

BY JENNIE R. TREMBLEY.

MUCH has been said and written in regard to fashion, of its being a mighty tyrant, of its evil effects upon those who bow at its shrine; and yet how few, how very few, are willing to separate themselves from its galling chains, how few have the moral courage to shake off the shackles, and free themselves from its bondage. That it requires much courage, firmness, and decision, to do this, I am aware. Not only is the physical health sadly affected by it, but it has much to do with molding the character, and is detrimental to good morals and to the spiritual condition of the people. There is no such thing as living for God, Heaven, and the higher life, and at the same time following after the fashions of the world.

Millions upon millions of money are annually expended simply for fashion's sake, without the individuals receiving any benefit whatever; and not only so, but many, if not all, receive injury thereby. Were these means put to a sacred use, how much good might be accomplished, how much mankind might be benefited, and how much happier should we be. But no! Dame Fashion holds us as with iron chains.

A lady from one of the largest western cities came to the Health Institute at Battle Creek for treatment. She was the wife of an eminent man, and her position in life seemed to demand that she should do as others do, keep up with the fashions. But this was not in harmony with her feelings, and it told upon her health. She was endowed with a powerful intellect, a noble mind; but fashion was killing her, it was fast sapping the life blood from her veins. Said she, "I wish I could tell you the feelings of relief I felt as the great city receded from my view, and I knew that I was well on my way to this quiet retreat, freed, for a time at least, from the rounds of fashionable life." Here was an individual created in the likeness of our divine Lord, with brilliant intellect, a large amount of talent, which was being daily sacrificed at the altar of fashion. Were this the only instance of the kind, it would not be mentioned; but there are thousands of similar cases. I ask, What account will finally be rendered to the Creator of these gifts for the manner in which they are used?

I do not expect with my feeble pen to revolutionize the world, or to check the rage of fashion in the least degree; but could I induce even one to turn and face the daring foe, and free herself from her bondage, I should be amply rewarded for the labor of a life-time. As for myself, I am resolved to live, dress, and act, in accordance with nature's laws, and with reference to life, health, and happiness. If fashion frowns, let her frown.—*Health Reformer.*

## FASHIONABLE LITERATURE OF THE DAY.

The quality of our current literature is infinitely below the quantity. Vice swarms like wasps on every book-seller's shelf. Sensational and disgusting pictures are presented by pen and pencil to seduce the young into the evil way, and turn our people into a nation of Parisians.

Bad books struck the most fatal blows that have recently fallen on Paris. Pictitious literature deluged their city with the sensual broodings that produced the Commune. A nation growing into manhood cannot thrive on such literary food any more than a body's stomach can thrive on alcohol.—*Good Health.*

YOUR own discontent is that which arms your troubles with a sting; you make your burden heavy by struggling under it.

THE worst misfortune is to be unable to bear misfortune.

## Obituary Notices.

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

DIED, in Bangor, N. Y., Aug. 17, 1871, of typhoid fever, sister Louisa Buel, wife of Adam Buel, in the forty-first year of her age. Sister Buel has been a consistent believer of the present truth for a number of years, and although her last sickness deprived her the use of her mental powers in a great measure, yet her closing experience was quite satisfactory, and we laid her away in hope. She leaves a husband and three children to mourn her loss, which they deeply feel. Funeral discourse from 1 Cor. 15:26. S. B. WHITNEY.

## The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 12, 1871.

### Charlotte Camp-Meeting.

CHANGE OF TIME ON THE PENINSULAR RAILROAD.

THERE has been a change of time on the Peninsular railroad since the notice in last REVIEW. Trains now leave Lansing for Charlotte, as follows:

Chicago Express, 9:15 p. m.; Mail, 10:15 a. m.; Mixed, 4:00 a. m.

Trains leave Battle Creek for Charlotte, as follows: Saginaw Express, 3:15 a. m.; Mail, 1:30 p. m.; Mixed, 3:30 p. m.

### One Day's Record.

A DAILY paper of last week contained the following headings of news articles, in almost consecutive order. They show the current of events at the present time; for what this paper publishes is but a specimen of that with which all the papers of the land are teeming to-day:

"Continued Ravages of Cholera in Russia—Exciting Scenes in the French Assembly—Terrible Coal Mine Disaster—Railroad Accidents—Marine Disaster—Workmen's Strike—Volcanic Eruption—The Persian Famine—The Yellow Fever in Brazil—Hurricanes and Earthquakes in the West Indies—Outrages upon American Shipping by the Mexicans—Fires and Fatal Accidents—Frauds in the New York City Treasury—Three cases of Wife Murder—A Tragedy in Illinois—Murder of Two Florida Officials by a Negro Desperado—Fatal Stabbing Affray in Cincinnati."

Such are the events which are the order of the day. The disturbances in nature find a counterpart in the willful crimes of man. U. S.

## News and Miscellany.

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

### Downfall of the Pope.

THE Italian inhabitants of New York, assisted by delegations of their countrymen from other cities, celebrated on the 25th inst. the unity of Italy accomplished by the occupation of Rome and the displacement of the temporal power of the pope. The tone of the participants was earnestly anti-papal. Prof. Corradi made a brief address from which we make the following extract:

"Rome, the Eternal City, is now in the possession of the Italians—the legitimate owners. This fact, we think, is of great material importance to Italy, and is the natural result of what occurred before the fall of despotic power, and the precipitate descent of the pope, who was believed inviolable, but whose rule was only founded on falsehood and corruption. It had the hate of the people because it strove to dominate by ignorance, and was protected by tyrants. By a strange coincidence of human vicissitudes, two colossal sustaining each other—Napoleon and the pope—fell at the same moment, the fall of the one causing the fall of the other, never, we hope, to rise again. Both are execrated and forgotten. When the ideas of progress and liberty shall make way through the darkness of despotism, and join all nations as one family, the bayonet and other instruments of oppression to keep the people down will be powerless. I hope the day will come when the people can pay back with usury the tyrants who have oppressed them. The cry then will be, 'Beware of the vanquished!' [Great cheering.]"

### Sodom the Second.

THERE has been much discussion of late concerning "the social evil" and how to deal with it. St. Louis has undertaken to regulate it by license and inspection like any legitimate employment. Other cities and towns ignore it in their legislation, and only repress its most odious manifestations. The spiritualists and some of the "woman suffragists" are laboring to lessen the measure of blame with which society regards the crime of prostitution. The one right and practicable method for government to pursue—persistent and vigorous suppression—is nowhere attempted. Meanwhile the evil and the incitements to it are steadily increasing. The fact that licentiousness is a fearful element in the social condition of any nation, and brings after it rapid and terrible retribution, must be our excuse for noticing such facts as the following published in the New York Tribune: "The annual picnic of the Female Parasol and Umbrella Makers' Union was held at Lion Park at One Hundred and Tenth Street and Eighth Avenue. About 6,000 persons were present on the dancing platform. With the exception of two personal encounters, tolerable order prevailed; but the grounds, according to an eye-witness, were the scene of debauchery without parallel. Men and women seemed to have forgotten that there is such a word as decency, and gave the rein to unbridled passion, without the slightest effort at concealment. Nor was there the slightest attempt at interference on the part of the police."—Christian Statesman.

ATTACKS on American vessels by parties of Mexicans, in the waters of the Rio Grande, threaten to lead to a war between Mexico and the United States.

AFFAIRS in France seem to be drifting into chaos. Thiers assumes the air of a dictator. Orleanists and Bonapartists are weaving all over the country a complicated web of intrigues in behalf of their respective parties. The Germans are threatening to send more troops into that country to avenge German murders in some parts of the country. The prospects for peace and prosperity there are, therefore, not very encouraging.

THERE has been no time for many years when the moral sense of the community was so profoundly stirred as it is at present. A remarkable succession of startling crimes and disasters has arrested and shocked the public attention, until men have been compelled seriously to ask themselves whether these things are symptoms of moral rottenness throughout the body politic. The murder of Rogers in a prominent street, in broad daylight, and the escape of the assassins; the murders of Nathan and of Foster; the explosion of the "Westfield," "Starbuck," and "Ocean Wave"; the wreck of the "Lodona"; the railroad slaughter near Boston; and, finally, the sickening "trunk tragedy," have followed each other so closely as to seem parts of an unbroken series. And, that no element of appalling impressiveness might be wanting, earthquakes and hurricanes and storms have added their part to this "summer of horrors."

A CORRESPONDENT writing from Rome, August 12, says that several of the most eminent cardinals and bishops, who are strong infallibilists, are beginning to become reconciled to the political situation. Cardinals are freely appearing in the streets, and meet with respectful sympathy and regard from the citizens.

BERLIN, Sept. 5.—The Prussian Cross Gazette says it was decided at Gastein to leave the Roman question entirely to Italy.

ROME, Sept. 5.—The anniversary of the occupation of Rome by the Italians will be celebrated this year by the passage of the National Guards through the streets, theatrical entertainments, etc.

LATE German advices show that the Roman Catholic movement against Papal infallibility in Austria, Prussia, Switzerland, Silesia, Hungary, and elsewhere, is gaining strength and adherents everywhere. Over 1,000 Catholic families in Vienna alone subscribed to Dr. Dollinger's views, in four days after they had been promulgated. All the indications are that an entirely new Catholic party, very powerful and earnest, will be formed against Papal pretension, and that the Roman Church must move with the times, become partially rational, or lose all influence. The new party claims that it is the old and true Catholic party, and protests against the absurd assumptions of Antonelli and the Jesuits.

THE Rev. Mr. Ash, the Chaplain of the British Legation at Buenos Ayres, has published a pamphlet respecting the late pestilence there, from which it appears that out of a population of 180,000 about two-thirds died, and about 20,000 perished, the mortality ranging from 400 to 600 per diem—more than 1 per cent of the inhabitants. The city is said to have been reeking with filth, "steaming like a dunghill whenever a hot sun came after a rain-fall." The River Plate was so poisoned that the fish died in it, yet this water was what the inhabitants had to drink. There were no drainage facilities, and what wells there were in the city were utterly unfit for use. On the 10th of April there were 540 interments. On the 16th the pestilence began visibly to decline; but it will require years to repair the ravages of the epidemic.

THE Japanese government has commenced coining a national money, after the American decimal system, and of the American value, the dollar being taken as a unit. This is a practical triumph of American influence in the East which indicates our growing importance in that quarter.

## Appointments.

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

### 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, } Indiana  
WM. COVERT, } Camp-Meeting  
WM. CARPENTER, } 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. CHINNOCK, } Ohio  
J. Q. A. HAUGHEY, } Conference  
GEO. BISKEL, } 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-

men. 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. Chinnoek, North Bloomfield, Trumbull Co., Ohio, and the tents will be furnished on the camp ground ready to occupy. They can be purchased of G. F. Foster, Chicago, Ill., at the following rates: 12x16, often oz. duck, \$36.00. 12x18, \$39.20. These tents will accommodate from ten to twelve persons, are more desirable than longer ones, and were recommended by Bro. White at our last camp-meeting. The Ohio tent will be pitched upon the ground.

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

THE next quarterly meeting of the church at Ulysses, Pa., will be held at the Raymond school-house, Sept. 23 and 24. We hope to see a general attendance. By order of the Church.

WILLARD W. STERRINS, Clerk.

## Business Department.

Not Slothful in Business. Rom. 12:11.

### 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 Pastera. If money is to be paid in due time, acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. Evi Speir 39-13, M J Cornell 39-1, Eliza E Root 40-9, T T Wheeler 39-9, C A Osgood 40-1, Mrs H Carpenter 40-1, Wm Treadwell 40-5, D Upson 37-18, M Parsons 39-1, A Barnard 39-22, Wm Lawton 40-1, Betsey Winny 41-1, Betsey Reed 40-9, Thos Coburn 39-1, James West 39-1, J W Nicholson 39-11, L L Wilkins 38-1.

\$1.50 EACH. J P Gardner 40-13, B L White 40-13, W N Button 40-13, A J Osterhout 40-13, Mrs G Pierson 40-13, Levy James 40-13, J D Tracy 40-13, I A Fletcher 40-13, David Hazen 40-13, J B Dawson 40-13, Betsey Stroud 40-9, Wm H Feese 40-13, A B Andrews 40-13, F A Laney 40-13.

\$2.00 EACH. H S Woolsey 40-10, Volney Powers 38-14, W H Edson 40-1, N G Spencer 38-1, S B Craig 41-1, E Spencer 41-5, P Chaffee 40-1, M E Mowrey 40-1, Wm S Lane 40-1, Chas E Green 40-20, C P Preston 41-1, N C Walsworth 40-11, Irving Whitford 40-1, D Arnold 41-1, Maria West 40-20, Charles Lee 39-14, Marilla Brown 40-11, E S Lane 40-1, Ann Lane 40-1, Luther Upson 40-1, A M Green 41-1, L C Slauson 38-1, David Pettis 40-18, F M Palmer 40-20, L O Rogers 42-9, A M Eggleston 39-20, M E Goodwin 41-20, Harvey Spencer 40-13, Daniel Strout 40-1, J H Keller 40-13, W S Fairchild 40-1, C Van Horn 40-1, Eli Millin 38-1, B Hale 40-14, W R Green 36-18, Hiram Edson 40-9, L Green 39-14, Helen Chapin 40-16, Lewis Haskell 40-1, E Dow 40-9, Mrs H A Lipe 40-16, Hannah M Cox 40-12, M Satterlee 40-1, Mrs D A Stockman 40-1, H W Lawrence 41-1, C C Ghering 43-13, Wm Coates 40-1, W Fairbanks 39-12, Hannah Way 38-12, A T Gifford 40-3, George W Varney 39-18, J R Deering 40-4, Eld Patterson 40-1, Charles Davis 38-1, Charlotte Rowell 41-1, E C Taylor 40-7, C B Barker 39-17, P Gardner 37-1, Geo W Washburn 40-13, G W Fletcher 40-1, W H Fortune 40-13, J Alexander 38-14, Mary Brisbin 40-13, D D Haines 40-1, D S Mitchell 41-24, Mary Howe 40-9, John White 40-9, A H Barnes 40-18, M H Brown 40-9, Angeline Groomon 40-13, Hannah Clough 39-26.

MISCELLANEOUS. S A Miller \$1.30 38-1, E Lockwood 5.00 44-1, C C Stanbro 8.28 40-1, S N Walsworth 3.00 43-11, G W Edson 5.00 40-1, Joseph Thomas \$2.50 40-20, F H Thurlow 5.00 37-9, A R Hayden 3.00, C P Hoffman 8.00 38-12, C S Warner 5.00 39-1, J T Roberts 5.00 40-17, A H Adams 4.00 39-17.

### Books Sent by Mail.

G S Honeywell 25c, B B Warren \$4.00, H B Knickerbocker 17c, J C Bunch 5.00, V Null 30c, C Root 35c, N J Bowers 1.50, J Wilmet 50c, J Baker 20c, N Jarman 25c, J B Martin 20c, J Bedell 35c, Adam Pease 25c, A Davison 1.00, G G Green 1.50, L H Winslow 25c, H M Wood 6c, A Tuttle 50c, M Wilcox 2.00, J Waters 25c, F Ingham 10c, M H Brown 60c, C C Van Doren 2.60, Geo Biskel 1.00.

### Books Sent by Express.

R F Cottrell, Medina, New York, \$16.00.

### General Conference Fund.

S J Gardner (s n) \$2.00.

### Michigan Conference Fund.

Church at Charlotte \$25.00.

### Library Fund of the S. D. A. P. Association.

F T Wales \$10.00.

### Donations to Health Institute.

Maria West \$5.00, Eliza J Burnham 3.40, I G Camp 1.00. THANK-OFFERINGS: Miss L G Green 5.00, Mary Napier 1.00, S B Whitney and wife 5.00.

### Shares in Publishing Association.

Martin Howe \$10.00, R Haskins 10.00, C P Whitford and wife 10.00, Z Tyler 10.00, Belle R Austin 20.00, H Everts 10.00, Lucia Cross 10.00, S R Foster 10.00, Charles L Kellogg 10.00, Edward Kellogg Jr 10.00, M M Churchill 10.00, Mrs D T Bourdeau 10.00, Mrs A C Bourdeau (thank-offering) 10.00, V O Cross (thank-offering) 10.00, E Mott 5.00.

### Cash Received on Account.

J N Andrews \$50.07, A C Bourdeau 25.00, A H Adams 10c.

### Review to Poor.

M Wood \$2.60, C Green 4.00.

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

I G Camp \$1.00, T T Camp 1.00, K H Elliott 5.00.

### Michigan Camp-meeting Expenses.

Preston Lawrence \$5.00.

### Book Fund—\$10,000 Wanted.

Amount received heretofore \$3,885.90.  
Ten Dollars Each.—F T Wales.  
Five Dollars Each.—Maria West, W Harris.  
Miscellaneous.—A friend \$3.00, C Green 2.00.

## Books, Pamphlets, Tracts, &c.,

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

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

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

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

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

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

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