

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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HE CARETH FOR YOU.

He careth for you, O ye weary!
With the sweat upon your brow;
He has cared for you *forever*,
And he careth for you now.
He careth for you when the shadows
Rend the sunbeam joys apart,
When time's moaning blasts are wailing
Through the chambers of your heart.

He careth for you, youthful pilgrim,
When your heart is sad and lone;
Yes, he careth when the friendship
Of this heartless world is flown.
He careth for you, fainting manhood,
With the dust of toilsome years
Clinging to your wornout garments—
Moistened only by your tears.

He careth for you, O ye nations!
With your sounds of war and strife,
And he longs to bear you safely
To the shores of better life.
He careth for you! Blest assurance!
Naught unnoticed by his eye,
Not a sparrow falleth earthward,
But he watcheth till it die.

He careth for you, every mortal;
None so humble, none so low,
But he would bring you to be whitened,
Where life's eternal rivers flow.
He careth for you! cease your sighings!
Take his hand and go your way,
And he'll lead you to the glory
Of an everlasting day. —Sel.

Scripture Facts bearing upon the Existence of the Day Line.

BY ELDER J. N. ANDREWS.

THE act of creation divides time from eternity, for it stands at the beginning of the Creator's work. The first day of time did therefore commence at the moment that the earth was called into existence. This act took place in the profound darkness which preceded the creation of light. And thus was a portion of ancient night severed from the eternity of the past, that it might form the first division of the first day of time. This night differed from any night which has since existed in that it was not ushered in by twilight, and in that its existence commenced at the same instant the world over. During this night of absolute darkness, the Spirit of God performed a work of vast importance in giving order to our unorganized and new-formed earth. The proper portion for night, of the first day of time, having expired, it was fitting that it should give place to the light of day. And so at the boundary between these two natural divisions of the twenty-four-hour day, *i. e.*, at the time for the twilight of morning, the Lord said, "Let there be light: and there was light." Gen. 1:1-3.

But though the darkness of the first night enshrouded the entire globe, it was not thus with the light of the first day. The creation of light made one-half our globe light in an instant and left the other half still covered with darkness. Daylight having now commenced, darkness no longer ruled with universal sway. Yet darkness continued to exist, and, dividing its empire with light, both bear rule over the Creator's work and, by God's wise arrangement, change territory with each other seven times each week.

The separation of light from darkness is not an act confined to the first day of time, or peculiar only to that day. For, according to God's arrangement, when the sun was made the ruler of the day, and the moon the ruler of the night, he appointed them to divide the day from the night, the very thing which began to be done on the first day of time. Gen. 1:14. And lest any should dispute that dividing "the day from the night" is the same as dividing "the light from the darkness," we cite verse eighteen in which the exact term used for God's act on the first day is used for that work which the heavenly luminaries are to do on every successive day.

We are not, therefore, to conclude that when God created light, it was everywhere diffused through the universe, and mingled with darkness, so that twilight existed all round our earth, and that God then gathered the light to one side by itself; for such an interpretation of the words is wholly inconsistent with the fact that this identical work has continued to be wrought during each twenty-four hours since the world began, or rather since the morning of the first day. Compare verses 4, 5, 14, 17, 18.

We think a careful study of the facts will enable us to understand the work performed by the Creator when he divided the light from the darkness, especially when we bear in mind the fact that this work has been continued each day ever since. Manifestly it was an act which established the existing order of things in the succession of day and night, and by which that order is maintained.

And now observe that the creation of light was at that point in the first twenty-four-hour day when night gives place to day. That is, to say it was the commencement of daylight on the first day of time. For after God had created the light, he called it "day," and he called the darkness "night," and the two constituted the first day of the creation week. It is therefore reasonable to conclude that whereas the act of creation was at that point of time corresponding to our Saturday night at sunset, for there the first day of the week commences, the creation of light was at a point of time corresponding to the commencement of light on first-day morning.

And here we are brought to notice a most important fact. When light was created, the point of time marked by this act was "morning." Now every morning is introduced by twilight, and this first morning was in this respect no exception to the rule which God has ordained to govern the commencement of morning. Twilight exists each morning because at that point of time the observer stands on the narrow strip of land where light on the east and darkness on the west come together and mingle, just as also each evening the observer stands on the same narrow tract covered by twilight, but with the light on the west and the darkness on the east. Twilight necessarily existed on that first morning when God gave existence to light. For when God had lighted up one side of our globe, as the other side still remained dark, twilight certainly existed on the boundary where light and darkness came together and mingled. The twilight of morning is where light on the east and darkness on the west come together. In order that twelve hours of day should succeed the morning that was ushered in by the lighting up of one side of the globe, it is necessary to understand that the standpoint of the sacred writer in recording this work, is on the western extremity of the light just where the light and darkness mingled together. Here it was twilight on that first morning of the creation week. East of this point one side, or half, of our globe was lighted up. The revolution of the globe from west to east carried that standpoint of the sacred writer, or rather of that divine Spirit by which he was inspired, eastward across that field of light, bringing that same standpoint or narrow tract where light on its western extremity mingled with the darkness twelve hours before, again to twilight. The twelve hours of daylight, or the twenty-four hours of the first day of time now expired, and with light disappearing in the west, and with darkness covering one half of our globe to the east of this standpoint, the twilight which marks the evening of the second day comes on.

We cannot therefore doubt that that point, or line, or narrow tract in our earth's circumference, where twilight existed on the west side of the field of light which lighted one side or half of the globe, is the place at which morning existed when God created light. And from this point the revolution of the earth eastward on its axis carried the standpoint of the writer in twelve hours across the field of light. For the reader can see in a moment that 'morning cannot exist at the

same instant on one whole half of the globe, but only on a narrow tract. And this narrow tract must be on one edge of the field of light that it may there be twilight; and it must be on the west side (so that twelve hours of daylight may follow at this standpoint as it goes eastward), for if it were on the east side it would be the twilight that is succeeded by the shades of night. The remarkable peculiarities of the first day of time will be noticed hereafter.

We are now prepared to show what is meant by God's act of dividing the light from the darkness, and why that same work has been in continued process of execution from the moment that it commenced even until now. Twilight is light and darkness mingled as they meet upon the borders of their respective empires. And such being the very condition of that narrow tract where morning was marked by the creation of light, God caused the earth to revolve, carrying forward this standpoint into and through the field of light. Thus God began the work of dividing the light from the darkness by causing morning twilight, which precedes the full light of day, to constantly give place in its westward flight to the perfect light of day which follows next in its train. The division of light from darkness, or the transformation of twilight into full daylight, has therefore, been in constant operation ever since the morning of that first day on which God created light.

The first night began all round the world at once, for its commencement was marked by the act of creation, and this pertained to the whole globe. But night does not now begin in one instant to all the earth. Indeed it did not begin thus the second time. The creation of light caused this change. As God caused the light to shine out of darkness, without the agency of the sun, it is manifest that he could have lighted the whole world in an instant instead of simply lighting one half and leaving the other half dark, had he thought best to do so. Had he adopted this plan, then the alternations of light and darkness would have taken place in the same instant to all the world. It would then have been the case that each night and each day would have begun at the same instant the world over. This would, however, have involved the extinction of light after it had shone twelve hours, and its creation again after twelve hours of darkness. And these two astounding miracles would have been requisite every twenty-four hours. The wisdom of God did not choose this plan. He did not think it best to strike light from existence once each twenty-four hours in order that the darkness of night should come at the same instant to the whole globe. Nor did he think it best to create light anew every day, that he might light the whole world in one moment. Had he chosen to do these two things, then it would have been the case that each twenty-four-hour day, *i. e.*, each day of the week, would have begun at the same instant to all the world, and there would have been no such thing as day beginning earlier in the east than in the west, and no day line dividing between the beginning and the end of the course of day. Each day would begin and end at the same instant to all the world, and that would be all that there could be to any day.

Light and darkness are the two natural divisions of each day of the week, and it is evident from the six statements of Gen. 1:5, 8, 13, 19, 23, 31, as well as from many other testimonies of the Bible, that these are essential to the existence of the twenty-four-hour day. God could have caused that these should in turn give place to each other in an instant, and thus have given days that should begin to all mankind at the same time. But he chose that light and darkness should make the apparent circuit of the globe, and thus, while giving everywhere days composed of the two natural divisions which are essential to their existence, he has established the law that each day shall make the circuit of the globe. Had he given us days commencing at the same instant, he would have established for all the world the reckoning of absolute time, *i. e.*, days measured simply from the

moment of the creation. But he has introduced another element into the reckoning of time, so that beside the simple existence of twenty-four-hour days in every part of the habitable globe, he has also established a course for each day around the world, and thus caused it to begin earlier or later, according as men are situated nearer, or more remote from, the beginning of the course of day. This may be called relative time, for it is manifest that the distance of any place from the day line, or commencement of the course of day, modifies the time at which day commences at that place. And lest any should find fault that God has given to mankind relative time instead of absolute, we call attention to the remarkable fact that God has also preserved the reckoning of absolute time, and that it is by this that relative time is governed. The following statement covers the ground: At the day line the reckoning of absolute time still exists; while all other portions of the earth's surface have relative time, that is to say, the commencement of each day at any place is later than at the day line, just in proportion as that place is distant from that day line.

We are therefore interested to learn how God established the day line, and how, while preserving absolute time, at that line, he gave, in the establishment of the course of day, relative time to all the rest of the world. The creation of light did necessarily introduce the day line, and the course of day round the world, unless God had also decreed that the earth should not revolve upon its axis (in which case there would have been on one side of the world perpetual day, and on the other unending night); or unless he had lighted the whole world in an instant, and then extinguished that light the world over when it was time for night to commence, doing both these acts each twenty-four hours.

But no sooner did God create the light than he divided it from the darkness, and this work, by his appointment, has continued to be wrought each day ever since. Gen. 1:14, 18. It is manifest that this work is wrought by causing the earth to revolve upon its axis. For light and darkness, or day and night, mingle even to this day in the same manner that they did on the first day of time, and hence the work of dividing the one from the other is of perpetual continuance. They mingle thus in twilight, and the division of light from the darkness is the act of changing the twilight of morning into the light of day. Twilight is therefore by the revolution of our globe making the constant circuit thereof, and following close upon the retiring darkness, while the clear light of day itself follows in the train of twilight.

These facts show clearly that a day line must exist from which each day sets out on its circuit of the globe, and at which also it ends its course. They also give us the first clue to the establishment of that line. The creation of light was at that point in the first day of time when morning should appear. And morning did certainly form one of the divisions of that day, and it did not exist till light was created. The twilight of that morning was on the extreme western verge of that side of the globe which God had lighted up. In twelve hours, this line or narrow tract where the twilight of morning first existed is carried eastward by the revolution of the earth, to the extreme eastern verge of the light, and the first twenty-four-hour day closes with the twilight of evening at that very line where the twilight of morning first existed. In twelve hours more, the eastward revolution of the earth has carried this same line through the darkness which formed the first half of the second day to the twilight of the second morning; and another period of twelve hours brings this same line to the twilight which marks the close of the second and the commencement of the third. And in twenty-four hours more, this same line has reached the twilight which closes the third day and begins the fourth. And now the sun, moon, and stars, constituting the heaven which God created on the first day, having no doubt had a work wrought upon them corresponding to that which God had wrought upon the earth during the three

days, were made light bearers. The light of the solar system which had existed for three days independent of the sun, was now gathered up by the act of its Author and deposited by him in the sun to be from thence communicated to the earth and the other planets.

God appointed the sun to rule the day. The revolution of the earth on its axis eastward causes the sun to rule the day by an apparent westward circuit of the globe. When God clothed the sun with this wonderful dominion over the day, he did not do it for the purpose of disarranging or confounding the day. God had by his own direct power caused three days to be measured off without the sun. And the reckoning of time being thus established by himself, he made the sun his viceroy to perpetuate and maintain the existing divine arrangement. The reckoning of time continued without the least confusion or disarrangement. It is plain, therefore, that when the sun became the ruler of the day and the dispenser of light, his position in the heavens was just over that meridian which was midway between the eastern and the western extremities of that field of light which covered one-half of the globe. And here observe that the sun's rule should not begin from the meridian at which he appeared exactly overhead, or to the south, when he was first invested with his authority; but his rule in his westward circuit of the globe must begin from the eastern extremity of his light. And this is that same day line which we have been noting in the record of the previous days. In other words, when God gave to the sun the office of light bearer and ruler of the day, the eastern extremity of his light corresponded to the extreme eastern verge of light as it existed the moment before the sun began his rule, so that where the first morning twilight was witnessed, there also was witnessed the first evening twilight. And this place thus marked was the eastern verge of the sun's light when it began to rule the day; and from here the first sunset commenced to make the circuit of the globe. And thus sunset marked the commencement of the fourth day at this day line, and as it went westward it carried the commencement of the fourth day with it. When sunset had completed the circuit of the earth, the commencement of the fourth day had reached the east side of that line. And when it crossed that line, it marked the commencement of the fifth day. And as this sunset which marked the beginning of the fifth day made the westward circuit of the globe, the fourth day retired before it, requiring just as much time for retiring before the fifth day as it did for advancing in the first place behind the third. And thus it is seen that two days are making the circuit of the globe at the same time, excepting only the single instant each twenty-four hours when sunset has exactly accomplished the circuit of the globe. But the moment that it has done this, it crosses the day line and begins the circuit of a new day, and the old one must now retire before it. Thus one day is coming on and another day going off all the time, a single instant each twenty-four hours being excepted. It takes each day twenty-four hours to advance, and twenty-four hours to retire; in other words, the circuit of day is forty-eight hours in duration. But bear in mind that when each day advances, its predecessor retires before it, and when itself retires, its successor follows close after it. This one fact is of great importance to be clearly understood. We shall have occasion to use it in a future article in explaining a remarkable telegraphic problem.

When, therefore, we read of the division of the light from the darkness on the first day of time, we have the standpoint of the Holy Spirit given us from which he counts the days of the week. It is that point where light and darkness mingled on first-day morning, and again where it mingled in twelve hours after, when that standpoint was on the east of the light, and the west of the darkness, and that evening had commenced which began the second day. And this same point also has been shown to be that one from which the first sunset commenced on the fourth day of the week to make the circuit of the globe.

And we have proof that when God created light, he caused it to cover one-half our globe, in that when he made the sun the light bearer, he caused it to take charge of the existing day, and to continue to divide it from the darkness, and we know that the sun with his light covers one-half the globe at once. The creation of the sun did not, therefore, change the reckoning of the day or the relative position of light and darkness. But the deposit of light in the sun, gave man a clock in the heavens. For when light existed before there were any luminaries, and

one side of the earth was all light and the other nothing but darkness, with a single exception of twilight each twelve hours, there was nothing to indicate to man what time of day or night it was. So the creation of the luminaries while making no change in the time for the commencement of day and night, and no difference in the relative position of light and of darkness, did add vastly to the well-being of mankind in that God made them to be as clocks in the heavens to indicate the time of day and of night, to say nothing of many other important purposes which they serve.

We have shown that a day line is clearly proved to exist by the facts recorded in Gen. 1. The lighting of one side of the world while the other remained dark and the revolution of the earth render it certain that the days of the week do not commence everywhere at once, but that there is a fixed point whence they commence and where they end their circuit. For you cannot have a Bible day without having an evening and morning, and moreover you cannot begin anywhere it happens in the twenty-four hours and thence count the time necessary for a day. No; the day must be made up of an evening and a morning as in Gen. 1, and it must commence with the commencement of evening.

Evening, as has been shown, goes round the world in the train of sunset. Evening, therefore, never ceases to exist, for it is every moment on the wing and has been thus since the first day of time. No one will deny this fact. And its existence alone proves the necessity of the day line. For there must be a point where evening completes the circuit of the globe, and from which it sets out again. This must be the point at which the count in Gen. 1 is made. For when it is said, "The evening and the morning were the first day," "the evening and the morning were the second day," and so through the six days of creation, it is certain that there was a point in the course of evening (which itself is perpetual) where the Spirit of God counted the days. And that is necessarily the point of transition where evening, finishing the circuit of the earth, in an instant changes from being the commencement of one day to being the commencement of another. The place where the days of the week were first counted is therefore of necessity the line of division which marks the circuit of days. But we cannot complete what should be said on Gen. 1 in this article. It is, however, manifest that the course of evening, which in itself is perpetual, must be divided by passing some point on our globe, so that from being the commencement of one day it instantly becomes the beginning of another. This is the meridian of the day line. At this line the reckoning of time is absolute, being just so many periods of twenty-four hours from creation. And from this line each day of the week makes the circuit of the globe occupying twenty-four hours in passing any one point, and forty-eight hours in completing that circuit. Each day of the week does therefore visit the whole habitable globe, but those who live where the circuit of day closes are of necessity twenty-four hours behind those who live at its commencement. The day line has therefore a place in the divine order, and has existed since the creation of light.

The Great Speech in the Vatican.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE.

THE boldest and most powerful, condensed argument extant against the pretensions of popery is a speech pronounced by a Roman Catholic bishop in the Roman Council. The copy in my possession is one published in the Italian language by the association which issues in Florence the journal entitled, "*Papal Rome Unveiled to the People*." It ought to be printed for general distribution here, and would be, if we had an effective society for Protestant work. A sixteen-page tract would contain it all.

The great speech is published without name, but my copy, which has just reached me from Rome, bears on its title-page, in the handwriting of one of the most eminent Catholics in that city, the note: "*This speech is by Mgr. Strossmayer, Bishop of Bosnia in Croatia.*"

It is difficult to abridge what is already a marvel of condensed force; but I will do my best.

After a few calm, weighty words of introduction, the Bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the holy pontiff who presides in the Council is really the successor of St. Peter, the vicar of Jesus Christ, and the

infallible teacher of the church. The effect of this inquiry has been startling:—

I open, then, these sacred pages. But what! shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter, and vicar of Jesus Christ, any more than about a successor of Mohammed.

Yes, Archbishop Manning, you will say that I blaspheme; and you, Bishop Pie, that I am out of my senses. No, no, my lord bishops! I am not blaspheming; I am not bishoping myself! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand toward yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly, toward which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank his grace, Bishop Dupanloup, for that nod of approval! It gives me courage to go on.

Reading, then, the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter lordship over the apostles, his fellow-laborers.

If Simon, son of Jonas, had been appointed to be what we understand his holiness, Pius IX., to be in our time, it is astonishing that Christ did not say to the apostles: "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but he has so little thought of giving the church a chief, that when he is promising thrones to his apostles, to judge the twelve tribes of Israel (Matt. 19:28), he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if he had wished this to be so, he would have said so. What must we infer from his silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, he gave to all alike the power of binding and loosing; to all, the promise of the Holy Ghost. Let me repeat it; if he had meant to make Peter his vicar, he would have appointed him commander-in-chief of his spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke 22:25.) If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the gospel of the Son of God? (Acts 8:14.)

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute his holiness, Pius IX., and his eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact, of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided. Who would have convoked this council, if St. Peter had been Pope? St. Peter. Who would have presided over it? St. Peter or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and the brethren." (Acts 15.) Is this the way we manage things in our church?

The deeper I go, my venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his epistle to the Ephesians (2:20) that it is "built upon the

foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (1 Cor. 1:12) in the same terms as those who would say: "I am of Peter." If, then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleague.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention what ever of his holiness, Pius IX. [*Voices in the assembly: Silence, heretic! silence!*]

Keep calm, venerable brethren. I have not got through yet. By brething me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed: The apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject; When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the church has never been more fair, more pure, nor more holy, than in the days when it had no pope. [*Voices: It is false! It is false!*]

Monsignor de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church which at this day has a pope for its head is stronger in the faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the center from which our words fly from pole to pole.

I proceed: not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the inspired Scriptures, is as inexplicable, if Peter had been pope, as that of Thiers would have been, if he had omitted the title of emperor in the history of Napoleon Bonaparte.

I see before me a member of this body who says, pointing at me with his finger, "He is a schismatic bishop who has got amongst us under false pretenses."

No, no! my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If, then, we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up, then: During the lifetime of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the questions, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not all in this Eternal City?"

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition,

But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. [Repeated cries: "Silence him! silence him! Down with him from the platform."]

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins, and believe that which is good?

In the midst of such a storm of disapprobation, the bishop reached the close of his main scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him, are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.—*Congregationalist*.

Responsibility for Sin.

FROM the superficial reading of a few texts of Scripture, and from the prevalence of the old fable of foreordination, quite a large class of people are to be found at the present day who feel disposed, either directly or indirectly, to lay the responsibility of their sins upon God, instead of taking it upon themselves. Such texts of Scripture as 2 Thess. 2:11, 12, are pressed into the service of these unbelievers, and made to teach man's lack of accountability. Let us for a moment examine this scripture, and see what it really teaches:

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Verses 11, 12.

By a careful examination of this scripture and the context, we shall learn,

1. The time when these delusions are sent,
2. Their nature,
3. The condition of the people upon whom they are sent, and
4. The purpose of God in sending them.

Let us consider
1. The time when these delusions are sent. The chapter opens with an exhortation concerning the coming of Christ. The Thessalonians are admonished not to be deceived into the belief that Christ's second advent would occur in their time. "For," says the apostle, "that day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Verses 3, 4.

Reference is here made, undoubtedly, to the great apostasy which finally culminated in the establishment of the papacy, which is to endure until the coming of Christ, and which "the Lord shall consume with the spirit of his mouth," and "destroy with the brightness of his coming." Verse 8.

Before he comes, however, there is to be a special work of deception accomplished by Satan, in which all will be involved who receive not the love of the truth. The time referred to in the text, therefore, is just prior to the second advent of our Saviour.

2. The nature of these delusions. Satan is to work with "all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." Who can doubt the fulfillment of this prediction in the workings of modern spiritualism? It has come up in the right time, and is exerting the predicted influence to prepare the people for condemnation before the Judge of all the earth. If necessary, we might multiply texts of Scripture on this point to show the fulfillment, but this is foreign to our purpose.

3. The condition of the people on whom these delusions are sent. They have first prepared themselves for deception and delusion by not receiving the love of the truth. As the terrible power of Satan is about to be felt in the world, the mercy of God is manifested in the increasing light upon his word, and especially upon an important truth which shall be a shield against the power of Satan to all who receive the love of it in their hearts. The rejection of the truth prepares the way for the deceptions of the enemy, and the strong delusion which God permits to come, sweeps into the snare all who are not fortified with the love of the truth.

4. The purpose of God in permitting these delusions to come. The text says, "That they all might be damned." The original is

κρίνωσι, which is sometimes rendered judged or condemned, and which is its obvious meaning in this case. The object of their delusion is not simply to seal their destruction, for this is already sure in their rejection of the truth; but to manifest before all the world what is in their hearts, and show the justice of their condemnation. While God is able to judge the heart without the aid of the outward acts, he nevertheless deems it best in some instances to develop the hidden iniquities of the heart, that finite beings may see the justice of his dealings.

It will be seen that those who are deceived are such as have "pleasure in unrighteousness," and not the honest in heart, who desire to walk in the truth; so that none can charge God with the responsibility of their acts. They first reject the truth, not having the love of it in their hearts, and then fall an easy prey to Satan's wiles because the truth is not their shield and buckler.

Let us all learn from this the importance of keeping the love of the truth, and not merely its theory, in our hearts, lest we, like others, become victims to the strong delusion that is to ensnare so many in these last days.

W. C. G.

Bearing Fruit.

As I sat by my window, one day, looking out upon the various kinds of trees, which are now putting forth fresh leaves and buds, the following passage kept recurring to my mind, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7:16, 17.

We all admit this to be true in regard to the trees of the garden, and how surprised we should be if a tree one year should bear one kind of fruit and perhaps the next year a different kind, or one year produce excellent fruit, pleasant, both to the eye and taste, and the next year bitter, unpleasant fruit, not fit to be eaten. Should we care to cherish and cultivate such a tree?

But we are not thus disappointed in nature; and Christ was thus drawing a lesson from nature, to instruct his disciples. He also in another place likens himself to a vine of which they are the branches; and for what is the vine valuable but its fruit? The psalmist says the righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither."

There are also many other passages which speak of their bringing forth fruit. As followers of Christ, then, what kind of fruit should this be? He says, "Bring forth therefore fruits meet for repentance." Paul, in Gal. 5:22, 23, tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

"Love of God and man, of the Saviour, his people, and all men for his sake, and according to his command and example," is the love which will make us forget self, and strive to make those around us happy, by showing them that we have a tender regard for their welfare.

"A joyful frame of mind in the service of God, a peaceful conscience, and a submissive will, leading to a peaceable conduct toward men; a disposition to bear injuries and affronts, without seeking revenge or expressing resentment," ah! how hard is this for the natural heart. How much grace we need to help us cultivate such a disposition.

Faith in God, so that in all our trials, we can feel that "he doeth all things well," will help us to bear our afflictions; and it would help us to patience if we would remember that, though

"Over our hearts and into our lives,
Shadows will sometimes fall;
But the sunshine never is wholly dead,
And Heaven is cloudless overhead,
And God is over all."

Meekness, or "a humble, teachable, unambitious temper and demeanor,"—watching against spiritual pride, and vainglory, not provoking or envying one another, and seeking to bring forth more abundantly those "fruits of righteousness which are through Jesus Christ to the praise and glory of God," is another fruit of the Spirit.

Temperance, moderation in regard to earthly objects, finishes the list. These and such like virtues are the fruits of the Spirit and what every professed child of God is expected to bring forth, and that not in small quantity, but much; for Christ said, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." We cannot of ourselves do this, but we have the promise of assistance. See John 15:5. "He that abideth in me and I in him the

same bringeth forth much fruit, for without me ye can do nothing."

Alas! how many there are that profess to love the Lord, who are like the fig tree, whereon was found "nothing but leaves," which at Christ's command withered away. It seems to have been left upon record as a warning to unfruitful professors.

"The leaves of profession may impose on men; but the Lord will shortly come and seek for fruit; and if to the last he finds none, the tree will fall under his curse of everlasting unfruitfulness." Let us pray earnestly that we be not found among that number, but that we may so walk in faith with God that we may grow more and more "fruitful in every good word and work."

E. R. DEWEY.

May 11, 1871.

"What Think Ye?"

Two men are found guilty of theft or murder. One attempts to justify himself on the ground that the other has broken the law of the land. Would the civil law recognize the claim, and allow the individual to go unpunished?

Several soldiers, in battle, in the hottest of the fight, leave the place assigned them in the ranks, and go over to the enemy. One of them pleads the treachery of the others to justify his own lack of loyalty to his country's flag. Will the military authorities accept his plea, and, while his comrades die a traitor's death, adjudge him innocent?

An individual pleads the practice of professed Christians around him, as his justification for breaking the law of God and substituting the pope's Sunday for "the Sabbath of the Lord." He says that "if others would, he should prefer to observe the seventh, instead of the first day." Will the Sovereign of the universe, who "will bring every work into judgment," and who will "reward every man according to his works," accept any such plea, and award the priceless boon of eternal life to any but "them who by patient continuance in well-doing seek for glory and honor and immortality"?

Again, we find persons pleading the errors of those with whom they are associated in church capacity, as an excuse for their neglect of personal duty, their lack of attendance at the house of worship, or promptness in bearing testimony for the truth; or their failure to strive with redoubled energy to hold up the hands of the servants of God, while laboring under discouraging circumstances. Will our Heavenly Father smile approvingly upon such while they disobey him—disobey because others have done so before them?

While engaged in any secular enterprise, requiring concert of action and united effort, if one individual deserts his post, it requires no labored argument to prove the necessity of increased watchfulness and faithfulness and energy, on the part of those who are still to carry forward the work. Suppose ten men are engaged in raising the side of a frame, and two of them, before it is up, refuse to assist farther. What shall the other eight do? If they, too, cease their efforts, it will fall back, and they will be crushed beneath the timbers. If they labor together, each at his post, putting forth the strength that should have been exerted by the two that have deserted them, their efforts may be crowned with success. But without an extra effort, will they ever succeed?

Now, under like circumstances, what course shall those pursue who are engaged in a work of infinitely more importance than any secular enterprise man ever engaged in, the work of preparation in the kingdom of grace, to share in the ecstatic joys, the glorious reward that awaits the overcomer in the kingdom of glory? This is a work involving great individual responsibility, and is to be carried forward by associated effort. In both of these phases of our relation to the work, a mighty, persistent effort is indispensable to success.

What if others do fail, draw back, crucify the Son of God afresh, bringing a reproach upon the best of causes? Will that justify us in taking a like position, or pursuing a like course? Shall we not thus be judged worthy of, and receive, a like condemnation? How shall we escape this condemnation? how, but by doubling our diligence, by making up, as far as in us lies, the lack in consequence of the failure of others, and when they fall back, and the work goes hard, lift the harder? by standing by the servants of God and staying up their hands? by being with them at the house of worship? aiding them by our prayerful co-operation, in their every effort to advance the interests of the cause? by being instant in season and out of season, always, everywhere?

Dear brethren and sisters, "what think

ye" of the times in which we live? of the conflict before us? and of the issue of that conflict? Is there danger in the way? How may we avert that danger but by the discharge of duty?

"Dare to do right! Dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death."

"Dare to do right! dare to be true!
Keep the great judgment-seat always in view;
Look at your works as you'll look at them then,
Scanned by Jehovah and angels and men."

"Dare to do right! dare to be true!
Jesus, your Saviour, will carry you through;
City and mansion and throne all in sight,
Can you not dare to be true and do right?"

N. ORCUTT.

Jamaica, Vt.

The Elements of the Kingdom.

WHEN we think of a kingdom, we usually associate in our minds a territory, a capital, a king, subjects, and laws. These elements or component parts appertain also to the kingdom of God. The territory is the renewed earth. (Dan. 2:34, 35.) The capital is the New Jerusalem. (Rev. 21.) The king is Jesus Christ, the son of God. (Luke 1:31, 32.) The subjects are the saints of the Most High, or the true Israel. (Luke 1:33.) The great law is the word of God. (Matt. 6:10, and Ps. 103:19, 20.) The elements of the kingdom are in existence, but in a disordered condition. The territory exists, but it is in the hands of the usurping power. (Luke 4:5, 6, and Rom. 8:22.) The capital exists, but it is above. (Gal. 4:26.) The king exists, but is gone into a far country to receive authority to reign. (Luke 19:12.) The subjects exist, but are locked up in the prison house of mortality and death. (Rom. 8:23; Isa. 14:17.) The laws exist, but are trampled under foot. (Isa. 24:5, and 58:13, 14.) When the earth is cleansed, the holy city is come down from God out of Heaven, Jesus is ascended the throne of David, the saints are raised, changed, glorified, and the will of God is done by man on earth as it is now by angels in Heaven; in short, when all the above elements are brought together, the kingdom of God will have come, the fifth universal monarchy will have been established. And this takes place, according to the obvious teachings of the Bible, in intimate connection with the . . . day of the Lord.—*Advent Herald*, Feb. 11, 1846.

Romanism and the School Fund in New York.

THE school moneys (\$218,000) of New York City were recently distributed. The Hebrew schools, or societies, received \$6,000; the Protestant schools 32,000; the Roman Catholics received \$180,000! Three papal schools alone received \$32,500 (being \$500 more for three Catholic schools than for all the Protestant schools combined!) It is well known that the masses of Romanists pay but a very small portion of the school-tax, and the \$180,000 which the Romanists received was mainly paid by Protestants. There is papal justice and equality for you! No wonder they want a division of the school fund in Indiana.

Under the operation of the "Charity Bill," which recently passed the legislature of New York, a million of dollars have been donated, or appropriated, to benevolent institutions, a little over two-thirds of which (in exact figures \$686,750) has fallen into Catholic hands!—*Lafayette Weekly Courier*.

Rome and Infallibility.

PROTESTS against the infallibility dogma are multiplying. Dr. Dollinger has been seconded from a very unexpected quarter, viz.; by the professors of the Roman University. The address of the learned Italian states: "The Episcopacy which dwells in our land is of no country, and has nothing in common with the Italian people. The syllabus, infallibility, papal autocracy—all these negations of divine and human reason—compose a system which has no connection with the Italian character, with Italian thought. Our Roman, that is to say Italian race, abhors as much as the Germanic that evil system of the bondage of the understanding." They add that in the sacred cause of reform, the German and the Italian people will fight and conquer together. At this rate the pope and his prompters—the Jesuits—will have hardly a nationality left entirely faithful to them, unless they look to the Irish and the Irish-Americans.—*New York Times*.

If we would work ourselves to a proper zeal for things above, we must have stated times of thinking upon them.

The Review and Herald.

"Sanctify them through the truth, thy word is truth."

BATTLE CREEK, MICH., THIRD DAY, JUNE 13, 1871.

ELD. JAMES WHITE,
URIAH SMITH.

EDITOR.
ASSISTANT.

Mutual Obligation.

In the further investigation of this subject, we come still closer to our people. In the rise and progress of the cause of what we term "present truth," God's providence has placed us under obligations most sacred.

Our gracious God has committed to us one of the most beautiful systems of divine truth taught and defended by men. While it is in harmony with the broad fundamental principles of salvation through Jesus Christ, it simplifies the grand theme, relieves it from huge bands of error with which eastern orthodoxy has girded it, and shows with wonderful definiteness the true position and work of the people of God.

With great delight may the well-instructed disciple trace the connection between the law and the gospel, the harmony of prophecy, which shows our whereabouts in the prophetic history of probationary time, the signs of the times, which show that the second advent is at the doors, and the last warning messages of Rev. 14, which connect the present with the past second-advent history, give certainty to the present, and light up the glorious future.

And here we might add the immortality theme, as held by us, that immortality is the gift of God, through Jesus Christ—for which we seek—and not a matter of parental inheritance—to be given at the coming of Christ and the resurrection of the just; and that the wages of sin is death—not eternal life in misery.

With our ministers and our people it should be a matter of devout thanksgiving that God has dealt so graciously with us, in giving us such sweet and harmonious views of divine truth, and qualifying men to set forth the word of truth so clearly and forcibly as has been done in our publications. And while the goodness of God in this, calls for deepest gratitude to the Source of all good, from ministers and people, the sacrifices and incessant toils of the pioneers in the cause, who were the honored instruments in this great work of sacrifice, and mental and physical wear and suffering, should be embalmed in the memories of all those who espouse the cause when things are made ready to their hands, whether they be ministers, or the rank and file of the church. These pioneers of the cause felt that they were under the most sacred obligations to give their lives to the toil of bringing out the truth in our publications, and proclaiming it everywhere, and standing continually in its defense; and, to say the very least, the thousands who have been benefited and blest with the toils of these who have brought upon themselves premature age, for their good, should feel that they are under certain obligations to them and should cherish feelings of tender regard for them. And while these who may be fearfully worn, and may feel that they are about to lay off the armor, may boast in the Lord for what he has done through them, God save those who have but recently put it on, from boasting in their own strength.

The most fearful thing in our midst is, that men enter the ministry with no apparent sense of obligation to God for his precious truth, or to the pioneers of the cause who have brought out the system of present truth, or to our people who stand ready to sustain their every step they may advance. These men seldom accomplish any real good in the cause. And they never will until they, by means which God may employ, are brought near the divine Fountain, and are baptized into the sufferings of Christ and the spirit of the work.

When the pioneers of the cause went forth, they were destitute of publications, and almost without friends and means. Then the light upon subjects, now as clear as day, was obscure. There were no evidences that the Spirit of God was moving the public mind toward unpopular truth, and prejudice was terrible. But, with all these embarrassments and discouragements, they had success, and accomplished permanent good, such as is rarely seen by those who enter the work now under the most favorable circumstances.

Those who now enter the ministry, may not prize the truth as they should, from the fact that they have never searched for it as for hid treasures. And, not realizing the blessings they enjoy, they do not feel under particular obligations to God, or any one else, for them. With them, it is an easy matter to take hold of, and teach, the

truth brought out ready to their hands. And not feeling the value and the weight of it themselves, they let it fall upon the people as light as down, and no good is accomplished. Our system of supporting the ministry backs them up in their superficial work, and they never become efficient laborers.

But there are no reasons why these men should not succeed, if they will enter upon the work with correct views, pure motives, and right feelings. Any man of sufficient mind to justify the supposition that God is calling him to the ministry, with our publications and the Bible in hand, in a few months can become a workman. In fact, he need tarry but a few weeks before he may add to his studies the almost daily practice of addressing humble congregations. He may at once become mighty in the Scriptures, and, with the blessing of God, very soon become an able minister of Jesus Christ. Those who cannot, and do not, thus succeed, may decide either that they are mistaken in their calling, or that they fail to make themselves what they might be.

And if men who enter the ministry would always feel the force of the words of Christ, when he says, "Without me ye can do nothing," and would go out to preach to hearts as hard as steel, trusting in God to soften hard hearts, and to turn men and women from error to truth, and from sin to holiness, while they should humbly appeal to the reason and to the tenderest sensibilities of the human soul, God would give them many souls as seals of their living, ardent, sacrificing, holy ministry. The way is all prepared for them. The truth is made as clear as a sunbeam. The people are anxious to read and to hear. God's Spirit is moving upon the public mind, and would God that we could add that intelligent, devoted, ardent men, grateful for what God has done, feeling the full force of the theme of mutual obligation, were leaving all, and making a rush for the ministry.

We hope to be pardoned for giving free expression to the impression that we are addressing an ungrateful people. God has wonderfully blessed us, and has laid us under the most solemn obligations that we hardly realize. And prominent among especial blessings enjoyed by Seventh-day Adventists, is the manifestation of the spirit of prophecy. We have not space here to treat upon the perpetuity of spiritual gifts; neither to even glance at the history of the manifestation among us. We simply call attention briefly to some of the good results of this branch of the work of God among us.

As a people, we are united in sentiment and in action as no other religious body is at this time. Being gathered from different denominations, and from different tongues and nations, it is wonderful that such a state of unity exists among us. Our differing as widely as we do from the established faith and practices of the religious bodies presents a good opportunity to our people to scatter off into speculative ideas of truth and duty; yet, thank God! we are one. Having heavy crosses to bear, and being made to feel the pressure of close, practical testimony, in sermons, in exhortations, and in print, it is astonishing that more do not slide out from among us in choice of a path with less crosses, and where they may find an easier way. Why is this unity of faith? and why this harmonious and comparatively vigorous action among us? We know of no one cause so fruitful in producing these glorious results among us, as the manifestation of the gift of prophecy.

While this gift has appealed to our people, from the earliest existence of the cause, to consecrate themselves and their earthly treasures to God, it has warned them against rashness. While it has warned the worldly of the duty to sacrifice, it has also warned the liberal to move cautiously, from a clear sense of duty, and not from impulse. And while it has been the greatest burden of Mrs. W.'s labors for more than twenty years to arouse the people to activity, and to zeal, in the cause of Christ, she has given no small attention to the various phases of fanaticism that have struggled from time to time to find a place in our midst. The result is manifest. Even our camp-meetings where from two hundred to twelve hundred of our people gather, and remain for nearly a week, listening to the most stirring appeals, which move sinners and backsliders by hundreds to turn to the Lord, are as orderly, and as free from all fanatical confusions and noise as the most calm and becoming service in church. Hence the unparalleled good order of our camp-meetings is the praise of the people wherever they are held.

For more than twenty years has the Spirit of God been appealing to our people through Mrs. W. on the subjects of order, organization,

neatness, cleanliness, liberality, activity, and unity, and, thank God, the good fruits are now being seen. Without this gift, we are more exposed to seisms than other bodies. With this gift, received and heeded, we are enjoying unity of faith and that efficient action which unity gives, such as is not enjoyed by any other body. We have nothing in ourselves to boast of. By the grace of God we are what we are. And as we value unity, prosperity, and the favor of God, we choose to accept and honor the gift God has bestowed, although unsanctified human wisdom may frown.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Amen! Thank Heaven, the flood-gates of glory are not eternally closed. In the last days the gift of prophecy was to be manifested. Not, however, for our diversion, or exaltation, but for practical purposes, will the Holy Spirit appeal to the people of God while passing through the perils of the last days. If the church does not now need such especial instruction and comfort, she never needed it. But God did set the gifts of the Holy Ghost in the Christian church, and in no time of that period of the absence of her Lord does she need them as much as in the perils of the last days, when fitting to receive her returning Lord at his second advent. Let this be the language of every willing heart, "Lord speak, thy servant heareth."

When men can show that the manifestation of the spirit of prophecy among us is unscriptural, and that Mrs. W.'s writings and her oral appeals to the people are calculated to lead the people from God, from the Bible, from Christ, from the Holy Spirit, from the keeping of the commandments of God, from the duties set forth in the teachings of Christ and the apostles, and from the simplicity and purity of the Christian life; then, and not till then, will they have a reasonable excuse for their persistent opposition of the work, and their persecution of the person through whom God speaks to his people.

When the opposition can find in all her writings one unchaste word, one sentence that lowers the character of God, of Christ, the work of the Holy Spirit, or the standard of Christian holiness, or that leads from the sacred Scriptures as a rule of faith and duty, then it will be time to warn the people against them. Until they can meet the subject fairly, their sneers are hardly worth noticing, as it is both difficult and unpleasant to review and answer a sneer.

We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. But their genuineness can never be tested in this way.

The questions to be considered are, Does God's word teach the perpetuity of the gifts, and their special manifestation in the last days? If so, the manifestations will be intelligent, and for the practical benefit of the people of God. Has there been a manifestation of this kind among Seventh-day Adventists that bears the heavenly credentials? and has the fruit been good? Here are some of the tests by which this work may be proved; while it is too late, this work being too well known, and its influence having extended too far, for religious bigotry to test it by peculiar dogmas. It must, and will, be viewed upon broader grounds. In the language of another we close for this week:—

"Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical.

"The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or

to have aught to do with its practical workings; besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and bring to light facts known, not only by no person present, but not even by the one through whom the visions are given.

"They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in obedience to some influence which evidently had supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move. Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

"1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

"2. They lead us to Christ. Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters his holy life and his godly example, and with irresistible appeals they urge us to follow in his steps.

"3. They lead us to the Bible. They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

"4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, 'These are not the words of him that hath a devil.'

"Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which they have lowered the standard of morality. No one of their adherents has ever been led by them into paths of transgression and sin. They do not lead men to serve God less faithfully, or to love him less fervently. They do not lead to any of the works of the flesh, nor make less devoted and faithful Christians of those who believe them. In not a single instance can any of the charges here mentioned be sustained against them; and, concerning them, we may emphatically ask the question which Pilate put to the Jews in reference to the Saviour, 'Why, what evil hath he done.'

"Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in our own ranks make them the butt of their first attacks, as they launch off into apostasy and rebellion. Why is all this? Whence all this war against that of which no evil can be said? From the example of Cain who slew his brother, of the Jews who clamored for the blood of the innocent Saviour, of the infidel who storms with passion at the very name of Jesus, and from the principle of the carnal heart which is at enmity with everything that is holy and spiritual, we leave the reader to answer."

(To be Continued.)

Western Tour.

At eleven A. M., June 1, we reached our western home at Washington, Iowa, and remained twenty-four hours, when we took the train for the Knoxville Camp-meeting. When we reached the ground, we were disappointed in meeting so large a gathering of brethren and sisters. Sabbath afternoon, we spoke upon mutual obligation, to a very attentive congregation. The subject took a strong hold of the people; and when we set before them the duty of all our people to help build up our institutions located at Battle Creek, they were ready to respond liberally, as will be seen by the report of that good meeting given by Brn. Canright and Littlejohn.

We were sorry to learn from these brethren of the treacherous course of some in Missouri, who received us with Christian courtesy when we were with them last autumn. From us these persons learned our true positions when we were with them, and they recognized us as the servants of God. Some of their number confessed with tears their opposition to Mrs. W., and the hard speeches they had made while in ignorance of her work and the spirit with which she labored. Mr. Goodenough has been among them, and has affected a change in their feelings toward us and the people we represent; so that when the General Conference sent Elds. Canright and Littlejohn to hold a camp meeting among the Sabbath-keepers of Missouri, this faction showed their real position in warring against the body of Seventh-day Adventists generally, and Eld. White and wife in particular. This they did in the circulation of a deceptive work at the meeting, in which the writer labors to point out serious defects in our Christian character.

When we were in Missouri, we labored to do away the prejudice which separated Sabbath-keepers in Daviess Co. We succeeded, and left them united. We parted in union and love. They acknowledged us the servants of God, and heartily bid us, God speed. We preached to them the several points of present truth, so far as we had time, and did not urge them to believe this or that. We did not ask them if they believed that Mrs. W.'s special views were of God, and much less did we urge them to believe them. And until they should drink in, and manifest, a spirit of war against those views, neither would their silence nor profession of faith upon the subject, make any difference in our feeling toward them. And we know that we speak the views and feelings of our people upon the subject.

It is not Seventh-day Adventists that are pressing the people upon this subject. They believe in the perpetuity of spiritual gifts. They believe that the spirit of prophecy has rested upon Mrs. W., and that she is called to do a special work at this time, among this people. They do not, however, make a belief in this work a test of Christian fellowship. But, after men and women have had evidence that the work is of God, and then join hands with those who fight against it, our people claim the right to separate from such, that they may enjoy their sentiments in peace and quiet.

While we commend the decision of the brethren in Missouri in separating from those who, while acting under a profession of union, were in a more secret way laboring against them, we do sincerely hope that we may yet meet some of them, at least, standing on the same ground on which we and they stood when we affectionately left them last fall.

In the providence of God they have had an opportunity to hear for themselves, so as to be left without excuse. If they now follow those who are at war with the body of Sabbath-keepers, instead of being instructed and helped by those who have done them good, and nothing but good, and now feel the deepest interest in their prosperity and the cause around them, we cannot help them. Our people in Missouri cannot help them. And while we cherish feelings of sympathy and pity for them, on account of the deceptive power of Satan that is brought to bear upon their minds, we feel called upon to say that the history of a few years past shows that those who deliberately and determinately wage war with the work of the Holy Spirit, in the face of clear light, cannot be reached. Judging from the past, we conclude that they must run their career, shorter or longer, as may be, till they come to naught.

God blesses his people most, and prospers them best, in doing the work he has called them to do. The leaders of factions, whose greatest objection to the sentiments of the body generally, is in relation to the perpetuity of spiritual gifts, and the manifestation of the spirit of prophecy among us, would be gratified in calling us from our work to meet their opposition. They are doing little or

nothing to lead men to the truth. They have no reason to believe that they can build up their cause by converting men and women to the truth. Their only hope of adding to their numbers, and building up their cause, is in causing divisions among our people, and in leading some of them to doubt in regard to fundamental points of doctrine. They generally begin with the subject of the gifts; and they succeed best by using smut and blacking, attacking the reputation of Mrs. W. and her husband. And notwithstanding "their stock in trade" of old falsehoods may have been shown up forty-nine times, they will repeat them with as much confidence and delight as if Satan had coined them but yesterday.

As for Mr. Carver's pamphlet, we have read it with feelings of painful regret that a man of his ability, and his knowledge of the facts in the case, should so deliberately set himself about the work of deceiving the reader. Three things have kept us from noticing his work: first, its limited circulation; second, not wishing to give it notoriety by calling attention to it; and third, a want of time. But if our people in any locality are annoyed with its influence, and regard its apparent candor dangerous to deceive, while the unscrupulously false statements of the writer are calculated to mislead, we will see that the matter has that attention that will set it in a proper light.

But what seems most astonishing is, that these men will repeat with all apparent confidence that Seventh-day Adventists are crumbling and dwindling in numbers and influence, when at the same time they know that they are uttering falsehoods. We have nothing to boast of; but by the grace of God, Seventh-day Adventists never were so firmly united, and so prosperous, as at the present time. The circulation of the REVIEW, which is a very correct indication of the state of the cause, has had a permanent increase during the last eighteen months of one thousand. Prosperity attends every department of the work, and a brighter day the cause never saw than the present. Our statistics give no real idea of our standing. We are so singularly scattered that but a portion of the believers are represented in the reports of the membership of our churches. And the numbers given are affected very much year after year by the fact that in some cases, a number of churches have not entered into the number, not being reported.

There never has been a time when union of sentiment, and harmony in energetic action, existed among us as it does at the present time. Our camp-meetings have a strong influence to produce this happy state of unity. And at these grand, annual gatherings, Mrs. W.'s testimony is received by the brethren, and respected by the crowds that assemble on such occasions.

This state of union and prosperity is seen in the fact that the growing interest, calling for a wider circulation of our periodicals, and of our publications generally, has so far increased the work in our large two-story printing house, as to make it necessary to duplicate it, and build another the same in size and style, the present summer. And for this one object, the brethren at one of their two camp-meetings in Iowa this season, June 5, 1871, pledged the sum of \$2,000.

It is evident that God's providential hand is in this work. Providence is his supervision over angels, men, and devils. It must needs be that heresies should come, but woe to that man by whom they come. We should not be as anxious to close the mouth of the heretic, as to speak and act right in the fear of God in reference to blighting heresy. Something of this kind is as important to the church of Jesus Christ as the sink is important to the good house-keeper's kitchen.

Let the people of God keep at the work, and let those whose very existence depends upon contentions and distraction do the work permitted them to do. Our work is to teach the truth, and in our lives to honor the truth, and when it will best serve the cause, expose the deceptive efforts of those who would sow seeds of discord among us, that we may save the honest from deception and ruin. God lives and reigns. Error may for a time blind the eyes of the honest, and the deceptive power of error may for a time hold them in bondage; but in due time God will deliver the sincere seekers for truth. Dr. Wm. Russell is a happy illustration of this fact. Satan took advantage of the unfavorable circumstances under which this dear brother was placed for a time, on account of the wickedly selfish course of some who were prominent actors in the cause at Battle Creek, and Dr. R. was overwhelmed with doubts for a time. But, thank God, he has seen the deceptions of those who would mislead him, and is now happy at his post at the Health Institute at

Battle Creek, sharing the confidence and love of the people of his choice. Yes, God lives and reigns, and he will work to his own glory, and for the good of those who love him.

In company with Brn. Canright and Littlejohn we left the Knoxville camp-ground the 6th, and came to Monroe, and spent one day with Bro. and sister Canright and friends. There we enjoyed rest, and shared the delicious fruit and products of Bro. C.'s newly cultivated, extensive fruit and vegetable garden. If the people will but put forth a well-directed effort, they may in a short time enjoy an abundance of most delicious fruits, which, with reformers, will very gracefully take the place of swine's grease and the like.

On the 7th, Brn. Canright and Littlejohn came on with us to our home in Washington where we write. We enjoyed a day with them here, when they left on the 8th for the Illinois Camp-meeting. May God bless their labors in that meeting. In consequence of hoarseness, much neglected writing that should be done, and not being fully instructed in regard to the route to the Illinois meeting, we decided to remain here one week, and be rested for the La Porte, Iowa, Camp-meeting. Washington, Iowa, June 9, 1871.

Report of the Missouri and Kansas Camp-Meeting.

MAY 22, we arrived at Civil Bend, Missouri, to attend the Conference. We found a very beautiful location for the camp-ground. The new tent was pitched, and all necessary preparations were promptly made by the brethren there. Most of the time the weather was favorable. The Sabbath-keepers in these two States are very much scattered, the churches being hundreds of miles apart. The brethren generally are not wealthy, and the failure of the crops for a couple of years leaves them in quite straightened circumstances. Hence the attendance at the meeting was very small—no one being present from Kansas, and only a very few from other parts of Missouri. However, we tried to do the best we could under the circumstances. The few friends of the cause present, manifested a commendable zeal and willingness to labor and sacrifice for the cause as far as they were able. Our social meetings were quite good, especially our closing one Monday morning. The Spirit of God was present, hearts were moved and tears flowed freely. Two were baptized. Though the circumstances were perplexing, yet we enjoyed freedom in speaking the word, and our minds were clear as to duty there.

Had the real condition at this place been known by the General Conference, the camp-meeting would not have been held here. It will be remembered from Bro. White's report that he and sister White visited this place last fall and labored hard to help unite the Sabbath-keepers here. There were a few who were not in harmony with the body on all points. It was thought that they had been prejudiced by unwise labor among them, and that with proper explanation and a correct understanding of our people and their work, these objections would be removed and the Sabbath-keepers here would be united. An effort was made to that effect. It seemed at the time to be satisfactory and successful. All met and held their meetings together. For a time, things moved on in harmony, till this spring, Eld. Goodenough of the *Hope of Israel* party visited them, staying several weeks.

We are informed that he took advantage of the union that had been formed by the Sabbath-keepers, came into their meetings, and publicly expressed nothing but friendship and love for the Seventh-day Adventists, but at the same time used every means in his power, privately, to destroy their confidence in the work, and prejudice them against Bro. and sister White. This he did by false statements, and by garbled extracts from our publications. Those who had been formerly opposed to us, received his statements greedily and with the utmost confidence, without seeking information or explanation from us. They supported Eld. G. in all his labor, and threw all their influence against the body of Seventh-day Adventists, although outwardly professing friendship all the time. These took little or no part in preparing for the camp-meeting; yet when our meetings commenced they were on the ground and expected to enjoy the benefits of them. They watched every opportunity to privately talk with our friends who came from abroad, and furnished them with Mr. Carver's recent work, and prejudiced them against our people. They did this, and at the same time publicly professed a great desire to be united and labor in harmony with us.

We could have no confidence or sympathy with such work, and plainly told our brethren so, and because we did not with open arms and with confidence receive them as brethren, and invite them publicly to take part in all our business proceedings, they professed to be very much injured and grieved; but our minds were clear and we felt the blessing of God in taking the position we did. Either this is the work of God or it is not. If it is not, we will give it up. If it is, we can have no fellowship or co-operation with those who spend their whole energy in opposing, misrepresenting, and tearing it down.

Of all enemies of the truth, those are the most to be feared who, professing to be friends, use our confidence to destroy us. These men have now had a fair chance to inform themselves, to become

acquainted with this people and this work, and to be informed in regard to the nature of it. After all our friendly efforts to help them, they are more bitter than ever. There is only one course left, that is, complete separation from them.

D. M. CANRIGHT,
W. H. LITTLEJOHN

Iowa Camp-Meeting.

WEDNESDAY, May 31, we went from Monroe to the camp-ground, four miles. A good location was well fitted up, and many friends were already on the ground. Thursday, others came in, till there were some twenty-five tents pitched in a large circle, the big tent completing the circle. The stand and seats were arranged inside the circle. Everything about the camp was kept neat and orderly during the whole meeting. Wednesday afternoon, there was a heavy rain which gave some a thorough wetting; with the exception, the weather was dry and pleasant all through, though rather warm some of the time. Between four and five hundred brethren and sisters were present, being a good representation from all the churches in southern and western Iowa. Probably it was the largest camp-meeting we have yet held in Iowa.

All seem to be hopeful and strong in the work. The efforts made in this State to divide and scatter the people of God have not only utterly failed, but have resulted in establishing the work more firmly than before. Each year several new churches are added to the Conference. On the whole, we regard the cause in Iowa as being in a healthy condition. For this we feel very thankful to our God.

Meeting began Thursday morning with preaching. From this on, the time was well filled up with sermons, prayer meetings, social meetings, prayers in the tents, &c. No special excitement of feeling was manifested at any time, yet there was a deep and solemn feeling among all on the ground. Excepting Sunday, the preaching was mostly practical, and solemn appeals were made to sinners and backsliders. Sabbath morning, about seventy-five came forward for prayers; and on Monday, others came to seek the Lord. Before closing we enjoyed a sweet season in baptizing seventeen souls, most of whom had made a start at this meeting.

Sabbath morning, we were made glad by the arrival of Bro. and sister White, who were detained till this time. They both spoke several times with their usual freedom, and their testimony was well received. We were glad to hear their encouraging words respecting the Health Institute, the Publishing Association, and other branches of the work. As an evidence of their love for, and confidence in, this part of the work, and those who manage it, the friends promptly pledged about \$3,000 for the Institute and Association. God is using these institutions as a mighty power in spreading his truth; and all who love the message will do all they can to sustain them.

On Sunday, there was a good attendance from without, and the word spoken by Bro. and sister White was well received. They both had good freedom. Many of the Sabbath-keepers in this section having lately embraced the truth, had never heard them. We think that their visit will result in much good to these friends. Thursday morning our meeting broke up, and Bro. and sister White, Bro. Littlejohn, and others came with us to our home in Monroe, where we enjoyed entertaining them till the next day. Then we came on with them to their home in Washington. While waiting at Ashland for the cars, we went out on the bank of the Des Moines river, and there under the shade of a great tree we partook of our hygienic dinner with a relish which health reformers only know.

But now our camp-meeting is closed; its work is done; its record is made; our tents are struck; and again we are scattered to our homes to resume the stern duties of life! How rapidly the events of life are passing, and the Judgment is drawing on! Are we improving these opportunities so as to be prepared for that solemn test? May the Spirit of God keep fresh in our minds the important truths we have just heard, and aid us to live them out, that we may be saved by them.

D. M. CANRIGHT.

Washington, Iowa.

The Providence of God.

WHAT a wonderful thing is God's providence. It watches over us every moment of our lives. It orders all our changes for us in infinite mercy. If we stand where God can lead us, it will clearly indicate and guide us in the path of duty. If we do acknowledge him in all our ways he will direct our paths. There is no safer guide in question of duty than the opening providence of God. But what a necessity on our part to seek him. How ought we to walk with fear and trembling before him if we hope that his hand will, in every thing, direct us. Surely the providence of God is but the constant watch care of Heaven over those who seek to honor God. And if we may have this, we can well afford to renounce all the vanities of earth for such an inestimable blessing. God knows the proud afar off. But the meek he will guide in judgment and he will teach them his way. God will do wonders for us if we will but walk before him in such a manner that it is consistent for him to do it.

J. N. A.

Most of the shadows that cross our path through life, are caused by our standing in our own light.

HYMNS FOR DEVOTIONAL HOURS.

Oh! for a purer love and life
Than ever yet have been in me;
When grace shall end the warring strife
That keeps my soul, O God, from thee.

Thine is a nature pure and just,
And cannot even look at sin;
And I am humbled in the dust,
When I reflect what I have been.

But the dead past is swept away,
And with the present I must do;
God, give grace equal to my day,
And shut the world out from my view.

Kindle afresh the rising zeal,
And melt my soul, till tears shall start
And sinners all around me feel
The warm pulsations of my heart.

—Edward Knowles.

Progress of the Cause.

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

Report of the Missouri and Kansas State Conference.

THE Conference of Missouri and Kansas, according to appointment, held its second annual session at Civil Bend, Mo., at 8 A. M., May 28, 1871. Conference opened with prayer by Eld. Canright. In the absence of the president Eld. Littlejohn acted as chairman *pro tem.* Eld. D. M. Canright was chosen secretary *pro tem.* Delegates were then called for and the Conference was duly organized for business.

Voted. That we invite all members present in good standing in S. D. A. churches of Missouri and Kansas to take part in the business of the Conference, scattered brethren from unorganized bodies were also invited to take part.

Voted. That Elds. Littlejohn and Canright be invited to act with us in the business of the Conference.

Voted. That the Chair appoint an Auditing Committee of three, whereupon, J. H. Mallory, Wm. Evans, and J. I. Stewart, were appointed as that committee.

Voted. That the Chair appoint a Nominating Committee of three. J. Snyder, J. M. Gallimore, and T. D. Brackett, were appointed as said committee.

Church reports being called for, several were read, showing the following results:

Organized churches,	4
Membership,	103
Gain from last fall,	8
Unorganized bodies,	8
Numbering,	88
Whole number of Sabbath-keepers,	191
Several other bodies were not represented at all.	
Ordained ministers,	1
Licentiates,	4
The Treasurer's report was as follows:	
Amount rec'd during the year,	\$ 83.50
Paid out,	14.65
Balance on hand May 28, 1871,	68.85
S. B.'s as reported pledged for the coming year,	253.92

Voted. To renew the credentials of Eld. H. C. Blanchard, and to renew the licenses of T. E. Morey, J. H. Rogers, and J. H. Cook, and also to grant a license to L. D. Santee.

Adjourned to call of the Chair.

Met again at 4 P. M. Prayer by Eld. Littlejohn. Report of the Auditing Committee accepted. The Nominating Committee presented the following report:—

We recommend that the Executive Committee consult with the Gen. Conf. Committee, and with their advice appoint a President for the coming year. We recommend for Secretary, Wm. Evans, Hamilton, Mo.; for Treasurer, J. H. Rogers, Altovista, Daviess Co., Mo.; for Executive Committee, H. C. Blanchard and J. H. Cook. The report was accepted and adopted. Adjourned.

Third session at 6 P. M. Prayer by J. H. Rogers. The subject of purchasing a tent was taken up. After considering the matter, \$269.00 were subscribed for it, and the following resolutions were passed respecting it:—

Whereas, In our judgment, the interest of the cause in Missouri and Kansas Conference demands the purchase of a tent for the use of those who shall preach the message within its limits, therefore,

Resolved, That as the one in which we are convened is every way what we could desire, we obtain the same for this purpose.

Whereas, Those present have pledged the sum of \$269.00 for the purchase of said tent for the Missouri and Kansas Conference, therefore,

Resolved, That we earnestly request the friends in other portions of Missouri and Kansas to raise the remaining \$135.00 to finish paying for the tent.

Resolved, That J. H. Rogers and J. H. Mallory be a committee to attend to all matters pertaining to the purchasing of the tent, to whom all subscriptions and donations may be sent.

Resolved, That we as a Conference will assume the responsibility of collecting for the Publishing Association all matters of account due it for the REVIEW, Reformer, and Instructor, from persons within the limits of the Conference, and that we select the following persons to act as a committee for this purpose: Wm. Evans and J. H. Cook.

Resolved, That we earnestly request all the churches and scattered brethren and sisters in Missouri and Kansas, to immediately pledge what they are able to give on Systematic Benevolence for the cause the coming year, and that they report the amount to the Secretary.

Resolved, That we express our confidence in the work of the third angel's message, Rev. 14: 9-12, and those whom God has raised up to carry it forward.

Resolved, That we express our gratitude to the General Conference for the labors sent to us from time to time, and that we desire them to still remember us and send us help so far as is possible, and to still exercise a watchcare over the cause in this Conference.

Resolved, That we tender our thanks to the General Conference for the labors of Elds. Littlejohn and Canright in our camp-meeting and Conference.

Moved, That the doings of this Conference be published in the REVIEW.

D. M. CANRIGHT, Sec. pro tem.

REMARKS. We wish to call the special attention of the friends in Missouri and Kansas to some points in the above report:

1. The cause in this Conference is now young and weak, and all need to learn and gain an experience in order to use to the best advantage what strength we have. We must not despise the day of small things.

2. As a large number of the Sabbath-keepers are unorganized, and even scattered one and two in a place, these must not, therefore, shirk responsibility and neglect to assist in bearing the burdens of the cause.

D. M. C.

Iowa and Nebraska.

My last report reached to April 6. April 6 to 13, I was at home. Held meetings with the church Sabbath and Sunday; also a business meeting in which the hand of fellowship was withdrawn from several and other cases taken up. From April 13 to 24, I was with the church at Richland, and held meetings nearly every evening, besides Sabbaths and Sundays. It was a very busy time, and our congregations were not so large as we had hoped to see.

Sunday, April 23, I reviewed a sermon preached last winter by Eld. Doud, Baptist, on the life and death question which had made some stir in the community where our views had not been presented. The house was well filled day time and evening when I spoke on the resurrection of the body, which Eld. D. had denied. The effect was excellent. Also had a business meeting, and arranged Systematic Benevolence, chose delegates to Conference, &c. The little band here seem strong and united, and I believe others will be added to their number.

April 28 to May 3, I was at Brighton. Had the privilege of meeting our dear Bro. Littlejohn here who came down with the friends from Washington. He greatly assisted in the labors of the occasion. Quite a number attended from abroad, and I trust our meetings were very profitable to the church. Two were baptized, delegates were chosen, and Systematic Benevolence was arranged for the ensuing year; two were disfellowshipped, and matters of a peculiarly perplexing nature were investigated, and through the assistance of Bro. Littlejohn, I trust were satisfactorily arranged.

Sabbath and Sunday, May 6 and 7, was at Mt. Pleasant. Held a business meeting Sunday in which one was disfellowshipped and other cases examined. Systematic Benevolence was arranged for the ensuing year, delegates to the Conference elected, &c.

May 10, started for Nebraska and western Iowa to remain and labor till time for preparation for the camp-meeting. Failing to make connections, I did not reach the place of meeting till Sabbath afternoon, May 13. I was very happily surprised to find a school-house full of Sabbath-keepers gathered together, all much rejoiced at my arrival. Some of them had come over thirty miles and had not heard any preaching or attended an Adventist meeting for a long time. But their hearts were in the work. It was quite refreshing to my spirits to see so much zeal and interest manifested by all the friends here. Through the occasional labors of Bro. S. Myers and Bro. Jefferson Bartlett, and a short call from Bro. Morrison over a year ago,

some thirty have embraced the truth. These with ten or fifteen who have moved from other churches, constitute quite a company for this new country. They have manifested a commendable zeal in keeping up regular Sabbath meetings on both sides of the Missouri river, as well as monthly meetings where all get together. Evidently the Lord has blessed them. I labored while among them to bring to bear upon their minds those important principles of practical religion, without which, a theory of the truth is of little value, I trust with good results.

I went to Nebraska at the request of the General Conference Committee to organize the friends of the cause there. After proper preliminary labor, I organized a church of twenty-seven members on that side of the river. It is called the church of Decatur, Nebraska. Bro. Moses D. Clark, formerly of Illinois, was elected elder, and Bro. J. L. Jordan, clerk. Systematic Benevolence was organized to the amount of \$175.00, which, considering the circumstances of nearly all, was very liberal. From what I can learn, I judge there are good openings for labor in different places. I baptized nine on the west side of the river. I then came to the Iowa side, and after proper labor, organized a church of fourteen members, and baptized five. There will quite a number more join hereafter, who could not be present on account of the hurry of the season. Bro. Jefferson Bartlett was elected leader, and Bro. John D. Hughes clerk. It took the name of the church of Onawa, Iowa. Systematic Benevolence was organized to the amount of upwards of seventy dollars. Bro. Bartlett was elected delegate to the Conference.

This closes my labors in this section. I feel an interest for these souls who are struggling under difficulties of no ordinary character to uphold the standard of truth on the border. I hope they will ever honor their profession, and that God's blessing may rest upon them.

GEO. I. BUTLER.

Grand Junction, Iowa, May 25, 1871.

Report from Bro. Byington.

SUNDAY, April 23, I left the family of sister Althouse in the morning, and came four miles to Castleton, where I spoke on the subject of the Bible Sabbath. The previous Sunday, a Methodist preacher spoke here on the so-called Christian Sabbath. It was a new place for present truth. Good attention was given. I then rode some twenty-three miles to Battle Creek, and heard Bro. Cornell's discourse on spiritualism in the evening. Sabbath, the 29th, I was with brethren in Johnstown. A few here are maintaining weekly meetings. Bro. Kinsley is their leader.

May 6-9, I was with the church in Genoa. This was their quarterly meeting. We had the ordinances with them. The school-house where Bro. Littlejohn last winter spent six weeks in a course of lectures, was well filled on first-day. I exhorted them to faithfulness to the truth spoken to them by this faithful brother. I visited most of the families of this church, and felt freedom with them.

The 13th, by sister Kelsey's request, we met with the Newton church in Leroy, at her son's house.

The 23d and 24th, we had a two days' meeting in Parkville. Brethren from Colon church were with us. Though but few and much scattered, they sustain a Sabbath-school and regular Sabbath meetings. They hope for better days.

Sunday evening, I met with the brethren in Brady. They must make greater efforts to overcome than they are now making, or I fear they will be left behind.

J. BYINGTON.

Ceresco, June 4, 1871.

Essex Co., N. Y.

THE good work is still progressing here, especially at Vermontville. Twelve or more have decided to keep the commandments, and last Sabbath we had our first Sabbath meeting, which was a very good one and seemed to be enjoyed by all. Others for whom we have strong hopes, are on the point of deciding. Some of these have been waiting to hear what the Methodist minister had to say. He took up the subject yesterday, and we are to reply this evening. His effort was weak, and made but little impression. The Lord blesses in trying to be faithful, and this I want to be more and more.

The 14th, I received intelligence of the death of Bro. Henry Hilliard's only remaining son, with the request to attend his funeral. Feeling it duty, I hastened to the afflicted family, to sympathize with them as best I could. His loss is a dreadful blow to them, but they mourn not without hope.

Having a great burden of anxiety for the friends here, I returned as soon as possible and found the interest apparently as good as when I left.

S. B. WHITNEY.

Bloomington, May 29, 1871.

Report from Bro. St. John.

SABBATH forenoon, April 29, I met with the church in Clyde, O., at the house of Bro. Sharpe. Quite a number came together at the time appointed for worship, and I spoke to them about an hour on present truth and present duty. At three o'clock P. M., met with the Sabbath-keepers in Townsend, in prayer and social meeting, at the house of Bro. Greenman. Had a good meeting. In the evening spoke in the Methodist church in Townsend, about one mile from Bro. Greenman's; also, Sunday forenoon and evening had meeting in the same house.

On Tuesday evening, commenced meetings in a school-house about five miles distant. Had seven meetings. Bro. A. A. Hutchins assisted in these meetings, speaking three times. Thursday, May 11, in company with Bro. Hutchins, came to Appleton, Licking Co., Ohio. We trust this move is in the order of the Lord, and that he has a work for us to do here. The Lord willing, we commence meetings a few miles from here Sunday forenoon, May 14, to continue as long as the interest may demand. Pray, brethren, that the Lord may use us to his glory.

H. A. ST. JOHN.

Appleton, Ohio, May 12, 1871.

BRO. R. MILLES writes: It is over twenty years since I embraced the third angel's message. It cheers my heart to think the Christian's hope is soon to be realized.

Character of Christ.

It is to the moral character of the Son of God that we wish particularly, now, to direct our attention. We arrive at the knowledge of his character by noting what he said and what he did. "By their fruits ye shall know them."

He was submissive to his Father's will—in other words, he was obedient. "I must be about my Father's business." "I came not to do my own will, but the will of him that sent me." Such was his oft-repeated language, and such the principle that governed his life. Once, and once only, he faltered. 'Twas on the dark night of his betrayal. Prostrate he lay on the cold, damp earth, in the garden of Gethsemane. Alone he prayed—nay, it was agony! "He sweat as it were great drops of blood." "The spirit was willing, but the flesh was weak." From the great deep of his agonized spirit went up the voice of supplication, "Father, may not this cup pass from me?" "If it be possible, let it pass!" It was but for a moment. In an instant the great controlling principle of his life resumed its wonted sway. It nerved him for the conflict. It lifted him above the horrors that surrounded him, and enabled him to exclaim in the strength of a mighty triumph, "Nevertheless, not my will, but thine, O God! be done."

He was unselfish. Every motive that prompted him, every feeling of his heart, every action of his life was devoted to the good—to the happiness of others. He willingly exchanged the wealth of Heaven for the poverty of earth, the palace of his Father, God, for the stable where oxen fed, the throne of the universe for the manger of Bethlehem, the crown of glory for the crown of thorns, the adoration of angels for the scoffs and bitter taunts and revilings of heartless men and malignant demons. All this he did and suffered for no selfish end or object, but solely for the good of others—for our good.

He was zealous. Moved by a mighty motive—the elevation, purification, and glorification, of a sin-polluted and death-doomed race—he was earnest and indefatigable in the prosecution of his mission: To convert a race of polluted, miserable, and dying mortals. Animated by such a purpose as this, he put forth all the energies of his nature for its accomplishment. He shrank from no hardship; faltered at no difficulty; trembled at no danger; shunned no labor; avoided no sacrifice that was necessary for the consummation of an object so grand and beneficent.

He was courageous. We speak not now of what men usually call courage—a proud and reckless disregard of danger—a spirit which prompts its possessor to rush headlong into the deadly breach, and "seek the bauble reputation even at the cannon's mouth." We speak not of this, but of that moral bravery which walks forth "thrice

armed" in the conscious rectitude of its intentions, and in the strength of a high and holy purpose, to do battle for the RIGHT. Such courage he possessed in a super-eminent degree. And it manifested itself on all proper occasions. In every emergency of his eventful career under whatever of trial or of temptation he was placed, he boldly, yet meekly, maintained his integrity; he steadily pursued the path of duty. He redressed wrongs, exposed error, and rebuked sin in the lordly, as well as in the lowly; in the titled dignitary, as readily as in the humble poor; in the priest, as well as in the private individual; in prince, as the well as in the peasant.

His moral courage was negative, as well as positive. It enabled him to do, but it also enabled him to bear. While it nerved him for action, it also nerved him for suffering. While a high degree of courage is often required for the prompt and faithful performance of a stern duty, in the face of bitter opposition, a still higher degree is requisite for the patient endurance of suffering when duty so demands. In this passive courage, this courage of endurance, oh! how brightly shines the character of the Christian's Leader and Deliverer. "He patiently bore the contradictions of sinners against himself." He meekly submitted to the insults of those he came to bless. "When reviled, he reviled not again." When the crown of thorns was plaited, he meekly bowed his head to receive from the hand of malice the cruel mockery of his just pretensions to royalty. When spit upon, he gently wiped the insult from his face. When his back was bared for the cruel scourge, he uttered no word of complaint. When his strength gave way, and his steps tottered under the burden of the cross they compelled him to bear, no murmur escaped his lips. When he hung upon the tree—while the heavens grew black with amazement at the inhuman malice of his murderers; while the earth trembled and shook with horror at so fearful a crime; while the rending rocks and bursting graves testified their abhorrence and thundered forth their rebuke against the cruelty and injustice of his foes, he lifted his dying eyes toward Heaven, and in the sweet tones of pity, compassion, and love, prayed, "Father, forgive them; for they know not what they do."

He was merciful. His labor was a "labor of love." "He went about doing good." He wiped the tear from pale sorrow's eye, and poured the balm of consolation into the bosom of distress. He gave sight to the man born blind, that he might gaze on the sweet face of a mother whose tender love had watched over him in his darkness and in his helplessness. He gave hearing to the deaf one, that he might drink in the music of a loving father's voice. He caused the lame to leap with joy and gratitude. He made the tongue that had been dumb, vocal with praises. He lighted up a smile on the pale sad face of the widow of Nain, bereft of her only son, by commanding the monarch of the tomb.

"To give the dear boy's features
To his mother's gaze once more."

He wept at the grave of Lazarus, while he dried the tears of the orphaned sisters, restoring their dead brother to their joyful embrace, by breaking the chain that bound him in the prison of death.

Such is the character, feebly sketched, of the Author of our holy religion. Reader, will you study his history as given by his inspired biographers, Matthew, Mark, Luke, and John? Will you fill out this very imperfect sketch from your own reading and reflections? And then will you draw your conclusions in regard to the nature of that system of mercy and of salvation which he has given to the world? Will you embrace it? Will you give it your influence, your life, your all? Will you recommend it to others? Above all, will you earnestly seek to secure for yourself the high boon which it promises to all who sincerely embrace it, and faithfully practice its precepts, the boon of everlasting life?—*Western (Cal.) Evangelist.*

The Way of Truth, the Way of Peace.

THE REVIEW comes to our home a welcome messenger. Being unable to meet with those of like faith, we hail with joy its arrival, for it brings light, truth, and encouraging words; leading our hearts more firmly to trust the sure foundation, the "Rock of Ages." For one year I have felt great interest in this paper. Once I threw it aside as dry and uninteresting.

I felt the power of the truth from seeing it lived out before me, and saw in it beauty and harmony. But the name Adventist was a terrible weight for my proud heart. The Sabbath troubled me very much. I could see

the plain command, yet hesitated for some time to obey, for fear of opposition from friends professing a different doctrine. I feared that I could not endure the opposition without faltering; but I trusted then in my own strength. This constantly rung in my ears: Ye cannot serve God and mammon. Choose ye this day whom ye will serve.

I weighed the subject on every side, and decided that it was safe to keep God's commandments; but a great uncertainty rested upon the safety of keeping the commandments of man.

After accepting the Sabbath, light beamed upon the other points of faith so clear that I could but accept them as truth. I have found sweet peace in obeying the truth which I never before experienced. I want to realize more the narrowness of the way that leads to eternal life.

It is my earnest desire to see others rallying around the standard of truth. The day of preparation for the great tribunal is short, and laborers, earnest, faithful laborers, are needed. E. W. B.

Williamsburg, N. Y.

A Test.

If our life be one of daily progress, if we are indeed growing better as we advance in life; if we are more penitent and kind, more meek, humble, and obedient, more diligent and self-denying, more anxious about being what we ought to be, and less anxious about appearing so that we may gain the favor and the applause of the world, but rather seeking to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, and are transformed by the renewing of our minds, then may we have hope that our religion is not in vain, that it can stand against scorn and contempt without, and also against the foes within, and that we are in some degree at least, unworthy as we are, adorning our profession. Then shall we know that the path we have entered upon is the path of the just, and will be found to be illuminated by that light that shineth more and more unto the perfect day, even that glorious day, when to Christ's humble and obedient children the Lord shall reveal himself as their everlasting light, and the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. LYDIA J. SHAW.

Do not fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say, "He is blind, poor man! or he would not have hurt me." So you may say of the world when they speak evil of Christ, "They are blind."

YOUR character cannot be essentially injured, except by your own acts.

Obituary Notices.

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

DIED, at Wright, Mich., March 31, 1871, Bro. Thomas J. Hillard, aged sixty two years. Bro. Hillard embraced the truth under the labors of Eld. J. B. Frisbie, and he has been a devoted follower of Christ. He was happy in the prospect of soon seeing the Lord, and would exclaim: I am happy; my sleep will be short; do not weep for me. Remarks by the writer from 1 Cor. 5:22. JOHN L. EDGAR.

DIED, in Brookfield, Vt., April 4, 1871, of congestion of the lungs, my dear husband, Samuel Buzzell, aged eighty-one years and six months.

About sixteen years since, he embraced the third angel's message. From that time until his death, he has been a firm believer in the second coming of the Lord, and died as he had lived, with a hope to have a part in the first resurrection.

He bore his sufferings with patience and Christian resignation, and has gone to his rest, to rise again when Jesus the Lifegiver shall appear. He leaves a large circle of friends and relatives to mourn his loss, but not as those without hope. May God's Holy Spirit sustain us and help us to make a preparation to meet him in the resurrection morn, there to form an unbroken family in that land where death and sorrow can never come. LOUISA N. BUZZELL.

DIED, in Battle Creek, May 13, of asthmatic consumption, Cyrus P., son of Bro. Henry Hilliard, in the twentieth year of his age. Bro. Cyrus had been suffering for years from hereditary disease, and notwithstanding all was done for him that could be, nature finally gave way. During the past winter and spring, he had been making special efforts to get nearer to God, and gave good evidence of a fixed principle to do right, and serve the Lord. His remains were taken to his home for interment, where his funeral was attended by a large concourse of sympathizing friends and neighbors; and we laid him away, believing that his flesh rests in hope. Discourse from 1 Cor. 15:25, 26. S. B. WHITNEY.

News and Miscellany.

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

LONDON, Wednesday, May 31, 1871.—Paris is still under military jurisdiction, but communication with the city is now unrestricted, and entrance and exit are free to all. It is said that the number of prisoners now in the hands of the Government exceeds 40,000, and that many of them will be sent to the seaports for trial.—*N. Y. Tribune.*

ALGIERS.—The London Times says: Accounts from Algiers to the 6th of May state that the insurrection continues to rage as fiercely as ever, and some dreadful massacres had been perpetrated by the Arabs at Delly, Bougie and Palestro. At the last-named village the whole male population, consisting of 46 individuals, were murdered with the greatest brutality and the women and children carried off into the interior. It is satisfactory to learn, however, that in almost every engagement with the French forces the Kabyles have been driven back with loss.

CHINA.—Our minister in China, Gov. Lowe, has forwarded to the Secretary of State a translation of a report of a terrible earthquake, from the Chinese Governor-General of the province in which it occurred. The place of the calamity was Bathang, which lies on a very elevated spot beyond the borders of the province, about 260 miles west from Li Tang, and more than 80 post stations from the district town of Tsien, on the high road to Thihet. The earthquake commenced on the 11th of April, and continued at intervals for ten days. As nearly as is ascertained, there were destroyed two large temples, the offices of the collector of grain tax, the local magistrate, and the colonel, the Ting-lin temple, and nearly 700 fathoms of wall around it, and 351 rooms in all inside; six smaller temples, numbering 221 rooms, beside 1,849 rooms and houses of the common people. The number of people, soldiers, and lamas killed by the crash was 2,298! among whom were the local magistrate and his second in office. The earthquake extended from Bathang eastward to Pang Cbahah-shih, westward to Nantun; on the south to Lin-tsah-shih, and on the north to the salt wells of Amitsze, a circuit of over 400 miles. It occurred simultaneously over the whole of this region.—*N. Y. Tribune of June 7, 1871.*

A TERRIBLE cyclone devastated a narrow strip of country near Mason City, Ill., last Friday morning. The storm-cloud was first observed gathering on an open prairie, six miles from Mason City, and from this cloud soon shot out three narrower and spire-like cloud columns, which continued to ascend rapidly, until they reached and seemed to amalgamate with a passing cloud above. This startling phenomenon then moved slowly toward Mason City, but finally changed its course, much to the relief of the people of that place. A mile from its track, an odor, much like that of burning sulphur, was inhaled by several persons. A gentleman, who was within a hundred yards of the cyclone when it passed, says that small flashes of electricity were constantly visible in the storm column, passing from the earth to the clouds above, and that rapid, crackling reports were heard, reminding him most forcibly of volleys of musketry. The pathway of the cyclone was nearly three miles in length, and from 20 to 80 feet in width, and in that pathway not a spear of grass, not a stalk of corn or wheat, not a shrub, and not a particle of vegetation, was left alive. For some distance the earth was literally plowed up to the depth of six inches. The column of whirling air must have been intensely hot, as every green thing in its path was dried to a crisp. Another feature of the cyclone was that, while its rotary motion must have been of inconceivably great velocity, its forward motion was only about six miles an hour. The outlines of its pathway were so well defined that five feet from the outer line of total destruction of vegetation of every kind, not a vestige of its effects could be seen. Fortunately, no house stood in the line of the tornado.—*N. Y. Tribune, of June 7, 1871.*

THE recent papers report matters in France as being more settled. The rebellion is quelled, and the German troops are marching homeward.

Appointments.

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

Western Camp-Meetings.

PROVIDENCE permitting, the western camp-meetings will be held as follows:—

Milton Junction, Wis., June 22-26
Medford, Steele Co., Minn., June 29-July 4.
GEN. CONF. COM.

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. We expect this will be a very important meeting. We hope to see a general attendance of our people. Do not let worldly considerations keep you from coming and bringing your neighbors and friends with you. Bring your tents and camp equipages. Come in time for the commencement of the meeting. Come to stay till the close. There will be teams to convey to the ground those that come on the cars. Provisions can be obtained on the ground, and hay and oats for teams. We confidently expect Bro. and sister White to be at this meeting.

M. SANBORN, } Wis.
M. J. BARTHOLF, } Conf.
C. W. OLDS, } Com.

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.

M. SANBORN, } Wis. State
M. J. BARTHOLF, } Conference
C. W. OLDS, } Committee.

Minnesota Camp-Meeting.

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

HARRISON GRANT, } Minn.
CALVIN KELSEY, } Conf.
D. MCALPINE, } Com.

NOTICE is hereby given that the Minnesota State Conference of Seventh-day Adventists will hold its next annual session in connection with the Minnesota Camp-meeting to be held at Medford, Steele Co., Minn., June 29-July 4, 1871. And it is requested that all our churches in the State be represented by delegate or letter, giving a report of their standing, their losses, and additions during the year; also the yearly amount of their Systematic Benevolence fund.

HARRISON GRANT, } Minn.
CALVIN KELSEY, } Conf.
D. MCALPINE, } Com.

THE next quarterly meeting for Allegany County, will be held at Nile Settlement, the first Sabbath and first-day in July. All the members are earnestly requested to report personally or by letter. Come, brethren, prepared to pay up your Systematic Benevolence for the last year, as that will be the last chance before the State Conference. It is hoped that there will be a faithful laborer sent this way.

G. G. GREEN, Church Treasurer.

QUARTERLY meeting for the Alaiedon church will be held at Alaiedon the last Sabbath and Sunday in June. Bro. Byington will be present.

By request, I will meet with the brethren at Otsego, Mich., Sabbath, June 18. I hope to see a general attendance, as the Sabbath-school will be organized at this meeting. I will also meet with the brethren at Leighton, Sabbath, June 25.

H. M. KENYON.

QUARTERLY meeting for the church at Hundred Mile Grove, Wis., will be held July 1 and 2.

N. M. JORDON.

QUARTERLY meeting in Amherst at the "Hillside," July 1 and 2. The two days' storm that preceded the quarterly meeting held at Washington prevented many attending that otherwise would and makes this meeting necessary at this time. The cars for Amherst will leave Nashua on arrival of the cars from Worcester.

S. N. HASKELL.

Business Department.

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

\$2.00 EACH. Frank Wiard 40-1, E W Smith 38-9, S S Van Ornum 39-1, C S Fox 38-5, E H Root 41-1, L H Phillis 38 13, F Carlin 40-1, Wm Stillman 37-12, Alice Canfield 40-1, J Collins 39 1, James Hackett 41 1, R E Hamilton 38-1, H B Cross, 40-1 R A Jeffries 39-1, J F Klostermyer 39-23, C D Rumsey 40-19, L H Fuller 39 15, E M Clarke 38-1, O T Booth 39 19, K V Temple 40 11, O D Washburn 40-1, C P Faulkner 40-1, I Edgerton 40-1. A Westbury 39 9, Mrs A C Babcock 39 1, J W Ellis 39-26, Mrs J Smith 40-1, George Berry 40-1, Mrs H Ferguson 40-1, Wm Harrison 39-24, A Fay 39 7, J W Raymond 39 20, J C Tucker 40-1, L H Hunting 40-1, F J Otis 39-16, Mrs M Slayton 40-1, B S Brooks 40-7.

\$1.50 EACH. M Ashley 39-18, Hiram Holt 40-1, M A Wells 40-1, J E Johnson 40-1, A G Green 40-1.

\$1.00 EACH. Perry Frank 38-1, E Weed 39-1, E B Carpenter 38-14, S H Bonfoy 38 5, Richard Ralph 39 1, A Wilson 38-23, Adelia Clarke 39 1, Elizabeth Marshall 39-1, Sophia Matthews 37-1, C L Palmer 43 1, Geo H Murphy 38 21, Mary Capen 39-1, Wm Phinisey 38-16, C H Barrows 38-18, A McKinnis 38-19, P Lightner 38-7.

MISCELLANEOUS. Emily Bassford \$3 50 39-13, Sarah Coy 7.00 38 1, R S Whitney 50c 39-14, Euphrates Lake 3.00 38 1, J Minisee 4.00 39-1, J Ruudell 3.00 40-1, R S Wheat 75c 39-1, S W Pack 1.25 38 7, S B Gowell 2.28 40-1, J M Baker 1.16 39-5.

Books Sent by Mail.

J E Welson 39c, Geo Walling \$5.00, Wm A Towle 25c, E O Wolcott 25c, J E Titus 1.25, Wm Cottrell 1.25, W Farrar 25c, M E Titsnorth 35c, Mrs A W Davis 2.25, Alice Canfield 25c, D C Phillips 50c, J J Michener 50c, M A Phillis 50c, R Ralph 50c, A E Hurd 25c, C Wright 25c, R Sanberlich 15c, P Gleason 25c, Mrs M Slayton 25c, A Fray 55c, N Gibbs 10c, H L Richmond 25c, E Van Sturges 25c, J M Baker 40c, A H Robinson 25c, M Van Horn 25c, W C Shannan 25c, J Francisco 50c, Thos Alverson 25c, E O Edson 50c, I Collins 60c, D E Osgood 1.00, R M Frink 25c, C P Faulkner 25c, Alex Paton 1.50, P S Thurston 25c, H C Booker 25c, D B Green 50c, I W Raymond 25c, Asa Bee 10c, L B Kneeland 25c, J B Goodrich 2.00, A I Richardson 15c, E B Carpenter 35c, E B Gaskill 2.00, J F Klostermyer 1.00, E P Giles 25c, Wm W Jilz 20c, F Gould 25c, H A St John 2.00, J Hackett 50c, Hannah Clough 40c, F W Mace 50c, H Newcomb 40c, P Markilee 25c, O D Washburn 34c, F Glascock 25c.

Shares in the Health Institute.

J. Byington \$25.00.

Shares in the Publishing Association.

H I Farnsworth \$10.00, Cyrus K Farnsworth 10.00, Euphrates Lake 10.00, P S Thurston 10.00, Etta Booth 10.00, Nettie T Holt 10.00, A H Clymer 10.00.

Books Sent by Express.

G H Truesdell, Warsaw, Wyoming Co., N. Y., \$11 89, O F Guilford, Clyde, Ohio, 11 00, A L Hussey, Vanwert, Vanwert Co., Ohio, 11.00, Joseph Bates, Allegan, Mich., 2.00.

Michigan Conference Fund.

Church at Locke, \$9.50, Leighton, 19.90, Newton, 8.00.

Book Fund—\$10,000 Wanted.

Amount received heretofore, \$8465.90.

Ten Dollars Each—Fanny Glascock, A H and L Robinson.

Five Dollars Each—Mary E Robinson.

Miscellaneous.—E O Wolcott \$1.39, Susan Elmer 50c, W Greenlee 1.50, H V Temple (thank-offering) 8.00

The Review and Herald.

Battle Creek, Mich., Third-day, June 13, 1871.

For APPOINTMENTS and BUSINESS, see PRECEDING PAGE.

We have spent the past week chiefly in preparing to be absent from the Office for two or three months. We go to assist Bro. Andrews in collecting material for the new edition of his History of the Sabbath. Our address will be till further notice, 65 Dorchester St., South Boston, Mass.

URIAH SMITH.

New Tract.

"SPIRITUALISM A SATANIC DELUSION."

SUCH is the title of a new tract written by Eld. M. E. Cornell, and just published at this Office. The tract contains the substance of a number of discourses against spiritualism, delivered by Bro. C. within the past few weeks in this place. An idea of the nature of this work may be gained from the headings of its different divisions, which we subjoin:

"The works of spiritualism are positively forbidden by the word of God.—They are not the spirits of the dead, but of devils or fallen angels.—Led captive by the devil at his will.—Seducing, deceptive spirits.—They deny God.—Satan, the god and father of spiritualists.—They are Antichrist.—Man is deified.—They justify sin.—They deny the Bible.—An inquiry by Tillie Hull.—Known by its fruits.—They oppose marriage."

Testimony from standard spiritualist writers, so far as there is anything standard among them, is given under each of these headings. Out of their own mouths they are condemned, being suffered to define their own work and character. As a concise and pointed work on this subject, we commend it to general circulation. 32 pp. Price, 3 cts. Covered, 5 cts.

U. S.

To whom it May Concern.

WHILE absent from home, about six weeks since, I received the first intimation that my companion was attending spiritualist meetings. Returning home, I found her a confirmed spiritualist. She said her mind had been exercised on the subject for three years. Of late she had attended their meetings, circles, conversed freely with them, and read their papers. She was dejected in the matter, but not yet prepared to give her reasons. I have done all in my power (others have also tried in vain to help her) to get her to reconsider the matter and to see how corrupt the fruit growing on the spiritualistic tree, but with a sad heart I have had to give it up. If any desire to know what I have presented, they will find something of it in my late tract "Spiritualism a Satanic Delusion," to be had at the Review Office, price five cents a copy.

I would admonish all to beware how they come under the direct influence of demons. "Let him that thinketh he standeth, take heed lest he fall." Believing as we do, the only reasonable course for us to pursue, is to keep away from that which the Bible so much warns us against. If any are presumptuous, they may be left to sink under the power that is to "deceive if possible the very elect."

In these days of peril and apostasy the truth is more precious to me than ever. I rejoice to say that my health is improving, and the depression of spirit I have had for weeks is fast passing away. I feel more than ever like engaging with zeal and courage in the good cause of present truth. Spiritualists have prophesied that I would give up the Bible and advocate spiritualism; but I will, by God's grace, prove them false prophets in this also.

For about six months, I have been contemplating a visit to the Pacific coast, thinking a change of climate might benefit my health, and also that I might labor, as far as able, in behalf of the truth in that distant field. Providence favoring, I start this week for California. My address until further notice will be, Healdsburg, Sonoma Co., California. I crave an interest in the prayers of the faithful.

M. E. CORNELL.

Battle Creek, June 5.

How to Go to Camp-Meeting to Be Blessed.

COME in season to pitch your tents before the meeting commences; as it not only disturbs the meeting to have the noise and bustle of pitching tents after the meeting has commenced, but you are unprepared to engage in the worship of God, as it is your duty to do in order to secure the blessing that God would be pleased to have you receive by going to such a meeting if you go as you should. Those coming to the Wisconsin Camp meeting should be on the ground Wednesday in time to have their tents pitched before Thursday morning. And those coming without tents should not forget to bring a straw tick and sufficient bedding for their use while here. There will be plenty of tent room on the ground in which they can make their beds.

One thing more very important is, to not overcharge the stomach with food while here. Not only does doing this blunt the finer sensibilities, but such persons are liable to be sick on the ground; and then they go home from the meeting feeling that it has been a failure. So it has, in their case. But it was because they violated the command of Jesus in Luke 21:34. Please read it before you go.

I. SANBORN.

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