

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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UPWARD.

Up to a higher level,
To a noble range of thought!
Up! for the sunlit summits
The day's first beam have caught;
Leave, leave the petty trifles
Which enervate the mind;
Thou shalt find gems of richer worth
Than all that's left behind.

Up to a higher level,
To a truer style of life!
And dwell above the surges
Of worldly care and strife;
Live for the glorious future
Which lies before thy soul;
Walk in the paths of energy,
Wisdom, and self-control.

Up to a higher level,
A stronger, holier heart!
And seek unfailing guidance
From revelation's chart;
Onward and upward, seeking
A better, happier sphere,
Where dwells a clearer, purer light,
A warmer atmosphere.

Up to a higher level,
There are heights above thee yet;
The blazing star of progress
Shall never on thee set,
Till rises on thy vision
The glory-lighted day,
When earthly darkness, night, and storm
Have rolled like mists away.

Up to a higher level,
With a pure and steady aim!
Fix not thine eye on pleasure,
Nor the flashing meteor, fame;
But speed with eager footsteps
Where Jesus' feet have trod,
Straight up through duty's narrow path
To happiness and God.

Thy Word Is Truth.

How precious is God's word and truth to the hungry soul! There is a living power in it. It is a sure foundation, whereupon we may plant our feet and be safe. As I look back upon my first experience in the things of God, I can say with the poet,

"Jesus sought me when a stranger,
Wandering from the fold of God;"

and the psalmist also, "He brought me out of the miry clay, and set my feet upon a rock and established my goings." Although a professor, I was in almost total ignorance of the word of God, when the light of present truth broke in upon my mind. I hailed it with joy; for in it I found something that satisfied my hungry soul. No cross seemed too heavy for me to bear. Truly the yoke is easy and the burden light to the sincere follower of Christ. Oh! how full of love and compassion is his invitation! "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

Here, sin-sick soul, is a blessed place of resort from the power of Satan. Oh! for an entire consecration to God, and giving ourselves to him, that he may shelter us in these trying times when Satan is working with all power to deceive if possible the very elect. We are nearing the close of probation, when it requires great faith and endurance to stand against the power of Satan, and not be overcome. The Lord is drawing very near his people to encourage and strengthen us for the closing work, and awake those who are yet asleep. Oh! let us arise with the message, gird on the armor, and prepare for the conflict. As the apostle Paul exhorts us, "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us." Although we have been in a backslidden state, the Lord is yet gracious and of tender mercy, and promises that if we will return, he will heal us of all our backslidings, and love us freely. I feel that such

promises as these are worth obtaining at any sacrifice.

Why are we not more willing to surrender all to Jesus? become his obedient followers, and win souls to Christ that shall shine to all eternity? May the Lord help each one of us to work while the day lasts; for the night soon cometh wherein no man can work. I feel like setting out anew in this great and good work. The truth looks more beautiful to me than ever, and, like the bud that begins to unfold its beauties to our gaze, so the more I study God's word, do new truth and beauty present themselves to my mind.

To the wayward and undecided, I would say that the closing scenes of earth are upon us. Signs are fast-fulfilling that tell the end is near; and are you fortifying yourselves with the truth in a manner that will enable you to stand amid the perils and conflicts just before us? Are your feet firmly planted upon God's eternal truth?

Says Joel, "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Is it difficult to decide which way to turn? Does the cross seem heavy? the way rough and thorny? O, come to Jesus. Cast all upon him, and he will help you. He is the great burden-bearer. It is easy bearing the cross when our hearts are his. How long halt ye between two opinions? Decide on the side of the Lord and his truth. Why hesitate longer? Time is precious, and we may grieve God's tender Spirit from us. "The road may be rough, but it cannot be long," and how rich the reward of the overcomer will be. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for those that love him." Let us all be in earnest. Heaven will be our home if faithful a little while longer; and there,

"Mid the ransomed throng, 'mid the sea of bliss,
'Mid the holy city's gorgeousness,
'Mid the verdant plains, 'mid the angels' cheer,
'Mid the flowers that never of winter bear,
Where the conqueror's song, as it sounds afar,
Is wafted on the ambrosial air,
'Mid the endless years we then shall prove
The matchless depths of a Saviour's love."

In hope of eternal life,
ELLEN E. WALSWORTH.
Jeff. Co., N. Y.

Sunday Is not the Sabbath.

THERE is not one text in all the Scripture from which even a plausible inference can be drawn that the first day of the week, or Sunday, is the Sabbath. Not one. I weigh my words carefully. I speak soberly when I say that God has never claimed that day as his, *never*. He *never* has promised a blessing upon a man for keeping it. He has never said that a man should be punished for doing common labor on that day. Has God ever claimed any day as his, and reserved it unto himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Then why insist upon calling Sunday the Sabbath? Is not one plain text of Scripture worth more than a dozen mere arguments? Logic can be met with logic, but God's words can never be altered or changed. Your opinion will convert nobody. Your say-so's possess no authority. Your thoughts may be profound, but no one will expect to be damned for not receiving them. But from a "thus saith the Lord," there is no appeal. Metaphysical dissertations may confound the intellect, historical statements may instruct, rhetorical flourishes may captivate the imagination, but the conscience will remain untouched.

Again we repeat, "Sunday is not the Sabbath." Every careful reader of the Bible knows that God has made only one day the Sabbath, and that is the day upon which he rested; and every careful student of church history knows equally well that the Sunday was never deemed a Sabbath by virtue of the fourth commandment until the time of the Puritans. The earliest and main reasons given for its observance were vague and fan-

ciful, not even claiming to be scriptural. Its first character as a rest day came from a civil enactment of Constantine, a Roman Emperor, A. D. 321.

With such authority for Sunday-keeping, we again inquire, Why insist upon calling Sunday the Sabbath? Those who would speak the truth should call things by their right names. Those who claim that the first day of the week, or Sunday, is called the Sabbath in the New Testament, proclaim either their ignorance or (shall we say it?) dishonesty. If we give the title of Sabbath to a day to which the Scriptures never gave it, do we not contradict that record which always gave it to the seventh, and to no other? Is it not presuming upon the goodness of God to steal the title belonging to his blessed rest day and place it upon a day which he never claimed as his? Would it not be better to honor that day with the title of Sabbath which all inspiration calls by that sacred name? Is it safe to thus trifle with God and his sacred words, uttered with his own voice, and written with his own finger?

Reader, we entreat you to beware. Whenever you are tempted to call the first day of the week the Sabbath, please stop and reflect concerning the authority by which you do it. Never abuse the sacred term Sabbath by applying it to that to which it never was applied by its divine Author. If you would speak the truth, you must call things by their right names.
C. P. WHITFORD.

Stand Fast.

"WATCH ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. The first thing brought to view in the above passage, is the necessity of being watchful. We have but to look around us to behold the terrible inroads that Satan has been successful in making among us, and to see the importance of our being more watchful in the future. Satan having had nearly six thousand years experience will be likely to win in the game of life unless we take heed to the text, and constantly watch.

Many of the professed people of God are resting in carnal slumber. They fail to watch, and are taken captive by Satan at his will. They allow the enemy to enter the ranks, and undisturbed sow the seeds of sin and discord. And when awakened from their stupor by hearing the watchmen giving the trumpet the certain sound, Eze. 33:3-5, they too often complain of weakness which is caused by inactivity, and like the drunkard who is under the influence of liquor, become unqualified for business.

So we too often become idolaters by covetousness, loving the things of this world. "If any man love the world, the love of the Father is not in him." 1 John 2:15. God wants men, strong men, watchful men; men who will faithfully watch through the storm, as well as sunshine.

Watch ye, be door-keepers of your own hearts. Watch lest Satan steal the key, and you be taken captive at his will. Watch your tongue. Words should be weighed. If spoken in a proper manner, they are like apples of gold in pictures of silver. If spoken harshly, they are like porcupine quills. After having escaped, they can never be recovered; and when next heard from, they will be doing mischief. You may extract the quill, but it leaves a sore. Heal the sore, and it leaves a scar. Then let us choose our words with care. We judge the heart by the words. From the abundance of the heart the mouth speaketh. Matt. 12:34.

Watch ye. Other men's failures are light-houses for us to sail round while crossing probation's sea. Watch; for we are almost to the shore. But we are in the most dangerous part of the voyage. God wants strong men now to make the last terrible struggle to gain the city.

Brethren, grasp a little more tightly the oar, and let us prepare for the coming storm, so soon to break upon us. We can discern the face of the sky, but can we not discern the signs of the times? Matt. 16:3. Yes, brethren, we can if we will watch. See the photograph given by Paul of the last days:

This know also that in the last days perilous times shall come. He then enumerates eighteen sins without one good trait of character. We must watch that we be not partakers of their sins. What is our duty? Let the priests and ministers weep between the porch and the altar, and say, Spare Thy people. Why do this? Alas! for the day of the Lord is at hand. As a destruction from the Almighty shall it come. Joel 1:15.

Stand fast in *the* faith; not *a* faith, stand fast like the oak on the mountain. Oh! that we could have more men to stand fast in the faith, more Daniels, more men like Isaac, to willingly lay themselves upon the altar, men like the three captives that would not bow down to other gods.

Quit you like men. Cease sinning, transgressing law. Paul says, Cleanse yourselves. Can we do it and smoke or chew? Never.

Have resolution. Christians cannot stand without it. Don't be strong like Nimrod in yourselves, or trusting in self; but be strong in God and the power of his might.

Be strong. How can we become strong? By exercising. See the village blacksmith. His right arm is strong. Why? Because the smooth face of the anvil is proof that that arm is constantly wielding the hammer. So with us; we grow strong by exercise. Trials strengthen us. They are God's fanning-mill to blow away the chaff that he may have the wheat to gather into his garner. This world is God's workshop to fit us for a place in the temple. It is his drilling ground to discipline an army for his kingdom, to test the faithful soldiers and prepare them for promotion. Soon we shall stand victorious in the fight; and then with you the writer hopes to unite in singing the song of victory.
DAVID DOWNER.

Regret.

WE look in the future, we see the Judgment just before us, we know we all have cases pending there, and they must soon come up for investigation. At a glance our minds go back to the past, and see much in our lives to regret. From the earliest period of our accountability up to the time we entered into a solemn covenant with God to be his, we see many mistakes, and much to regret. But how has it been since? Have we kept our covenant? Oh! no; we cannot look back without feeling deep regret for our unfaithfulness and disobedience; but what effect our influence has had on others, the Judgment alone will develop. Had we been faithful and exerted a salutary influence, some would have been saved from the second death, and the loss of eternal life. Here again we have great cause for regret, and will it not be wisdom in us to deeply humble ourselves before the Lord, and strive to make amends as far as we can by redeeming the time, lest when our cases are decided we shall be found wanting, and at last, not only feel *regret*, but dark despair, and deep anguish of spirit, of which the heart cannot conceive?
C. LAWTON.

Jeff. Co., N. Y.

The Sabbath a Delight.

"WHEN the worn spirit wants repose,
And sighs her God to seek,
How sweet to hail the hours that close
The labors of the week."

How many times I have felt to thank and praise our Heavenly Father for the holy Sabbath. I can truly say that the Sabbath is a delight to me, and the holy of the Lord, honorable. I feel thankful for the light I have had on the truth. I am determined to live nearer the Lord than I ever have in the past. The grace of God assisting me, I will try to redeem the time. I want eternal life. I desire the prayers of all Christians that I may do every duty, take up the cross daily, follow in the footsteps of the dear Saviour, and keep *all* the commandments of God, that I may have a right to the tree of life and enter in through the gates into the city.
S. A. CARDELL.

Turning over a New Leaf.

"It's a shame!" said Mrs. Fogg, as she hurried away, after the funeral of Mrs. Grant, escaping from the poor, desolate room where two children, almost babes, were sleeping, unconscious that they were motherless. "It's a shame that nobody'll take them."

"Yes—a bitter shame!" replied a neighbor, who was also getting off as fast as she could, so as to shift responsibility on some other shoulders.

"There's Mrs. Grove; she might take them as well as not. But they'll go to the poorhouse, for all she cares."

"Well, somebody'll have to answer for it," said Mrs. Fogg. "As for me, I've got young ones enough of my own."

"We left Mrs. Cole in the room. She has only one child, and her husband is well-to-do. I can't believe she'll have the heart to turn away from them."

"She's got the heart for anything. But we'll see."

Mrs. Cole did turn away from the sleeping babes, sighing aloud, with a forced sigh that others might hear, and give her credit for a sympathy and concern she did not feel.

At last all were gone—all but a man named Wheaton, and a poor woman, not able to take care of herself.

"What's to become of these children?" said Wheaton.

"Do n't know. Poorhouse, I s'pose," answered the woman.

"Poorhouse!"

"Yes. Nobody wants 'em, and there's no place else for 'em."

"Mamma! mamma!" cried a plaintive voice, and a flaxen-haired child, not much over a year old, rose up in the bed and looked piteously about the room. "I want mamma."

A great choking sob came into the man's throat. Then the other child awoke and said, "Don't cry, sissy. Mamma's gone away." At this the little one began crying bitterly.

"I can't stand this nohow," said the man, speaking in a kind of desperate way; and going to the bed, he gathered the two children in his arms, hushing and comforting them with soothing words.

"What on earth have you got there?" exclaimed Mrs. Wheaton as her husband came striding into the room where she sat mending one of his well-worn garments.

"Two babies!" he answered, in a voice so unusual that Mrs. Wheaton dropped her work on the floor and rose up in amazement.

"What?"

"Mrs. Grant's two babies. I've been over to the funeral, and I tell you, Jane, it was n't in me to see these little things carted off to the almshouse. There wasn't a woman to look after them—no, not one. Every soul sneaked off but Polly Jones, and she's of no account you know. Just look at their dear little faces!" And he held them up in his arms, and let their tender, tearful, half-frightened, half-wondering eyes plead their cause with his wife, and they did not plead in vain.

Surprised as she was, and with an instant protest in her heart, Mrs. Wheaton could not, in the presence of these motherless little ones, utter a word of remonstrance. She took the youngest one from the arms of her husband and spoke to it tenderly. The child sobbed two or three times, and then laid its head against her bosom. There was an influx of mother-love into the heart of this woman, who had never been a mother, the instant her breast felt the pressure of the baby's head, and the arm that drew it closer with an involuntary impulse was moved by this new love.

Not many words passed between the husband and wife—at least not then, though thought was very busy with both of them. Mrs. Wheaton's manner toward the children was kind even to tenderness; and this manner won their confidence, and drew from them such looks, and ways, and little expressions of satisfaction, as touched her heart and filled it with a loving interest.

After night-fall, when supper was over, and the children asleep, Mr. and Mrs. Wheaton sat down together, each showing a little reserve and embarrassment. Mrs. Wheaton was first to speak.

"What were you thinking about, John?" said she, almost sharply. "I can't have these children."

Wheaton did not lift his eyes nor answer, but there was a certain dogged and resolute air about him that his wife noticed as unusual.

"Somebody else must take them," she said.

"The county will do it," Wheaton replied.

"The county?"

"Yes. There's room for them at the almshouse, and nowhere else that I know of, unless they stay here."

"Unless they stay here!" Mrs. Wheaton's voice rose a little. "It's easy enough to say that; but who's to take care of them?"

"It's a great undertaking, I know," answered the husband, meekly, yet with a new quality in his voice that did not escape the quick ear of his wife, "and the burden must fall on you."

"I wouldn't mind that so much, but—"

She kept back the sentence that was on her tongue.

"But what?" asked her husband.

"John," said Mrs. Wheaton, drawing herself up in a resolute manner, and looking steadily into her husband's face, "as things are going on—"

"Things shall go on differently," interrupted Wheaton. "I've thought that all over."

"How differently, John?"

"Oh! in every way. I'll turn over a new leaf."

Wheaton saw a light flash into his wife's face.

"First and foremost, I'm not going to lose any more days. Last month I had six days docked from my wages."

"Why, John!"

"It's true—more the shame for me. That was eighteen dollars, you see, not counting the money I fooled away in idle company—enough to pay for all these babies would eat and wear twice over."

"O John!" There was something eager and hopeful in his wife's face as she leaned toward him.

"I'm in downright earnest, Jane," he answered. "If you'll take the babies, I'll do my part. I'll turn over a new leaf. There shall be no more lost days; no more foolish wasting of money; no spending of evenings at McBride's."

"O John!" In her surprise and delight she could only repeat the exclamation. As she did so this time, she rose, and putting her hands on his shoulders, bent and kissed him on the forehead.

"You'll take the babies?" said he.

"Yes, and twenty more, if you keep to this, and say so," answered Jane, laughing through tears.

"All right, then. It's a bargain." And Wheaton caught his wife's hand and shook it by way of confirmation.

From that time Wheaton turned over a new leaf. Neighbors expressed surprise when it was told that Jane Wheaton had adopted the two orphan children. Fellow-workmen taunted John, calling him soft-hearted, and a fool, for "taking other men's brats."

One said to him, "Are four mouths easier to fill than two?" Another—

"You'll be sick of this before the year's out." And another—

"I'll see you sold out by the constable in less than six months."

But John had little to say in reply—only maintaining an air of quiet good humor, and exhibiting more interest in his work.

For three weeks John Wheaton had not lost a day—something very unusual; and not one evening during that time had he spent at McBride's drinking saloon. His poor little home, which had come to have a neglected look, was putting on a new appearance. The gate that for months had hobbled on one hinge, now swung smoothly, and the mended latch held it shut. Rank weeds no longer filled the dooryard; the broken steps were mended, and clean panes of glass filled many a place in the sashes where had been unsightly rags and sheets of paper. A neglected running rose was trimmed and trained to its proper place over the doorway, and was now pushing out young, green leaves and buds.

Within, pleasant changes were also apparent. Various new but inexpensive articles of furniture were to be found. Old things were mended, polished up, and wonderfully improved. With all this, marvelous to relate, Wheaton's earnings had not only been equal to the increased expenditure, but there was an actual surplus of ten dollars in hand.

"I never would have believed it," said John, as he and his wife sat one evening talking over their improved condition, after the babies—loved now almost as if their own—were asleep. "It's just as old Brown used to say, 'Waste takes more than want.' I declare I've got heart in me again. I thought we should have to let the place go; that I'd never be able to pay off the mortgage. But here we are, ten dollars ahead in less than a month; and going on at this rate, we'll have all clear in eighteen months."

Next day a fellow-workman said to Whea-

ton, half in banter, "Didn't I see the constable down your way yesterday?"

"I should n't wonder," replied Wheaton, with more gravity of manner than his questioner had expected.

"I thought I saw him looking around after things, and counting his fees on his fingers."

"Likely as not," said Wheaton. "I know of a good many rents not paid up last quarter. Money gone to McBride's instead of to the landlord—eh?"

The man winced a little.

"How are the babies?" he asked.

"First rate," Wheaton answered, and with a smile so real that his fellow-workman could not pursue his banter.

Time went on, and to the surprise of all, Wheaton's circumstances kept improving. The babies had brought a blessing to his house. In less than eighteen months he had paid off the light mortgage that for years rested on his little home; and not only this, had improved it in various ways, even to the putting up of a small addition, so as to give them a neat breakfast room.

The children grew finely—there were three of them now, for their hearts and home had opened to another orphan baby—and, being carefully trained by Mrs. Wheaton, were a light and joy to the house.

At the end of five years we will introduce them briefly to the reader. Wheaton is a master workman, and employs ten men. He has enlarged his house, and made it one of the neatest in the village. Among his men is the very one who bantered him most about the children, and prophesied that he would soon be sold out by the constable. Poor man! it was not long before the constable had him in charge. He had wasted his money at McBride's, instead of paying it to the landlord.

Walking homeward one evening after work was over, Wheaton and his journeyman took the same way. They were silent until they came near the former's pretty dwelling, when the journeyman said, half in jest, yet with undisguised bitterness, "I guess we'll have to take a baby or two."

"Why?" asked Wheaton, not perceiving what was in the man's thoughts.

"For good luck," said the journeyman.

"Oh!"

"You've had nothing but good luck since you took poor Mrs. Grant's orphan children."

"Only such good luck as every one may have, if he will," answered Wheaton.

"I can't see it," returned the man. "Your wages were no better than mine. I had one child, and you saddled yourself with two, and not long after added a third. And how is it to-day? You have a nice house, and your wife and children are well dressed, while I have never been able to make both ends meet, and my boy looks like a ragamuffin half the time."

"Do you see that house over there—the largest and the handsomest in the place?" said Wheaton.

"Yes."

"Who owns it?"

"Jimmy McBride."

"How much did you pay toward building it?"

"Me?"—in surprise.

"Yes, you. How much did you pay toward building it?"

"Why, nothing. Why should I help pay for his house?"

"Sure enough! Why should your hard earnings go to build and furnish an elegant house for a man who would rather sell liquor, and so ruin his neighbors, body and soul, than support himself in a useful calling, as you and I are trying to do?"

"I can't see what you're driving at," said the journeyman.

"How much a week do you spend at McBride's saloon?"

The man stood still with a blank look on his face.

"A dollar a week?" asked Wheaton.

"Yes."

"Say a dollar and a half."

"Well, say as much."

"Do you know what that amounts to in a year?"

"Never counted it up."

"Seventy-eight dollars."

"No!"

"Yes, to a dollar. So, in five years at this rate, you have contributed nearly four hundred dollars toward McBride's handsome house, without getting anything but harm in return, and haven't a shingle over your head that you can call your own. Now it's my advice, in a friendly way, that you stop helping McBride, and begin to help yourself. He's comfortable enough, and can do without your dollar and a half a week. Take a baby, if you will, for good luck. You'll find one over at the poorhouse; it won't cost you half

as much as helping McBride, and I don't think he needs your aid any longer. But here we are at home, and I see wife and children waiting for me. Come in, won't you?"

"No, thank you. I'll go home and talk to Ellen about taking a baby for good luck." And he tried to smile, but it was anything but in a cheerful way. He passed onward, but called back after going a few steps:

"If you see anything of my Jack about your place, just send him home, will you?"

Jack was there, meanly dressed and dirty, and in striking contrast with Wheaton's three adopted children, who, with the only mother they knew, gave the happy man a joyful welcome home.

"I've turned over a new leaf," said the journeyman when he came to work on the next morning.

"Indeed! I am glad to hear it," returned Wheaton.

"Ellen and I talked it all over last night. I'm done helping saloon-keepers build fine houses. Glad you put it to me just in that way. Never looked at it so before. But it's just the hard truth. What fools we are!"

"Going to take a baby?" said Wheaton, smiling.

"Well, we have n't just settled that. But Ellen heard yesterday of a poor little thing that'll have to go on the county if some one don't take it; and I should n't wonder, now, if she opened her heart, for she's a motherly body."

"Where is it?" asked Mr. Wheaton.

"Down at the Woodbury Mills."

Wheaton reflected a few moments, and then said, "Look here, Frank; take my advice, and put this baby between you and McBride's—between you and lost days—between you and idle thriftlessness, and my word for it, in less than two years you'll have your own roof over your head."

Only a little while did the man hesitate, then, in an emphatic manner he exclaimed, "I'll do it."

"Do it at once, then," said Wheaton. Put on your coat, and go over to the Mills and get the baby. It will be an angel in your house that will help and bless you in every hour of temptation. Go at once. God has opened for you this way of safety, and if you walk therein, all will be well."

He did walk therein, and all was well. Wheaton's prophecy was fulfilled. In less than two years, the journeyman had his own roof over his head, and it covered a happy home.—*Arthur's Magazine.*

Little Sins.

THERE are two ways of coming down from the top of a church steeple—one is to jump down, and the other is to come down by steps; but both will lead you to the bottom. So also there are two ways of going to hell; one is to walk into it with your eyes open—few people do that—the other is to go down by the steps of *little sins*, and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more—even a heathen could say, "Who was content with only one sin?"—and your course will be regularly worse every day. Well did Jeremy Taylor describe the progress of sin in a man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impertinent, then obstinate, and then he is damned." Young reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire—never trifle with little sins.—*Sel.*

HAND-SHAKING, as an instrumentality for strengthening churches, meets with the commendation of *The Congregationalist*. The editor tells the story of a Baptist who went to New Haven, and having no strong denominational preference, drifted into a certain Congregational church, and hired seats for himself and family. They attended more or less for an entire year without being called on, or spoken to, by members of the church or congregation. On a certain Sunday they chanced to visit one of the Methodist churches, and were met with such hearty greetings as to be induced to go again. The result was that they became constant attendants there, became interested in religion in the course of a few months, and to this day are active and working members of that church. Behold how ardent a flame a little hand-shaking kindled!

FAITH and love are like a pair of compasses; faith, like one point, fastens on Christ as the center; and love, like the other, goes the round in all the works of holiness and righteousness.

NEW YORK pays \$200,000 a year for the support of sectarian schools, chiefly Catholic, and leaves unoccupied sittings for forty thousand scholars!

"Papa, Say Amen."

SUCH was the innocent request of a bright, promising boy between three and four years of age, as he became tired of his father's long, dry prayer. Carefully he moved away from his own little chair where he was kneeling, till close by his father's side he cautiously repeated in a low whisper the above words; and kept on urging his request till the father concluded with his usual amen. The above is no fable with which to point a moral. This same little boy is now a presiding elder in the M. E. church.

How often parents in their morning and evening devotions weary their children till they respond, as above, in their hearts. Some may inquire Who is to blame? parent or child? I fear it is the parent nine times out of ten.

A thousand susceptible little hearts have been taught imperceptibly to disrelish the family altar for no other reason than the one above mentioned.

Let those thus accustomed to lengthy prayers, read again the prayer taught by the Son of God, so short, so condensed; and remember that there is not a prayer in the Old Testament over five minutes in length. Contrast these with prayers of many Christians of the present day.

As dearly as I love prayer, I often find myself waiting for the closing amen. The prayer of the publican mentioned by our Saviour by way of contrast to the Pharisee's, is very brief; and it might not be amiss were we to repeat, verbatim, "God be merciful to me a sinner." He dared not lift up his eyes to Heaven as he repeated it, but with deep feeling of unworthiness, he smote upon his breast. Such petitions come from the heart, and how often such alone reach the heart of a sinful child.

It is evident that a greater amount of wisdom is needed in both family and public prayers. If our wants are numerous we may lengthen our prayers in close retirement before God, that the Spirit may help our infirmities; for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

The same caution might be given in regard to exhortation. An incident might be mentioned which occurred in 1844. A good brother rose up with his eyes full of tears. After standing a moment to gain better control of his feelings, he cried out with a full soul: Good, good is the word of the Lord, and repeated the same three times, giving a stronger accent to the word good each time, and sat down. Not a dry eye remained in the whole house. The blessing of Heaven fell like dew. Many wept aloud. This brother said all the Lord gave him to say, and sat down.

Brethren and sisters, if any of us lack wisdom, let us ask of God, who giveth liberally to all and upbraideth not, that all may know when to rise up, when to sit down, and when not to weary the heart of a little child by keeping back so long the desired amen.

MRS. M. C. TRUESDAIL.

Monroe, May 8, 1871.

Earnestness.

"WE may seem too earnest before men, but not too earnest before God." These words were spoken by our dear Bro. Ertzenberger, and they found an echo in my heart; for by bitter experience I have learned that the human heart cannot reciprocate the feelings of another, unless the same anxiety, the same burden, the same load of responsibility, rests with weight upon it.

We may seem to be too earnest when we are so anxious that those with whom we meet from time to time should give their hearts to Jesus, that they should see the light of present truth, and obey it; but let me ask, If your neighbor's house was on fire and you saw the danger he was in, would you not be in earnest? I think you would not stop to ponder over it and wonder whether you had a duty to do in his case or not; but you would immediately tell him of his danger. If he seemed to be indifferent, you would become more and more earnest. Some might say that you were foolish because the man did not believe and heed the warning; but what some may say should not trouble you. Should he be burned up, with all his house, you have the consolation of knowing that you did all you could to save him. If you would know your duty, read Ezekiel, chapters 3 and 33.

Yes, we may seem too earnest before men, but not too earnest before God; not too earnest in putting away all our sins, in keeping all his commands, in seeking every opportunity within our reach to secure a spiritual welfare to ourselves and others also, to advance

the cause of truth in a proper manner that others now out of the ark of safety may be brought to see their true condition and make haste to escape the time of trouble just before us.

Let us remember to live to God, prayerfully study to know what is our duty before him, and fearlessly go forward in performance of it, regardless of what those around us may say. If we trust in him, he will not leave us to grope our way in darkness. He will not leave us to be pushed ahead by the enemy or kept back by him, but we may be filled with the knowledge of his will in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. Col. 1:9-11.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

A Thought.

"AND he drave them from the judgment seat."

These were the words spoken by Gallo when the Jews had brought Paul before him, saying, "This fellow persuadeth men to worship God contrary to the law." While reading these words, the thought came into my mind, Shall I be driven from the judgment seat when Christ who is our life shall appear? or shall I be one among the number that shall hear my Lord say unto me, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord? Oh! glorious welcome! and the thought that there will be no more sorrow, sin, nor death, in that heavenly region, is more than mortals can ask for; but the Lord has promised it to those who will continue faithful to the end. I feel to exclaim with the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

D. S. JAMES.

Character—Habits.

WOOD'S *Household Magazine* has the following:

"Character is often confounded with reputation. A man may have a good reputation, and, at the same time, have a very bad character; in other words, people may think that he is a good man, when, in reality, he is a bad man. Character is what a man is; reputation is what men think of him. Character is the condition of one's mind. It is the summation of his mental habits. The formation of character is the great work of man. In other words the formation of habits is the great work of man. It is the constant work of man.

"Every one is constantly engaged in forming habits, good or bad. The work may be voluntary or involuntary; but it is constantly going on. Since the stream is ever flowing, it is important that we give to it a right direction. . . . We will mention some habits which it is desirable to form, the means of forming which are within the reach of all.

"We should form the habit of industry. If we do not put forth efforts with reference to that end, the habit of indolence will be formed. To form good habits, requires effort. To form bad habits, 'a let-alone policy' will suffice. Every one can, if he will, form a habit of industry. He can find something to do, and he can do it. Comparatively few are naturally industrious. Those who are very diligent in work, and who enjoy it, did not enjoy it at first. They, perhaps, found it irksome. They resolved to do it for the sake of the rewards in prospect. By degrees the habit of industry was formed. Labor became pleasant, became necessary to habit. Except for purposes of necessary rest, they do not like to be unemployed. Thus, by the power of habit, their work becomes pleasant and free from difficulty. This habit of industry is needed in every department of life. No one has a right to be idle. God says, 'Go work in my vineyard.'

"We should form the habit of speaking accurately—that is, of using the English language correctly. Let no one say, 'I have not studied grammar;' which is said to be the art of using language correctly. Let no one say, Grammar is dry and hard. You can learn to speak correctly without opening a treatise on grammar. How do people learn to conduct themselves with propriety? Not by reading books on etiquette, but by observing persons of cultivated manners and following their example. Correctness in the use of language is to be [may be] acquired in like manner. The rules of grammar, if accurate,

are simply statements of fact in regard to the usage of the best writers and speakers. If that practice were different, the rules of grammar would be different. . . . Select for your reading standard authors, and observe how they use the English language, and follow their example.

"We should form the habit of speaking the exact truth on all occasions. It is not to be supposed that the readers of this publication have formed, or are forming, the habit of lying. Lying is uttering an untruth with the intention of deceiving. There are many who would scorn to lie, who need to form the habit under consideration. Sometimes, in relating an incident, they use exaggerations in order to be more interesting. In what they regard as unimportant matters, they are careless in their statements. Hence, though no one would think of charging them with lying, their statements are received with some abatements. This is one evil resulting from the want of the habit of speaking the exact truth."

Fervent in Spirit.

"NOT slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

The idea as expressed in the original Greek, in the latter part of the verse, is, "fervent in spirit in serving the Lord."

But few men in this age of the world, violate to any great extent the first part of this admonition of the apostle.

In accumulating wealth men will labor hard from daylight until dark; not a moment is lost. If it is very hot or cold, it matters not: the work must go on. If it rains, it is all the same: There is some wood to chop, corn to husk, or some other work which can be done under shelter. Thus men labor six days out of seven, and until the very hour which marks the commencement of the Sabbath.

They have not been "slothful in business;" will they now be "fervent in spirit in serving the Lord"? Let us see. The holy Sabbath has come. Worldly cares are laid aside; and the family are called around the altar to offer up their evening devotion. The father attempts to pray; but just having laid aside his worldly business and being weary, his prayer is dull and dry. He retires to rest sleepy and tired, and the next morning the church bell at eight or nine, as it may be, calls him forth from his downy bed. Soon the hour for worship arrives; and the people of the Lord come together, to worship the most high God. He is perhaps a little late, yet in time to hear the discourse; but the minister has spoken but a short time when this poor brother finds himself growing sleepy. He tries to arouse himself; but all in vain; for he is soon off in the land of dreams, and perhaps imagines himself out in the field to work, plowing corn, hoeing potatoes, or something of the kind; when suddenly something awakens him, and he finds to his mortification that he has really been asleep in meeting. He feels ashamed of it, yet has so little control over himself that he is again soon asleep. Soon class-meeting time comes and he is called upon to speak; but he has nothing to say.

The hour of worship closes and he returns home. It is perhaps needless to remark that after dinner is over he spends the remainder of the day sleeping. But how is it when the first day of labor comes? He is up bright and early, and labors hard from early morn till late at night. No time to sleep now, not a moment is to be lost. How selfish! The Lord could in justice claim our time during the whole seven days, yet in kindness to us he gives us six, only reserving one to himself, and yet men steal that one. May the Lord pity.

Let us each resolve that in the future we will so labor during the week that when the time for the worship of the Lord comes, we may be "fervent in spirit in serving the Lord."

C. H. BLISS.

A Sign of the Times.

"WANTED, A PASTOR.

"HE must be irreproachable in his dress, without being an exquisite; married, but without children; young, but with great experience; learned, but not dull; eloquent in prayer, without being colloquial or stilted; reverential, but not conventional; neither old nor common-place; a brilliant preacher, but not sensational; know every one, but have no favorites; settle all disputes, engage in none; be familiar with the children, but always dignified; be a careful writer, a good extempore speaker, and an assiduous and diligent pastor. Such a person, to whom salary is less an object than a 'field of usefulness,' may hear of an advantageous opening by addressing, etc."

The above article, taken from "Pastor and People" of March, 1871, and there copied from the "Riverside Echo," clearly indicates to my mind that we have fully entered upon the "time" spoken of by the inspired apostle, "when they will heep to themselves teachers, having itching ears." For a pastor or minister of God to comply with certain requirements from the people simply to please the ears, as the above article seems to imply, is not only an erroneous idea, but really detrimental to the cause of true religion, and sinful. A minister must have to look about him pretty often to see if he is really learned, and a brilliant preacher, and to become such, what is requisite? Is it not to become just what the prophecy above quoted says, "having itching ears"?

It seems to me this is a fair conclusion, and one which every one would admit. And if so, let us turn to the prophecy again and read: "And they shall turn away their ears from the truth, and shall be turned unto fables." Now, what are the indications which arise from comparing the above advertisement with the Scriptures of divine truth? I think they are such as warrant us in the belief that we are living in what holy writ describes as "perilous times," because the above shows plainly that men are lovers of themselves more than lovers of God, having the form of godliness, but denying the power thereof.

And the Scripture injunction to the followers of Jesus when they behold such things is, "From such turn away." 2 Tim. 3:5. Truly, if there ever was a time since the foundation of the world that looked perilous, it is now. People and pastors running riot in everything but the cause of Christ, and teaching everything but the pure doctrines of Christ. And yet how often are Adventists sneered and jeered at, because they make these doctrines prominent in their preaching.

To this, I would simply quote the language of the apostle again to Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

E. A. STILLMAN.

Westerly, R. I., May 14, 1871.

They Do no Harm.

WITH the design to praise some, it is said, "They are innocent, they do no harm;" and some professed Christians seem to suppose that following Christ consists in doing no harm. Now it is evident that a log or a stone may receive the same praise, they do no harm. It was a boast of the Pharisees that they did no evil; our Saviour added that we must do good. It is not enough that we eschew evil, but we must learn to do well, if we would be approved of God. It is not written of our divine Lord that he went about doing no harm; but that he went about doing good. In this he set us an example. Occasionally we meet with careful, timid souls, whose chief study appears to be to do no harm; and they are satisfied in proportion as their lives are free from actual wrong doing. No doubt but most of us are affected and influenced more or less by this false idea. It is right, most certainly, to avoid doing harm; but the only proper, successful, and scriptural way to avoid doing evil, is to do good; to so fill up our working moments with well-doing that evil shall have no place.

When will the commandment-keeping people of God awake to a sense of their high calling? Let all who want eternal life set their faces as a flint heavenward. Do not be content with doing no evil, but faithfully gather with Christ. Let each night's rest be sweetened by the consciousness of work done for Jesus through the day. This is your only salvation.

God's people are a "peculiar people." Their peculiarity consists in being "zealous of good works;" and as their zeal for good works increases, their peculiarity will increase. Have we a name with God's peculiar people? Then let us grow up to the perfect stature of men and women in Christ Jesus. Hear Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. For myself, it is my earnest wish, and prayer, to be "in labors more abundant."

H. A. ST. JOHN.

Townsend, Ohio.

THERE is a great deal of pith and point in the comment of the African preacher on the text, "It is more blessed to give than to receive." He said: "I have known many a church to die 'cause it did n't give enough; but I never knowed a church to die 'cause it gave too much. They don't die that way, brederin; has any ob you knowed a church to die 'cause it gib too much? If you do, just luff me know, an' I will make a pilgrimage to dat church, an' I'll clum by de soft light ob de moon to its moss-covered roof, an' I'll stan' and lif my han's to Heben, an' say, 'Blessed am de ded dat die in de Lo'd.'"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 23, 1871.

ELD. JAMES WHITE,
URIAH SMITH,

EDITOR.
ASSISTANT.

Mutual Obligation.

THE principle of mutual obligation lies at the very foundation of all government, in Heaven, or on earth. In love, God made man. In love infinite, he gave his Son to save man, when lost in base transgression. God's love in man's creation, and in the plan for his redemption, places man under unmeasurable obligation to God. In the gift of his dear Son, God has given a pledge of infinite love to those who obey him. And the principle of mutual obligation, requiring mutual love, fully justifies the demand of God that man should love him supremely. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

In the administration of his government, God recognizes the justice of rewards and punishments. And these may also be seen in the very foundation of all civil government. Those wise ones (?) of the spiritualistic school, or wherever they may be found, who repudiate punishment for wrong, are simply out of harmony with earth and Heaven.

In the second commandment, the great God reveals himself a merciful God to those who love and obey him, and a God of justice to those that hate him. It was necessary that dependent man should understand, and feel, and recognize the justice of rewards and punishments in the administration of God's government, and bow in submission to the divine will.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6.

Let the great God be exalted, and let all idols fall. This is for man's best good, and for the glory of God. But if men will have other gods; and if they will hate the only true and infinitely good God, he has a right to withdraw his love from them, and to simply destroy the creatures he has made.

God has pledged his love, and has given assurance of the great things he will do for his obedient children. Having placed himself under such obligations to his people, he has a right to demand perfect obedience of his children, and to punish with death those who disobey, and hate him. The obligations between God and man are mutual. God fulfills on his part ever. If man fails on his part, the obligation of God to save him ceases, and man must suffer the sentence of death, and be "as though he had not been."

Mutual obligation is the basis of all civil government. The legislative power assumes the obligation of acting for the best good of the people. And all the friends of law and order will cherish the highest regard for such government, and feel under sacred obligations to the government. And thus the obligations are mutual.

All good governments recognize the necessity, as well as the justice, of rewards and punishments. Then who will rebel against all righteous government on earth and in Heaven, and repudiate punishment for wrong-doing?

Some men, and some women too, are becoming insane on this subject. They would rashly throw off restraint. Their foolish hearts rebel at the thought of submission to a supreme Ruler, and they delight in blasphemy against God. But this is simply the ravings of the spirit demons with which they are possessed. To what lengths they would go, were it not for civil law, God only knows.

Mutual obligation must be acknowledged in all successful family arrangement. Parents become responsible for the existence of children, and are laid under obligation for their education and maintenance. But when their children come to that age where they can repay their parents for their support and education, they should be taught their obligation to their parents. Mutual obligation between parents and children never ceases. We do not say that time and circumstances do not affect in a degree this obligation. But we do say that mutual obligation between parents and children never ceases while life lasts.

But one of the prime sins of our time, and that which brings wretchedness into very many families, is the fact that but few young men and young women feel under obligation to their parents. They may be dependent on their parents for food and clothing, and their education, and yet feel under no obligation to honor, love, and obey, them. And when they leave the parental home, and take upon themselves the responsibilities of married life, they may claim from their parents a liberal share of property, and yet at the same time feel themselves under no obligation to follow the ripper judgment of their parents in the general management of the very property they receive from them.

The feeling of obligation is not mutual. It is obligation on the part of the parents, and independence on the part of the children. In such cases, which are very abundant, the feelings of the parents are stung with the ingratitude of selfish children, and they are made very unhappy; while, on the other hand, the children deprive themselves of the happiness of gratitude, and are not in a condition of mind to enjoy the liberality of their parents.

Parents should early teach their children the pure principle of mutual obligation. Let this grow with their growth and strengthen with their strength, if they would save their children from ruin. Indulgence, over-much fondness, and petting, stand directly in the way of the development of the principle of mutual obligation in the young mind, and lead it to dependence on parents, and to selfishness. Thousands of dear children are ruined for this life, and for that which is to come, simply because their fond parents ruin them.

The obligation of parents to children who are so young that they are actually dependent on their parents, is not affected by common circumstances. But as early as may be, children should begin to feel their obligation to their parents. And, when grown to manhood and womanhood, if they cast aside obligation to honor the judgment of their parents, the obligation of their parents to them also ceases.

And if parents still hold themselves under obligation to children who will not receive their instruction, but take an independent, willful and rebellious course, they strengthen the wrong, injure their own children, and virtually say to the youth everywhere that they may do as they please, and yet share all the blessings and bounties of parental liberality.

It has been decided long since that the tenderest earthly tie is between mother and child. God has made this so. And all good people, whose youth time was blessed with the pure love of a truly good mother's heart, will regard the feelings of a mother for her child with greatest respect.

But these good mothers sometimes err for want of having their feelings of love for their children sanctified, and, in a good degree, controlled by the principle of mutual obligation. If they do not teach them their duty to their parents, and if they do not succeed in planting in the minds and hearts of their children the principle of mutual obligation, and their children grow up ungrateful and willful, the indulgences of the mother's tenderest love only lead these children to still greater wrongs.

And it is not unfrequently the case that a rebellious son or daughter takes advantage of the mother's unyielding feelings of tenderest indulgence, and the family is made very unhappy, simply because the entire family cannot yield to the unjust wishes and demands of an ungrateful and willful child. Satan leads on the child to bring about this domestic wretchedness, and then exults at his success. The doctrine of mutual obligation is the only remedy for this common evil.

And let the good work of removing this terrible evil, begin with the parents. Let them feel the force of the great truth of mutual obligation, and then they can better impress their children. God speaks to wife and husband thus: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Col. 3:18. "Wives, submit yourselves unto your own husbands, as unto the Lord." Eph. 5:22. "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Husbands, love your wives, even as Christ loved the church, and gave himself for it." Eph. 5:25. And the very climax of mutual obligation is taught in the following words addressed to both husband and wife: "Submit yourselves one to the other in the fear of God." Eph. 5:21.

Indulgent mothers, please stand out of the way, and let the voice of Infinite Wisdom, in all its commanding power, reach your children. God speaks to them, "Children, obey your parents in all

things; for this is well pleasing unto the Lord." Col. 3:20.

Stern fathers, burdened with the cares and perplexities of life, be wise, and save yourselves and families, the keenest sorrows of hearts. God speaks to you: "Provoke not your children to anger, lest they be discouraged." Col. 3:21.

Every father should have with him ever a lively sense of his duty to love, and to cherish with tender care, his wife and children. He may be pressed with the cares and perplexities of life; he may be enfeebled by toil and disease; but should never regard these as an apology for ill-treating his wife and his children. He is to love his wife "as Christ loved the church, and gave himself for it." No stronger figure could be given. "As Christ loved the church."—Let every husband feel the force of this matchless illustration. "As Christ loved the church."—Very few husbands have let their minds penetrate the depth of love here set forth. "As Christ loved the church"—benevolent, compassionate, enduring love. God help the Christian husband to feel, and to learn, and to fully know, his obligations to the circle of dear ones who call him husband and father.

Every wife should carry in her bosom ever a fountain of love—benevolent, confident, enduring, submissive love. What! shall she submit her judgment and wishes to her husband? Let Infinite Wisdom reply: "Wives, submit yourselves unto your own husbands, as unto the Lord." But what if she thinks her judgment in matters and things is better than that of her husband? She is probably mistaken as often, to say the least, as every other time, as to her superior judgment. But if she is not, it is her happiest and best course to make the best of her poor choice of a husband, and bear her misfortune with Christian fortitude. God says: "Wives submit yourselves to your own husbands, as is fit in the Lord."

Whatever may be said of women's rights, we claim that it is her God-given privilege, and her sacred duty, to entrench herself amid the blessings of mutual obligation, in submission to her husband, sharing his tenderest regards, and the honor and obedient love of her children. She then shares the highest, holiest, and dearest rights that earth and Heaven can bestow. On the very throne of the family realm she sits a queen, by the power of that pure love which is always in harmony with truth and justice, softening hard hearts, bending stubborn wills, smoothing troubled brows, relieving oppressed hearts, and shedding light and happiness on all around. Success to all good women who anxiously claim God-given rights.

But what can we add in relation to the duty of children? We have neither time, space, nor ability, to do the subject justice. This is an unfortunate time. Disobedience to parents is a sign of the last days. There are not ten children in one thousand that feel the obligation to honor, love, and obey, their parents, as set forth in the Scriptures.

We have lost all faith in modern improvements in the art of training children that avoid the Bible doctrine of obedience. The pure, simple declarations of the word of God, sustaining mutual obligations upon husband, wife, and children, are the only regulator and the sure cure, of the almost universal domestic troubles of this sad time. Modern improvements in family government are working sure ruin. While indulgence manifested toward children gives present relief, it paves the way to death and hell.

"There is policy in war." The children have better success in pleading with the mother for indulgence of excesses in dress, social privileges, and idleness. The mother too often yields to their wishes. Thus re-enforced, they attack the father, and almost always gain the day. The prophet of God looks forward, and describes the pride, and folly, and errors of our time. Read Isa. 3, and mark in particular one prominent feature of our time expressed in verse 12, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

The weeping prophet seems to respond to the wailings of the usually more hopeful and triumphant Isaiah as follows: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and ye shall find rest to your souls." Jer. 6:16.

Restlessness, instead of rest, is the order of the day in those families where mutual obligation is not regarded, and the household compact moves off more like a disorderly firm, than a family after God's ancient arrangement. And there is no hope of that rest, which is the result of proper family

government, until husband, wife, and children, stand related to each other in the duties of life according to God's will plainly declared in the Sacred Scriptures.

(To be Continued.)

The One Thousand Years.

ONE of our Adventist exchanges remarks: "We have followed the current of events as laid down in the Scriptures till we arrived at the period when we found the saints reigning 'with Christ' 'on the earth,' during the period intervening between the first and second resurrections."

In what part of the Scriptures proof is found that the saints reign on the earth during the 1000 years, between the first and second resurrections, many students of prophecy have yet to learn. The saints are to reign with Christ a thousand years. This is plainly stated. That they are to reign on the earth, during this time, is only a supposition; and there are considerations which destroy all ground even for that.

1. The saints are taken to Heaven. Rev. 7:9; 14:2, 3; 15:2 (compared with 4:1, 2, 6). And we have no evidence that they leave this place till the end of the 1000 years. For when taken to Heaven they are taken to the Father's house which hath many mansions, which Jesus has gone to prepare. John 14:2, 3. There can be no question that this house of many mansions is the city of God, the New Jerusalem on high. The saints, once taken to this city will not of course return to this earth till the city itself comes down; and that is not till the end of the 1000 years. Rev. 21:1, 2.

2. But the greatest embarrassment under which the theory before us labors, is the fact that after the saints, with Christ at their head, have held possession of the earth for one thousand years, the wicked dead are raised from its surface, and, led on by Satan, force Christ and his people to retire to the city and endure a siege by their ungodly hosts. Thus the wicked come up with their polluted tread upon the fair surface of the new earth. They ravage its delightful provinces. They find themselves in the very heart of the kingdom of Christ and engaged in a siege of its capital city. Away with so execrable and unscriptural a view.

This embarrassment is seen and felt, and efforts are made to avoid it. The last attempt is the view that only a little portion of the earth, that is, Palestine, is cleansed when Christ commences his reign here on earth at the beginning of the 1000 years. And this, in utter defiance of the laws of type and antitype, and contrary to analogy, and Scripture, is called the cleansing of the sanctuary. So in this cleansed sanctuary Christ and his saints reign a thousand years—reign over an earth still polluted with the curse!

But how is this? When Christ establishes his kingdom on the earth, when the tabernacle of God is with men, is not the curse removed? Are not all tears wiped away? Are not the former things passed away, and all things made new? Rev. 21:1-5.

Where is the evidence of a mixed millennium, or mortals and immortals on this earth, during the thousand years? Or, if the wicked living are all destroyed when Christ comes, and the wicked dead are not raised till the end of the thousand years, where is the evidence that Christ reigns for a thousand years over a limited portion of this earth, unscripturally called the sanctuary, the rest lying in ruin and desolation? And where is the evidence that it is this little kingdom which Christ delivers up to the Father?

But, says the article under notice, when the wicked are raised at the end of the 1000 years, and come up around the camp of the saints and are destroyed, then "the Saviour will have completed his work, and the time will have come for him to deliver 'up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power' (1 Cor. 15:24); and will himself become 'subject' to the Father, that God may be all in all."

This writer must certainly be laboring under a misapprehension of the Scriptures; and he seems even to misapprehend his own position. For what, according to this view, does Christ do during the thousand years? Nothing except to reign with his people in renewed Palestine. And when the wicked are destroyed at the close of that period, it is by fire from God out of Heaven. There is, then, no special work brought to view which Christ completes. And moreover the putting down of all rule and all authority and power, is not the work of Christ, but of the Father. God does this work in behalf of his Son. "Sit thou at my right hand," says the Father, addressing the

Son, "until I make thine enemies thy footstool." Ps. 110:1. But, again, is not the kingdom which Christ has upon earth, his own kingdom, or the throne of his father David? If so he never gives it up; for of that kingdom there is to be no end. Luke 1:32, 33.

Look at the following order of events, and compare it with the Scriptures:

1. When Christ triumphed in the work which he came to do at his first advent, the Father raised him to his own right hand far above principalities and powers, and every name in this world or the one to come. Eph. 1:20, 21; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22. And this has been his position, ever since his ascension, associated with his Father on the throne of universal dominion, Rev. 3:31, as priest-king. Zech. 6:12, 13.

2. To this position which he now occupies, Ps. 110:1 applies, God bidding him thus remain on his right hand until he [God] makes his [Christ's] foes his footstool.

3. God has undertaken in behalf of his Son, to subdue all opposing powers; that is, all which would stand in the way of Christ's securing the position which the Father has decreed for him; namely, to reign on the throne of David over a redeemed earth surpassing in loveliness and beauty the glories of Eden, and over a class of subjects all righteous and all immortal. In order to this, all sinners and evil angels, who oppose the work of Christ must perish, and death which holds myriads of the saints under its dominion must be destroyed. Hence we read, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. And this is spoken in reference to Christ and his people. The last thing that stands in the way of the redemption of those for whom Christ died, is death. When that is removed, the work is accomplished. And death is destroyed so far as it affects the people of God, at the first resurrection when they are released forever from its power. That this language must have reference to the righteous, is evident; for as it pertains to the wicked, it never is destroyed. It receives them into its fatal embrace in the second death, and holds them there to all eternity.

4. In connection with this putting down of all opposing powers on the part of the Father, the Son gives up his position as priest-king; that is, he ceases his work as great High Priest, and delivers back to the Father the kingdom he received when he entered upon that work, or when at his ascension his Father gave him a joint position with himself upon the throne of universal dominion, according to the texts already referred to.

5. Then Christ takes his own throne, the promised throne of David, and proceeds to establish his own kingdom which is to be without end. He then returns to this world for his saints, and takes them to the Father's house, according to his promise, John 14:2, 3, where they reign with him a thousand years. Rev. 20:4. Here, and here only, we find a place for the fulfillment of those portions of John's vision in which he saw the great company of the redeemed before the throne; the throne having previously been located in Heaven where God now is. And here only, also, we find a place and time for the fulfillment of 1 Cor. 6:2, 3, which declares that the saints shall judge the world and angels. Here, during the thousand years they do judge the wicked of the earth, then sleeping in their graves, by examining the records of their deeds done in the body, and assigning the degree of punishment suitable thereto; and they judge the evil angels by apportioning their retribution in like manner.

6. During this thousand years the earth lies in a desolate condition, Jer. 4:23-27; and is called the bottomless pit (*ἀβυσσος*), Rev. 20:1, as in its original chaotic state. See Septuagint of Gen. 1:2. In this place Satan is confined during the thousand years. Rev. 20:2, 3.

7. At the close of the thousand years, the city comes down and is located upon the earth. The wicked dead are raised out of the earth yet unpurified. They come up over its desolate surface, and surround the camp of the saints, the beloved city. They behold the saints, those they had despised, scoffed at, persecuted and destroyed on the earth, safe in that secure and glorious abode. Then are fulfilled the words of Christ to the wicked Jews: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13:28.

8. Fire comes down from God out of Heaven and destroys the wicked. With this fire the elements are melted, and even Satan and his evil an-

gels are unable to endure its infinite intensity. They all perish together. Thus this earth, where Satan has wrought his ruin, and succeeded in marring for a time the handiwork of God, becomes for a thousand years his gloomy prison house, and at last his eternal grave. Upon the new earth which is then formed from the purified elements of the old, the saints go forth and enjoy an inheritance of everlasting loveliness and purity and peace.

Thus when the wicked are cut off, the righteous behold it, as the psalmist declares. Ps. 37:34. They look upon those who have transgressed against God, as they are consuming away, according to the testimony of Isaiah, 66:24. They tread down the wicked as ashes under their feet, as Malachi predicted; Mal. 4:1-3; and both the righteous and the wicked are recompensed in the earth, as Solomon affirms. Prov. 11:31.

With this view there seems to be a "place for everything and everything in its place;" but in no other that we have ever seen upon this subject, are we able to discover either harmony or beauty. U. S.

How Two Days of the Week May Exist at the Same Time.

We have seen that the circuit of day around our globe from the time that any day of the week first begins to our earth's inhabitants, till it ceases to be in the place where it last commences, is just forty-eight hours. And thus it is that those who live where the circuit of day ends are twenty-four hours behind the time of those who live where that circuit commences. It is this fact which makes it necessary, if we would be right in our reckoning, that we change our count of the days one whole day in passing a certain part of our earth's circumference.

But some may ask, Is it not absurd to speak of day as going round the world? Can time be said to make the circuit of the globe? It will help such persons to a correct understanding of this subject if we first consider another question, What method of measuring time or of reckoning days did the Creator ordain? Did he ordain what may be called absolute time? Or did he establish a reckoning of time which to the earth's inhabitants would be of a relative rather than an absolute character; that is to say, one that should be earlier in some places than in others? Undoubtedly it was in his power to establish either. He could give to man what may be termed the reckoning of absolute time, and then the day must begin at the same instant to all our earth's inhabitants. Or, if he saw best, he could give them a method of reckoning time that should cause the day to begin first of all at a certain point or line in the circumference of our globe, and thence begin later and yet later as it moves on its course, till last of all it should begin just where it finishes its circuit.

Which method did he adopt? This can be definitely answered. To give to the inhabitants of our earth the reckoning of what may be termed simply absolute time, he must cause the day to begin to all at the same instant, and of course end thus to all. Without doubt he could do this. He is able to light the world without the sun, for he did do this the first three days of creation. Light shone out of darkness at his command. 2 Cor. 4:6. As this was effected by his own direct power and not by second causes, it was as easy for him to light the whole globe in an instant as it was to light simply one-half of it. But he deemed it wisest to light one side of the world and leave the other side dark. And then by causing the earth to revolve he gives the light and the darkness to all its surface. And, as he was pleased to cause the earth to revolve from west to east, he gave to light and to darkness an apparent circuit round the world from east to west. Really light and darkness, as related to our earth, have stood still since God first made one side of our world light, and left the other dark. It is the earth which moves, and not the light and the darkness. But to us the light and the darkness are swiftly and without cessation following each other round the world.

"God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1:5. The evening and the morning, or the darkness and the light, made the first day. And this was true of all the days of the creation. Gen. 1. Whence it follows that each day of the week must have its proper period of darkness, and its proper period of light, or its night and its day. And to have these, each twenty-four-hour day must begin with the commencement of evening, and embrace all the darkness and all the light of the two natural divisions of such days. But evening must begin first at some part of our earth's circumference, and thence follow round our world to the point whence it started, carrying in its front the commencement of day to all the world. But this proves conclusively that God has not given to the world of mankind the measurement of absolute time. Had he given this, instead of lighting one side of the globe and causing this light to make the apparent circuit of the globe, and by this means making day come later to some than to others, he could have lighted the earth in an instant on all sides, and when the period of light was up, could have caused instant darkness to shroud the entire globe. By this method, which was entirely within his power, he

could have given to all mankind the reckoning of absolute time. It would have been true, then, that each day of the week would commence at the same identical moment to all the inhabitants of the earth.

But God has not established such a reckoning of the days of the week. Instead of giving us darkness at the same instant the world over, and after the period of darkness, giving us light in a moment, that should light all the world, he has given the measurement of what may be called relative time; that is, he has given us days that begin earlier to some than to others? To the people of China they begin about twelve hours earlier than with us. And those with whom day first begins its course are, as a necessary consequence, twenty-four hours in advance of those who live where the day begins latest of all. Had God given us the reckoning of absolute time (I use the term for lack of a better one), there could be no such thing as the gain or loss of a day in the circumnavigation of the globe; or rather the change of one day in our count of the days when we cross a certain portion of our earth's circumference would not be necessary. It exists now because that there is a line whence day begins the circuit of the globe and at which that circuit terminates. But if the whole world were lighted in the same instant, and if darkness came to all the world at once, then day would have no circuit of the globe, and there would be no day line dividing the beginning of the circuit of day from its ending, and making the change in our count of the days of the week when we cross it.

It has pleased God to give us the reckoning of relative, rather than of absolute, time. And as it has seemed good to him to give us a reckoning of time which causes each day to go round the world, we may be sure that this is wisest and best. Yet if day goes round the world it must of necessity have a place whence it sets out and where it ends its course. There must be therefore a day line recognized in our reckoning of time. And while time is relative to all the rest of the world, for its commencement is governed by the distance of each place from the beginning of the course of day, the reckoning of time may justly be called absolute at that line, being governed only by the lapse of time from the creation as may be shown hereafter.

We do not therefore say that time makes the circuit of our globe. But we do say that light and darkness make the apparent circuit of the globe, and that God has called the light *day* and the darkness *night*, and that of these two divisions he has made up each day of the week. Day being thus constituted may with propriety be said to make the circuit of the globe.

It cannot therefore be denied that each day requires forty-eight hours to accomplish its mission. It ends where it first begins in just twenty-four hours; and were it true that it begins at the same instant the world over, it would end to all the world in just twenty-four hours from its commencement. But as it begins later to those who live at a distance from this line, it cannot end to them in twenty-four hours from the time that it commenced at that line. And as it necessarily begins twenty-four hours later to those who live on the east side of that line than it does to those who live on its west side, it must continue to exist there twenty-four hours after it has ceased on the west side, whence it set out on its circuit. And this brings us to consider a remarkable fact.

As a necessary consequence of the fact that each twenty-four hour day requires forty-eight hours to accomplish the circuit of the globe, there are two days of the week going round the world all the time, with the exception of the single instant, each twenty-four hours, which marks the expiration of day where it first commences. For the moment that day ends where it first set out, it begins where it commences latest of all. In other words, there may be said to be just an instant each twenty-four hours when one day completely compasses our globe. This is the moment when sunset has journeyed to the end of its circuit and is just ready to begin another circuit. This is when the day is twenty-four hours old at the beginning of its circuit, and has just commenced at the end of that circuit. These two extremes in the course of day really come together or touch each other. And now observe:

Sunset having brought the beginning of day to that point where it commences last of all, viz., to the east side of the day line, immediately passes that line and begins another day of the week. And as sunset starts out on this new course around the world, bringing a new day in its train, the old day retires before it. When six hours have elapsed from the setting of the sun, at that point where the days of the week first begin, the new day has got one-fourth of the way round the world, and the old, or preceding day, yet covers three-fourths of our world's surface or three-fourths of the distance round our world. Thus if the new day be the second day of the week it has at that moment one-fourth of the circumference of the globe, while the old day or first day of the week which is retiring before it, has three-fourths of the globe yet to itself. This will explain the remarkable telegraphic feat which will be possible as soon as our world is girded with the telegraph wire, of telegraphing from a portion of our world where it is Monday, through another portion where it is Tuesday; forward to where it is still Monday. More on this point. But it is time to speak concerning the day line and to this we next call attention. J. N. ANDREWS.

God warms the earth with snow; can he not also warm the soul with grief?

Churches and Grog-shops.

BROOKLYN, N. Y., is often called "the city of churches," it being somewhat remarkable for the number of its churches, and the comparative number of its church-going people. Its real or comparative church influence may be learned from the following, which we clip from the religious news items of the *Boston Journal*:

"A correspondent of the *Reflector*, writing from Brooklyn, estimates that 37,000 people in that city go to church every Sunday, and 75,000 go to the 1635 grog-shops every day in the week!"

The ministers of most Protestant churches persistently preach that "the world is growing better," and as Brooklyn is one of the most religious and worshipful cities of Christendom, it presents probably one of the strongest evidences that the millennium is dawning! It is astonishing how well-meaning people will preach this delusive doctrine of the world's conversion, shutting their eyes both to surrounding facts everywhere presented, and to plain Scripture declarations on the subject. J. H. W.

Rashly Judging.

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2.

This passage does not imply that we may not decide in the light of God's word whether the course of others is good or evil; for the Saviour tells us in the same chapter, "Ye shall know them by their fruits," verse 16; and the Scriptures make it a part of our duty to show our fellow-creatures their sins, that they may reform, and not die. The meaning of this scripture is evidently this: We should not condemn rashly, in a final sense, and without mercy, our erring brethren. We are in danger of doing this when we are tried with them, and their faults are magnified to our minds by Satan. Then we are liable to overlook the beam that is in our own eye while trying to remove the mote out of our brother's eye, and should remember that if we cast off our weak brethren, God will also cast us off. With what measure we mete, it shall be measured to us again. But if we are merciful, we shall obtain mercy. Let those beware who are inclined to rashly judge their brethren.

The time is coming when the saints shall judge the world," 1 Cor. 6:2; but it is no part of their work to judge those to whom God is merciful and for whom Christ died. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. 4:5. D. T. BOURDEAU.

Items.

SOME dread to pay an old debt; others esteem it a privilege and a pleasure to do this.

Humility smooths the path of adversity, and sobers and steadies success.

We may know if a thing is right by asking the blessing of God upon it. If it is right, and our motive is good, we shall be approved by an enlightened conscience. If not, conscience disapproves.

Wicked men think good men are fools; but good men have evidence that when matters are duly weighed the case is reversed.

It is not policy to do wrong; yet we should not do right merely from motives of policy.

We may continue for a time in the path of rectitude from unworthy motives; but unless the motive is purified, some temptation will overturn our hopes.

A very imperfect man with a pure motive is better than a model man with a base motive.

An aptness for business and occupation is natural to most, and this is fostered by practice; but human nature is not favorable to the moral virtues. These are won only by labor, and faith, and prayer.

To feel one's responsibility in all things is the highest attainment of the man of God. Too many ignore this to save labor. It is sweet to rest, and sleep, and say, I am not my brother's keeper nor any one's keeper.

JOS. CLARKE.

"The Heaven of Heavens."

THIS language, used by several of the writers of the Old Testament, must mean something. We offer the following, as a probable hypothesis: There are, at the least computation, seventy-eight millions of fixed stars. Each star is a sun, the center of a system equal in magnitude, no doubt, to the solar system, which is composed of the sun, primary and secondary planets, asteroids, and comets. Now the position we take is, that these suns are heavens, each one being the center of its own system. Again, these mighty systems revolve around a grand center; which was discovered by astronomers, not many years in the past; and this grand center cannot be anything less than the great throne of the eternal God, and therefore must be the Heaven of heavens. How great is Jehovah! Praise the living and true God.

G. W. MITCHELL.

Zanesville, Ohio.

A RABID mind continually struggles, a feeble one limps, but a great mind selects the surest points, and upon these it stands.

TRUST.

I CANNOT see, with my short human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me;"
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God would keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path;
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

—Sel.

Progress of the Cause.

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

Report from Bro. Canright.

AFTER finishing our meetings at State Center, Monday, April 24, Bro. Berry brought us home to Monroe, where we staid two days. Thursday I preached the funeral sermon of sister Romans, and the same day went to Winterset, and stopped at Bro. Koon's. Friday, I went to Peru, and began meetings in the evening. All seems to be encouraging here. Their Sabbath-school and all their meetings, are well attended. Their house is now seated, so that we have a comfortable place of meeting. I preached on temperance and other practical subjects, so far as I had time. All seemed to receive these subjects well; and most of them have made a good beginning in the reforms. Tobacco is now laid aside by nearly all. Tea and coffee are largely abandoned, and some of them are taking good steps in the health reform. A number of them take the *Reformer*.

There is no opposition to any of the truth; but all seem to love it, and receive it heartily. This is very encouraging to us. I greatly desired to organize a church, and attend to other business matters, but was prevented by being compelled to hold an eight-days' discussion with Eld. P. T. Russel, Disciple minister, from Des Moines.

From the first of our coming to Peru, the Christian church have been very hostile to us. They finally sent for Eld. Russel, who came in our absence, and lectured against us several days. He misrepresented us, boasted and bragged in a wonderful manner about what he had done, and could do; and he finally left a very defiant challenge for a debate. When I returned, they again brought him there, and renewed and pressed the challenge, daring me to accept it. Though in many ways they manifested the greatest unfairness, yet finally everything was arranged, and we had the debate lasting eight sessions. I affirmed the seventh-day Sabbath, and he the first-day Sabbath. The positions taken on each side are so familiar to our readers that I will not stop to give them. Eld. Russel claims to be a champion debater, having held thirty-four set debates, has written a large book against Adventism, has discussed with many of our ministers, &c. This, together with his great, swelling words, gave his friends the utmost confidence in him. They were sure of the victory and were very boastful.

We felt that our strength lay in the truth and the help of God. In his name we undertook its defense. I think I can say truthfully that I never engaged in a debate where my opponent so utterly and manifestly failed in every point. He seemed to be confused all the time. Very soon the sympathies of the mass of the people turned against him and remained so to the end. It gave our friends great confidence in the truth and boldness in the work of the Lord. The mouths of the opposition are completely stopped. To the Lord be all the praise.

Knowing that my appointments would not allow me to remain in Peru, or to return there for several months, if at all, Eld. Russel challenged me during the debate to discuss the destiny of the wicked with him. As it happened that day, I learned that our camp-meetings were put off one week, so I could stay a week longer; upon which I immediately accepted his challenge, much

to his consternation. When the debate closed, I reminded him of his challenge, and that I had accepted it, and that I was now ready to go right on with the next question. This put him in a bad fix. Both he and the Christian church had got enough of the discussion, and this I knew very well. He only meant to bluff me off and get a chance to brag; therefore I urged the matter. When he saw that I meant work, he simply dropped it, and thus left the place with his challenge accepted. Thus ended the debate.

The last Sabbath that I was there was a beautiful day. Our little house looked clean and neat. Team after team drove up, nearly every one well loaded with whole families of Sabbath-keepers. When it was time to open Sabbath-school, there were one hundred and ten present, including children and young people. With the exception of perhaps half a dozen, all were Sabbath-keepers. When we went there last winter there was only one Sabbath-keeper in the place. It was a sight to do one's soul good. All looked so tidy, so cheerful, so happy, that one could not but feel happy there. Bro. Larimer, our singing teacher, with the Sabbath-school, gave us some sweet music. Then I talked to them for over an hour. It was a touching and melting time. I could not refrain from weeping most of the time, nor was there scarcely one in the house whose eyes were dry. All these friends seemed as near and dear to me as my own children. I loved them as my own soul, and now we must part. There was no probability of our meeting for long months, if at all. What lies before this little company thus starting so prosperously? We are in the land of the enemy, trials must come, the flesh is weak—some will fall. My mind ran back through the seven years of my labors to the little companies which I have been compelled to leave in a similar manner. For a time it entirely overcame me; but by the help of the Lord we will labor on till the great meeting on Mount Zion. Then we hope to meet a goodly number of these precious souls.

In the afternoon we had an inquiry meeting. It was a precious season. Nearly all took a firm stand to devote their lives to God. Sunday, I preached with good freedom for the last time to a crowded house. At the close of the sermon a number of our firm friends who have not yet taken their stand with us, proposed to contribute something for our expenses; whereupon they raised \$35. This we thought was very liberal, considering the circumstances. Then we went half a mile to the river and had a baptism. God added his blessing, and we all felt encouraged. Tuesday I returned home.

Never in my experience has a pure life, the peace of God in the soul, and a good hope of Heaven, looked so desirable and so precious to me as in the past few weeks. These are more precious than silver or gold, or all the joys the world can give. Never did sin appear so exceedingly sinful to me. It seems as though I had never known my own heart before. As God has helped me to see it and to realize how abominable sin is in his sight, my soul has been humbled into the very dust, and I have felt like crying, Unclean, unclean! God has said, "Be ye clean that bear the vessels of the Lord." Sin is a hateful thing in any one, but how much more so in a minister of our holy God! A deep sense of this filled my soul with fear and trembling. I marvel that God has ever allowed me to be connected with this most sacred work.

But I hope in God and in his infinite mercy. The blood of Jesus can cleanse from all sin. There is help in God for me, and I must have it. If I can be kept from sin and saved, only through sorrow, disappointment, and humiliation, may the Lord send them in mercy.

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my Heaven, my all."

I want to fall upon the Stone now and be broken, Matt. 21:44, rather than remain whole and then be ground to powder at the Judgment. I am fully determined never to rest till I know Jesus Christ and the power of his salvation. The highest ambition of my soul now is to be a faithful, devoted and tender-hearted minister of Christ.

"I'm a lonely traveler here,
Weary, oppressed;
But my journey's end is near—
Soon I shall rest.
Worldly honors, hopes, and gain,
All I resign;
Welcome sorrow, grief, and pain,
If Heaven be mine."

God is good, and all that he does is right. While I humble myself before him, cast my cares upon him, and rely upon his promises, I have some peace and joy in my soul. Brethren, remember to pray for us.

D. M. CANRIGHT.

Vermont.

MARCH 31, 1871, Bro. D. T. Bourdeau and I went to Jericho. In the evening, enjoyed a good meeting with the few friends there. The next day, Sabbath, held a meeting at the house of sister J. Oaks. All present appreciated the word spoken. Sister O. had been seriously opposed by her near relatives and professed friends because she kept the Sabbath of the fourth commandment; and she was thankful for the privilege of having a preaching meeting held at her house unmolested. The evening following, held an interesting meeting at Bro. Bugbee's.

April 5, held an evening meeting in the M. E. meeting-house at Weybridge. A respectable audience listened with interest to a discourse by Bro. D. T. Bourdeau, on some of the promised signs of the times. The 8th and 9th, we each gave two discourses in the Munger St. school-house in Middlebury, held a business meeting evening after the Sabbath at Bro. Purdon's, and organized a Bible-class and Sabbath-school for the church of Bristol and New Haven. We believe that if the young Sabbath-keepers in New Haven and vicinity hold fast the profession of their faith, they may serve as stepping-stones in helping others to embrace the truth.

The 10th, drove to Pittsford and spent the night at Bro. S. D. Yaw's, where we had a profitable visit; and the next day went to Andover, where on Wednesday, the 12th, we each spoke once in the house of Bro. R. M. Pierce, to a little band of Sabbath-keepers and friends, who enjoyed the meeting much and responded to the word spoken, with cheering testimonies. We were glad to hear the young express their determination to go to the kingdom with God's people. During our short stay at A., we enjoyed a good season in visiting and praying with Bro. Pierce and his family. He is in a very feeble state of health, having a lung difficulty with other ailments, and other members of his family are unwell; yet their hope is upon One who is mighty, and a present help in every time of need.

April 15 and 16, met with the church at Jamaica. Found their new meeting-house completed ready for dedication, and meeting-house sheds in process of building. In 1868-69 while I was laboring among them, they decided to build a house of worship corresponding as nearly as possible to their means and to the wants of the cause in their place; and by the blessing of God they now have a respectable meeting-house, all paid for without receiving any assistance from abroad; and though their means are limited, with willing minds, they are building sheds to shelter their teams when they go to meeting. During our stay there we each gave three discourses, held one social meeting, and one business meeting, and arranged Systematic Benevolence for thirty-nine names amounting to \$211.12. The preaching meetings were all well attended with candid hearers from without. We encouraged Bro. N. Orcutt to try to keep up the interest there by holding meetings besides those held on the Sabbath. The 18th, held another meeting in Andover.

On Sabbath and first-day, the 22d and 23d, held meetings in a school-house near Bro. E. P. Cram's, in Roxbury. The church at R. has been greatly weakened a second time recently by the removal of several of their members to other parts. Can brethren be justified in leaving a small church where their help and influence are needed to go where there is a large church and their help is not needed?

Monday morning, April 24, I received a letter from home informing me of severe sickness in my family. We drove home the distance of eighty miles before the next morning. Were sorry to disappoint the brethren at Stowe, April 26. Owing to continued sickness in my family, I would not feel justified to leave home at present, hence have arranged with Bro. D. T. Bourdeau, and A. S. Hutchins to fill my appointments for meetings in this month, at East Richford, Johnson, Wolcott, Sutton, and Charlestown.

A. C. BOURDEAU.

Bordoville, Vt., May 8, 1871.

Northville, Ill.

SINCE my last report, I have spent the most of the time near Northville, so that I have met with the church there every Sabbath. We have had very interesting meetings, Sabbath days. The opposition is spiteful, but not very strong. A good many are still interested, and are anticipating a feast at the camp-meeting. I have now been home a few weeks to arrange matters so I can leave for the summer. I want to be of some service

in this precious cause. May the Lord help me to fully wake up to the times in which we live, and may the good work go on.

T. M. STEWARD.

Rockton, Ill., May 12, 1871.

State Meeting in California.

THE fourth session of the Cal. State meeting of S. D. Adventists, being its third annual session, was held agreeably to previous appointment, in Santa Rosa, May 7, 1871.

Meeting was called to order by the president, Eld J. N. Loughborough. The secretary being absent, Bro. M. G. Kellogg was chosen secretary *pro tem*. After prayer by Bro. Jackson Ferguson, the meeting passed to the consideration of business. Minutes of last meeting were read and accepted. Reports of labor were made by Brn. Kellogg and Loughborough. Bro. Ferguson also made some interesting remarks concerning his recent trip into Tehama and Colusa counties, where he had distributed tracts, and held a few meetings.

Reports of finance were also made by Brn. Loughborough and Kellogg, which were accepted. The treasurer's report was made and accepted, showing the entire amount received during the year, to be \$1065,25
Total paid out as per book, 669,88

Leaving a balance in treasury of \$395,37

When this was contrasted in our minds with the fact that at last session we were one hundred dollars in debt, we felt grateful to God for financial prosperity. A report was made on the California book fund by Bro. Loughborough, and accepted, showing that there had been paid into that fund already, \$37,00
Paid out for books at cost, 15,88

Leaving a balance still of \$21,12

Remarks were made on the book fund, which led to action, as appears in an accompanying resolution.

Committee on nominations having been appointed, proposed that the present officers be continued for another year. Whereupon Eld. J. N. Loughborough was chosen President, H. T. Hewitt, secretary, J. N. Loughborough, treasurer, M. G. Kellogg and John Bowman, the remaining members of the Executive Committee.

The committee appointed on resolutions, reported the following, which were unanimously adopted:

Resolved, That we hereby express anew our abiding confidence in the cause of the third angel's message (Rev. 14: 9-12), our sympathy and kind regard for those who are leading out in the various enterprises for the promotion of this cause, and we pledge them our support in their arduous duties.

Resolved, That we will become responsible for the *REVIEWS*, *Instructors* and *Reformers* sent within the bounds of this State meeting, and further, that we will do what we can to promote interest in these periodicals, and to extend their circulation.

Resolved, That we express again our gratitude that the General Conference Committee ever opened a mission on this coast. May God bless them for all their kind acts, and remembrances of the work here.

Resolved, That whenever the General Conference Committee see fit to send a laborer to Oregon or Washington Ter., we will pay his fare from the Eastern States here, and sustain him while he may remain in this State.

Whereas, We believe it would be conducive to the health of Bro. and sister White to have for one winter the benefit of the climate on this coast, and,

Whereas, Their coming to this State would give permanence and strength to the work already begun, as well as increase the interest in the cause of present truth, therefore,

Resolved, That we hereby extend to them our cordial and earnest invitation to come to this coast the coming fall, and spend with us, part, or all, of the winter.

Resolved, That we will meet their traveling expenses to and from California, and try to make them comfortable during their stay with us.

Resolved, That our next yearly gathering be a camp-meeting of four or five days, to be held at such time and place as the State Committee may decide, and the Committee are hereby empowered to select three or six brethren to act with them as a committee of arrangements for said meeting.

Resolved, That we would be indeed gratified to see Bro. and sister White with us at the camp-meeting to aid us by their experience in Camp-meetings, as well as by their

wholesome Christian instruction and experience.

Resolved, That we have a Sabbath-school convention the fourth of July next, at such place as the State Committee decide, and they are hereby empowered to select three brethren to act with them as a committee of arrangements for said convention.

Resolved, That we will contribute of our means for a book fund in this State, to be used in the judicious distribution of pamphlets and tracts on present truth, and the State Committee are requested to prepare a brief article for the REVIEW suggesting the manner in which to raise and carry out the purposes of the fund.

Resolved, That we refund to Bro. Ferguson the thirteen dollars he gave away in books.

Resolved, That in view of the increasing interest and spread of the truth on this coast, we will dedicate ourselves anew to God, and take hold to do all we can to help on this work, and actively do our duties, that laborers may be raised up from our midst.

Resolved, That the matter of arranging the quarterly meetings be left with the State Committee.

Whereas, Bro. Kellogg, at the quarterly meeting, Jan. 6, made remarks on the Sabbath question calculated to scatter confusion, and dishearten those engaged in proclaiming and believing the third angel's message, and,

Whereas, He has since then, through the REVIEW, and also verbally, during this meeting, made confessions, fully taking back, and making ample satisfaction for, what he said and did, therefore,

Resolved, That we hereby express our satisfaction in this matter, with the confessions he has made, and that we pledge him our sympathy, confidence, and support in his humble efforts to spread the truth.

Resolved, That we extend our thanks to the Santa Rosa church for the part they have acted in entertaining this meeting.

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

J. N. LOUGHBOROUGH, *Pres't.*
M. G. KELLOGG, *Sec., pro. tem.*

California.

SINCE my last report, I have closed the few lectures in Sebastopol with no great apparent results, save to encourage and instruct those who have lately taken hold of the truth. Also spent another Sabbath and first-day at Stony Point, where we had, especially on the Sabbath, a very encouraging meeting, and another one took his stand for the Lord's truth.

The last week has been spent in preparing for, and attending, our excellent State meeting, all the features of which it would be useless to try to place on paper. The Lord was with us by his Spirit from the commencement to the close of the session, and all seemed to be of a mind to work and do what they could. Some of our resolves to do are manifest in the business report which will accompany this. There were six discourses given; two by Bro. Kellogg whom all were rejoiced to see again with us, and four by the writer. These discourses were upon the subjects given in the following order:

First. On what conditions we may expect the Lord to meet with us in this our fourth State meeting. Text John 11:56.

Second. "Examine yourselves."

Third. Holiness and means of its attainment.

Fourth. "Fellow-helpers to the truth." 3 John 5-8.

Fifth. The bearing of obeying the laws of our being on a proper development of intellectual and moral powers. This discourse was followed by a five minutes' appeal for persons to take the *Reformer* and post themselves in these matters. Twenty-one new subscribers came forward and gave their \$1.00 each for the same.

The sixth and last discourse was from Ps. 119:126: "It is time for thee, Lord, to work, for they have made void thy law."

These discourses were listened to by a full house, and with marked and earnest attention. Our Santa Rosa meeting-house, which some had feared was built too large, and which has recently been seated to its utmost capacity, had every seat filled on first-day. There were two social meetings held, excellent and spirited, especially the one on Sabbath morning, in which about seventy took part. We also had two prayer-meetings, and on Sabbath from 4 1/2 to 6 1/2 P. M., a meeting of leaders and officers of the different bands, with others, to consult on the best method of conducting meetings,

and how to so manage as to awaken a deeper interest in the young, and save them from being drawn into the vortex of folly, pride, worldly pleasure, and sin. This was one of the most precious meetings of the convocation. The Lord approbates the disposition to work in his cause. As the subject of this meeting was new to many, especially what related to the young, it was decided to refer the matter to a convention to be held on July 4, next, for further deliberations. The object of this convention is especially to instruct the children in singing appropriate pieces for the school. Speeches will be made by various ones, calculated to instruct and encourage the young; and while Bro. Cassidy on one part of the ground may be interesting the children in singing, the older ones will be deliberating in another part on the best ways and means of conducting Sabbath-schools. A humble repast will be had; and while to all it may be a day of recreation, with God's blessing upon it, we trust it will be a source of profit, and a spiritual feast to all.

Immediately following the second discourse of Sabbath, five were baptized. These were persons who have recently embraced the truth at Stony Point, Bloomfield, and Sebastopol.

There were about one hundred Sabbath-keepers in attendance at this meeting, and their unanimous testimony was that "it was the best meeting they ever attended." It has seemed to us that this meeting has made a good impression in favor of the cause in this vicinity. We decide to follow up this meeting with a few lectures on the cardinal points of present truth. May the Lord further on the work here and everywhere.

J. N. LOUGHBOROUGH.
Santa Rosa, Cal., May 8, 1871.

Missouri.

SINCE my last report, I have held several meetings in Nashville, Barton Co., Mo., with some success. Four willing subjects were buried, with their Lord in baptism. Considerable opposition has been manifested. Eld. Starks, Disciple, labored for nearly four weeks in Nashville, doing all he could to annihilate the little flock of Sabbath-keepers there; but he entirely failed. I have replied to some of his discourses. Expect to organize a church there sometime this summer.

Have just closed our quarterly meeting in Avilla, Jasper Co., Mo. There were nine added to the church. Six were baptized. May the Lord continue to add to the church such as shall be saved. I expect, Providence permitting, to start to Seneca, to hold some meetings about the 20th of May. I am still determined to labor on in the good Master's cause, as the way opens.

H. C. BLANCHARD.
Avilla, Mo., May 8, 1871.

Quarterly Meeting at Washington.

At a quarterly meeting held at Washington, N. H., May 6 and 7, designed for the entire New England Conference, business matters pertaining to the Conference were considered as follows:

Bro. Haskell offered remarks relative to raising a fund for the relief of widows and orphans among us, when it was

Moved and adopted, that a fund be raised for that purpose.

On motion, the following committee was appointed for the distribution of said funds; S. N. Haskell, H. B. Stratton, J. S. Farnsworth, and L. W. Hastings.

The matter of delinquent subscribers for our periodicals was considered, and a general interest was manifested in the matter. Individuals from each State readily volunteered to take it upon themselves to look after the scattered delinquents, while in each church it was decided that some one should be appointed to look after the matter and see that the worthy poor have the REVIEW; to have the paper stopped where there was no interest taken in it; and to see that those able to pay be not behind on their subscriptions, and thus the entire matter be promptly attended to.

The subject of a camp-meeting was brought up, and after remarks from several brethren in regard to where it should be held, it was Moved and unanimously adopted, that a fund of \$500.00 be raised to meet the expenses of a camp-meeting the present season. Eld. S. N. Haskell was chosen Treasurer.

Moved, That the same special camp-meeting committee of last year be continued the present year, with one additional member from Rhode Island, the said member to be selected by the committee. Carried.

Voted, That the location for the camp-meeting be left with the camp-meeting committee.

The statement of Bro. White relative to the burden of business that is thrown upon him at camp-meetings being considered, it was voted unanimously that this Conference pledge itself to see that suitable persons be secured to attend to the sale of books, the transaction of business for the REVIEW Office, and such other matters of a financial character as shall need their attention.

Resolved, That we earnestly invite the labors of Bro. and sister White at our camp-meeting the present season.

W. H. BALL, *Sec'y of Conf.*

Michigan.

SABBATH and first-day, April 22 and 23, I attended quarterly meeting at Newton. Brethren from Convis and Burlington were present, and united in celebrating the ordinances. This was a good, free meeting, after which we had the privilege of hearing Bro. Cornell address a full house in Battle Creek, on the subject of modern spiritualism.

April 29 and 30, I was at the quarterly meeting at Pottersville. Here we held five meetings, and one for business, and celebrated the ordinances. Brethren from Charlotte and some from Oneida were present; and some of the people who are settling in around the railroad station-house are interested to hear. It was cheering to see the new meeting-house so well filled.

May 2, I held meeting in the school-house at Oneida. I visited the brethren at Grand Ledge and Delta, where Brn. Lamson and Cornell lectured at the commencement of the present year. Agents of the enemy have succeeded in dividing and scattering until there is but a remnant left. These with the Oneida church came together in Delta, Sabbath and first-day, May 6 and 7, and the Lord blessed and strengthened them.

JOSEPH BATES.

Monterey, May 11, 1871.

Essex Co., N. Y.

THE meetings here are still in progress, with increasing interest. Have my appointments arranged so as to speak four times a week in each place. At Vermontville the audiences are large and steady, and the word is received with readiness of mind by most persons. The interest there is remarkable for this part of the great field. Here the interest is not so great, nor the attendance so large; but both are steadily increasing. The weather has been unfavorable most of the time; but I have not lost an appointment yet.

All the preaching the people have between the two places is by one Methodist minister, who has two other appointments on the charge; and the little opposition he raises against the meetings only inclines the people more in our favor. Have not reached the Sabbath question yet; but by faithful labor with the blessing of God, I expect to see a harvest of souls to the present truth. The Lord helps in speaking the word, for which I praise his name. Oh! for humility and devotion, so that I can fully claim his promise.

S. B. WHITNEY.

May 8, 1871.

From Sister Sturges.

HOW TRUE it is that God proves his people in this world. He will know whether we are willing to be purified through obeying the truth, whether we are willing to overcome our selfishness, pride, evil passions, and all that is hateful and displeasing in his sight.

I feel so much in earnest that I want to be tested, and to know of a certainty that I am not leaning on a false hope. I want to make thorough work, giving Jesus my whole heart, my undivided affections. As I look forward to the soon coming of our blessed Redeemer, and contemplate the exceedingly great and glorious reward in store for those who endure to the end, and are found patiently waiting his appearing, I am resolved, with the help of God, never to yield again, should the enemy attack me with double the power he has. The goodness and mercy of God have led me to love and trust him better than ever before. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

By the help of God, I am determined to form a character that will stand the test of the Judgment. I know that none but the pure and good will escape the wrath of God, and be saved in his heavenly kingdom. I must be among the saved. I will seek for a daily and a living experience. I am willing to make any sacrifice, to do any duty, to bear any cross, anything to have the favor of God, and the abiding-witness of his Spirit that my ways please him.

I wonder at God's mercy when I think of the

past, how I have kept my light hidden, and let the enemy come into my heart. The precious Saviour has been wounded afresh; and holy angels have turned away in disgust. Yes, I wonder at the long-suffering and mercy of God. I will heed the solemn warning, and rise by deep repentance and humility to walk in newness of life. I expect to have a hard battle. I am preparing for it. I am trying to get on the armor; and I will not lay it down, or leave the battle field, till I can say, "Blessed be God, who giveth us the victory through our Lord Jesus Christ."

E. E. STURGES.

Fairfield, Conn.

BRO. L. MARTIN writes from Bennington, N. H.: Surely the end of all things is near at hand. This I have no doubt of. The condition of the world is fast growing worse. In 1844 I was strongly impressed that "faith without works is dead, being alone;" and I cannot give it up yet. In 1845 I embraced the idea that the seventh day is the Sabbath of the Lord our God, and I cannot give that up. Let us believe God's word, and not be turned from the truth unto fables. Satan is busy. He will deceive us if he can. May we not be ignorant of his devices. My health and the health of my companion are quite poor. It is seldom that we get out to meeting, but we have the REVIEW, *Reformer*, and *Instructor*, to read, which affords us a great deal of comfort and satisfaction. I think they grow better and better. Praise the Lord. May the Lord bless the dear watchmen, and help them to be faithful to the end. I rejoice to read reports from our dear Bro. Bates, who has long been in the service. May God bless and keep him. Let us all be faithful and do our whole duty, that we may win the prize at last. Soon Jesus will come.

Women—Social Devotions.

At a "Congregational Conference," held in Brooklyn, in the course of a discussion on Woman's Work in the Church, Henry Ward Beecher said: "We shall never have a church in its full power until the women take part in the devotional meetings. I know I go against the Puritan fathers, whom I revere, but do not feel bound to follow blindly. If there is anything which distinguishes a woman from a man, it is the depth of her moral feeling, the very thing that makes prayer powerful. We put into the office of prayer those who are least fitted for it, and exclude those who are adapted by God for it. I had a godly father, and my mother, an excellent Christian woman, died before I knew what she was. I was brought up by a prayerful woman, full of Christian piety. I have often heard my father pray with great fervency and exultation, for he had great fights over into the millenium, but he never shook me. But when my mother kneeled down by me and prayed, I felt as if the veil would fall the next moment."

Spiritualism Made Practical.

A few weeks ago, a family named Walker consisting of Mr. and Mrs. Walker and two children, living a short distance north of Elgin, Illinois, were found dead in their house. A letter was found, which explained that the father and mother had given laudanum to their children and taken it themselves, and were happy in believing that they would go with their children to a better world. They were earnest Spiritualists. Believing that "death is the gate of endless joy," they concluded to improve their condition by entering the golden gate at once!

It is a great guilt in any man to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another.

Obituary Notices.

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

FELL asleep in Christ, at Belfast, Allegany Co., N. Y., Apr. 16, 1871, Sr. Julia C. Wilson, about twenty-five years of age. She was well esteemed as a member of the waiting church, and died in hope of a part in the resurrection of the just. She felt that it would be sweet to rest in the time of trouble that lies between us and the coming of Jesus. R. F. COTRELL.

DIED, in Rockford, Cuyahoga Co., Ohio, April 16, 1871, my wife's father, Obadiah Munn, in the seventy-fourth year of his age. His death was caused by being hooked by his cow, from the effects of which he died in ten days. He embraced religion over fifty years ago, and united with the Episcopal Methodists, and was leader of the class about eight years. He then united with the Free-will Baptists, and held the office of deacon for twenty years. He was in the Advent movement of 1843-44, and in 1863 embraced the Sabbath under the labors of J. H. Waggoner. Although alone in the keeping of the Sabbath, he was firm in the truth to the last, and died, leaving the best of evidence that he sleeps in the Lord. He leaves his aged companion, a large family of children, and many friends to mourn his loss. Mr. Caldwell, Methodist minister from Cleveland, preached his funeral sermon from John 14:14. WARREN COON.

The Review and Herald.

Battle Creek, Mich., Third-day, May 23, 1871.

Explanation.

It will be remembered that Bro. White was elected Editor of the Review at the last meeting of the Association. Those who are acquainted with the circumstances under which he has been placed, understand why he has not thus far taken the position assigned him.

Mutual Obligation.

THE subject of mutual obligation is engaging our thoughts, and we decide to speak quite fully upon the subject. In the article in this number we pass rapidly over mutual obligation between God and man, and that existing in civil government, and speak more fully of it in the family relation.

California.

WITH feelings of devout gratitude to God, we give in this number the report of the "State Meeting in California." God is good. He is great, and greatly to be praised. His cause is one, and is onward.

Testimony for the Church—No. 20.

NO PRECEDING number of the series of pamphlets, bearing the above title, has been of greater importance to the church than No. 20 is. We bespeak for it a speedy and wide circulation among our people.

Western Camp-Meetings.

We design to attend some of the camp-meetings in the West, as we may be able to travel. But little can be expected of us this camp-meeting season, but to rest and to enjoy the labors of others.

La Porte City Camp-Meeting.

HAVING decided to attend some of the Western camp-meetings, we accept the urgent invitation to spend five days in camp with the brethren of Iowa, at La Porte City, June 15-19.

Camp-Meeting Posters.

WE send 400 posters to each of the following camp-meetings: Missouri, Iowa, Illinois, Wisconsin, and Minnesota. The cost of these bills is \$5.00 for each 400.

Tent-Meeting Posters.

WE will furnish blank posters of sufficient size for tent-meetings, with the figure of the large tent, post paid, at the rate of \$2.00 per 100.

A Thank-offering.

BRO. WHITE: I esteem it a privilege to express the gratitude of my heart to our Heavenly Father for the loving-kindness and tender mercy bestowed upon me in raising me up from great prostration, to the enjoyment again of life and its comforts.

NOTE.—This ten dollars is appropriated to a share in the Publishing Association. We are thankful for this, and here state that there is room for just nine hundred and ninety-nine more, to complete the new building, and properly furnish it with good material for printing and binding.

BRO. T. E. MOREY of Mo., having entered the wide harvest field to proclaim the precious truths that

pertain to this time, reports that he finds a growing interest among the people to hear, and feels encouraged to give his whole energies to the work.

TIME TABLE. MICHIGAN CENTRAL RAILROAD.

Table with columns: LEAVE, MAIL, DAY EXP., EVE. EXP., PACIF. EX. for GOING WEST and GOING EAST routes.

Table for GRAND RIVER VALLEY DIVISION with columns: Mail, Mixed, Eve. Express, and rows for JACKSON, Eaton Rapids, Charlotte, Grand Rapids.

Table for Great Western Railway with columns: GOING EAST, Atlantic Exp., Day Exp., Detroit Exp., N.Y. Exp. and rows for Windsor, Hamilton, Susp. Bridge, ar.

Table for Peninsular Railway with columns: UNTIL otherwise ordered, trains will be run as follows: GOING EAST, Passenger, Mixed, and rows for Olmex, Battle Creek, Bellevue, Charlotte, Lansing.

Table for Ionia and Lansing Railway with columns: GOING EAST, Express, Mixed, and rows for Greenville, Ionia, Portland, Grand Lodge, Lansing.

News and Miscellany.

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

NEW YORK, May 15.—A special, dated Paris, Sunday night, says, Yesterday a grand procession of women marched through the streets of the city, headed by a bugle, drummers, and flags, to the Hotel de Ville, where they demanded arms.

PARIS, May 15.—Evening.—The Versailles forces are under the walls of Paris, exchanging shots with the insurgents, who line the ramparts from Porte de La Muette in the arrondissement Passy, to Porte D'Issy.

PARIS, May 15.—Immense crowds gathered this afternoon in the vicinity to witness the expected fall of the column in the Place Vendome. Great efforts had been made by the Communist engineers to tear the column from its base, but it has withstood their utmost exertions.

PARIS, May 16.—The Commune to-day split into two factions, each at open war with the other. The Versailles have effected three practicable breaches and massed a large number of troops within five hundred yards of the ramparts.

PARIS, May 17.—Cluseret advises the Committee of Safety to cause the erection of barricades in the Place de l'Etoile, the Place de Rome and Place d'Eylan; of a second line of defensive works from Passy Gate to Grennel Bridge, and of a third line from Pont de la Concorde to Pont de St. Ouen.

PARIS, May 17.—Afternoon.—The Anteuil and Versailles gates of Paris have been destroyed by the bombardment, and the neighboring bastions are silent under the terrific fire. Issy is now in the hands of the

Versailles troops and bombards Petit Vanvres, Genelle, and Point du Jour. The latter position is untenable. It is believed the Versailles are undermining the walls near the Nuette Gate. Dissensions continue among the committees of the Commune.

THE Israelite states that an eminent rabbi says that it is a tradition of the German Jews that, at the time when the Empire of Germany shall be re-established (the empire ceased several hundred years ago), this will be the omen of the coming of the anxiously-expected Messiah.

It Keeps it in My Mind.

IT would be hard for most people to give a better reason than this for attending on the social means of grace. A clergyman, writing for the American Messenger, says:

"Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said:— 'I have not been to two or three of the meetings lately.' 'Desiring to test her, I answered: 'It don't make us Christians to attend meetings, Lizzie.' 'I know that,' she replied at once, 'but it keeps it in my mind.'"

Appointments.

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

PROVIDENCE permitting, the western camp-meetings will be held as follows:— Knoxville, Marion Co., Iowa, June 1-5. Illinois, June 8-12. LaPorte City, Iowa, June 15-19. Wisconsin, June 22-26. Minnesota, June 29-July 4. GEN. CONF. COM.

Iowa State Conference.

NOTICE is hereby given that the Iowa State Conference of Seventh-day Adventists will hold its next annual session in connection with the Southern Iowa camp-meeting, to be held near Knoxville, Marion Co., Iowa, June 1-5, 1871. It is expected that all our churches in the State, so far as practicable, shall elect delegates to represent them according to the following ratio: Twenty members or under, one delegate; and one delegate for every additional fifteen members.

Illinois State Conference.

THE first annual meeting of the Illinois Conference of Seventh-day Adventists, will be held in connection with the camp-meeting, near Northville LaSalle Co., Ill., June 8, 12, 1871. Let all the churches in the Conference be represented. Choose your delegates in season. Churches that have not as yet been admitted to the Conference should send delegates also, and become united to the Conference. Unorganized bodies of Sabbath keepers, and isolated brethren, should have themselves represented.

Wisconsin Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting at Clear Lake, on the farm of Mr. Stone, one and one-half miles north of Milton Junction, on the Chicago and North-western and Milwaukee and Prairie Du Chien railroads. The meeting will be held June 22-26, 1871. We hope to get reduced fare for those coming on the cars to this meeting.

Wisconsin State Conference.

NOTICE is hereby given that the Wisconsin State Conference will hold its next annual session in connection with our camp-meeting, to be held at Milton Junction, June 22-26, 1871. Let all our churches elect delegates to represent them according to the following ratio: twenty members or under, one delegate, and one delegate for every additional fifteen members. Let all the churches send to the Conference a written report of their standing, their losses and additions during the year, and the yearly amount of their Systematic Benevolence fund.

Minnesota Camp-Meeting.

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

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

and additions during the year; also the yearly amount of their Systematic Benevolence fund.

QUARTERLY meeting of Allegan Co., at Allegan, Mich., June 3 and 4. A cordial invitation is given to all to meet with us. Bro. Bates and Kenyon will be present to do the preaching. CHARLES JONES.

MONTHLY meeting at Bushnell, Mich., June 3 and 4. Churches in the vicinity are invited to attend, especially the church at Matberton. Baptism will be administered June 4. Bro. Strong will be present. S. H. KING.

I WILL meet with the brethren in Deerfield, Mecosta Co., Mich., June 10. S. H. KING.

THE friends of the cause of present truth are requested to attend a general business meeting to be held at Tuscola village, Mich., on Sunday, June 4. Meeting to commence at half-past ten in the forenoon. We hope the friends will come prepared to settle all arrears on any publications published at the Review Office. We shall endeavor to obtain the amount due the Office from this county. By order of the church, J. L. MILLER.

THE quarterly meeting for the churches at Little Prairie, Johnstown, and Oakland, will be held at Oakland, June 3 and 4. Let us meet in the name of the Lord, that his promise may be verified among us. O. A. OLSON.

Quarterly meeting for the churches of Mackford and Marquette, at Mackford, Wis., June 3. We hope to see a general attendance. The scattered brethren will remember that the Conference year closes July 1. Therefore it is expected that they will, as far as possible, come prepared to settle up their past indebtedness on Systematic Benevolence, and rearrange for the coming year. RUFUS BAKER.

THE Lord willing, I will meet with the friends at Northville, Ill., Sabbath, May 27, and remain till after camp-meeting. R. F. ANDREWS.

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 Papers. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

- 2.00 EACH. J W Rickett 41-11, John Adams 39-20, C Range 39-24, J G Walker 39-18, J Ferguson 39-18, M A Sage 39-23, F D Green 39-22, W W Oederkirk 38-18, M Phillis 39-11, H C S Carus 39-13, A Schaupp 39-1, N Dennison 40-1, Edward Kellogg 39-14, J Stanhope 39-1, A E Woodard 36-18, M A Clement 38-1, B G Jones 40-1, C K Farnsworth 40-1, N Hanson 39-17. 1.50 EACH. Mrs Ann Bendell 39-19, C E Hamilton 39-23, A Kennedy 39-23, Mary Husted 39-23, E D Burns 39-23, A N Fisher 36-13, A Beardsley 39-23, A B Stowell 38-13. 1.00 EACH. E Pomeroy 38-1, J F Bahler 38-23, N McClintock 39-4, Lydia Shears 38-23, H S Gurney 40-1, C L Palmer 44-1, J Fuller 38-23, George Edson 38-1, H Hilliard 39-1, C Bradley 39-1, Geo W Kellogg 36-13, Lucy Coleman 38-23, M J Shattuck 39-1, M Lotshaw 39-1.

- Miscellaneous. S N Golden \$1.48 38-1, Miss L Nelson 35c 38-15, B G Robb 2.35 38-1, J J Buck 1.65 38-1, C E Gazin 5.00 40-1, Edward Howard 1.45 39-13, Geo Gibson 50c 38-13, Wm Morton 3.55 41-20, C Smith 4.00 40-1, S Sherman 5.00 40-1, Wm F Crous 3.00 39-1, O Kasson 3.00 39-1, M B Cady 4.00 42-1, A Lewis 3.00 40-22, D A Hill 1.15 37-16, E S Faxon 1.80 38-3, L A Marsh 4.00 40-1, M C M Andrews 3.00 38-1, F Davis 5.00 39-8, J Buchanan 2.50 38-5, E VanSyoc 1.75 39-2, Mrs E Baker 1.75 40-1, Mrs M Farr 3.00 40-5, H Patch 5.00 39-1, J A Bolin 4.40 40-1, E Green 3.85 41-9, H F Lashier 4.00 38-1, L H Davis 3.00 38-14, T Mount 3.00 38-1, Mrs H Alexander 2.50 39-13, H N Warren 75c 38-23.

- Books Sent by Mail. Mrs J G Walker 3.53, J N Loughborough 20c, R Baker 50c, D A Hill 15c, P A Lyon 1.00, E Baker 2.50, H E Tucker 2.25, Wm Harmon 2.25, J S Wood 3.53, John Wakeling 2.00, Ira C Sage 1.00, V Ertel 28c, H Hilliard 50c, Eld A M Tapping 35c, H F Phelps 1.50, Mrs J Harrington 3.53, J W Cronkite 2.50, Elliot Van Syoc 2.25, M H Brown 1.00, L G Buckles 1.00, L Hastings 1.00.

- Books Sent by Express. John O Corliss, Ithaca, Gratiot Co, Mich, \$16.84, H B Stratton, South Boston, No 65 Dorchester St, Mass, 16.67.

Michigan Conference Fund. Church at Convis \$20.00, Bushnell 21.50, Orleans 25.00.

Cash Received on Account. S N Haskell \$138.67, D M Canright 50c, A C Bourdeau 6.00, A L Hussey 1.00, J M Moody 1.49, J N Loughborough 150.00, I D Van Horn 10.00, R F Andrews 35.02 (27.98 for J C Middaugh).

Shares in the Publishing Association. Cyrus Smith \$20.00, G K Owen 10.00, P M Lamson 10.00, Abigail J James 10.00.

General Conference Fund. Hiram D Soule (s b), \$12.00, M C M Andrews (s b) 1.00, E Elmer 1.30, S Elmer 70c.

Review to the Poor. Church at Washington, Iowa, \$25.00.

Book Fund--\$10,000 Wanted. Amount received heretofore \$3400.90. Ten Dollars Each.—Steven Alchin.

Five Dollars Each.—Bro. B., Cyrus Smith.

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The Review and Herald.

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