

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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MY IDOLS.

"Little children, keep yourselves from idols." 1 John 5:21.

A GOLDEN image, Self, long wrought,
Stands central in the group.
Before all love and worship, this
Commands my heart to stoop;
Self to be honored and adored,
Her dearest hopes made sure.
Her artifice would lead me far
From paths that are secure.

Then Appetite, with sapid eye,
Displays his sturdy hold.
If little space is given him,
He grows defiant, bold.
Passion and anger, gloom and doubt,
Subsist upon his smile.
These, and their kindred in my heart,
My weary feet beguile.

Defiant, obdurate Will, though oft
To meekness forced to yield,
Still broadcast strews his subtle seed,
And covers all the field.
What shall I do? How shall I seek
The way that others find?
How gain the One that fills the heart,
And all these idols bind?

The way I've tried to seek so long;
And this result appears;
"Depart thou!" tremblingly I fear
Will fall upon my ears.
O, help me, Lord, my strength sustain,
Thou art the mighty One.
I would through all these evil days,
Thy will, not mine, be done.

With bitterness of soul I view
A frown upon thy face;
But in humility I'd gain
A smile of crowning grace.
Then help my pleading heart to find
From all its foes release,
And place that idol at its shrine,
That yields eternal peace.

E. B.

Crossing the Bridge before you Come to It.

A SERMON BY T. DE WITT TALMAGE, PUBLISHED IN THE
METHODIST.

"Sufficient unto the day is the evil thereof."—
Matt. 6:34.

THE life of every man, woman, and child, is as closely under the divine care as though such person were the only man, woman, or child. There are no accidents. As there is a law of storms in the natural world, so there is a law of trouble, a law of disaster, a law of misfortune; but the majority of the troubles of life are imaginary, and the most of those anticipated never come. At any rate, there is no cause of complaint against God. See how much he hath done to make thee happy: his sunshine filling the earth with glory, making rainbow for the storm, and halo for the mountain, greenness for the moss, saffron for the cloud, and crystal for the billow, and procession of bannered flame through the opening gates of the morning, chaffinches to sing, rivers to glitter, seas to chant, and springs to blossom, and overpowering all other sounds with its song, and overarched all other splendor with its triumph, covering up all other beauty with its garlands, and outflashing all other thrones with its dominion—deliverance for a lost world through the Great Redeemer.

I discourse, this morning, of the sin of borrowing trouble.

First: Such a habit of mind and heart is wrong because it puts one into a despondency that ill fits him for duty.

I planted two rose-bushes in my garden: the one thrived beautifully, the other perished. I found the dead one on the shady side of the house. Our dispositions, like our plants, need sunshine. Expectancy of repulse is the cause of many secular and religious failures. Fear of bankruptcy has

upturned many a fine business, and sent the man dodging among the note-shavers. Fear of slander and abuse has often invited all the long-beaked vultures of scorn and backbiting. Many of the misfortunes of life, like hyenas, flee if you courageously meet them.

How poorly prepared for religious duty is a man who sits down under the gloom of expected misfortune! If he prays, he says: "I do not think I shall be answered." If he gives, he says: "I expect they will steal the money." Helen Chalmers told me that her father, Thomas Chalmers, in the darkest hour of the history of the Free Church of Scotland, and when the woes of the land seemed to weigh upon his heart, said to his children, "Come, let us go out and play ball or fly kite," and the only difficulty in the play was that the children could not keep up with their father. The McCheynes and the Summerfields of the Church who did the most good cultivated sunlight. Away with the horrors! They distill poison; they dig graves; and if they could climb so high, they would drown the rejoicings of Heaven with sobs and wailing.

You cannot expect anything but misfortune in the future if you sedulously watch for it. How shall a man catch the right kind of fish if he arranges his line and hook and bait to catch lizards and water-serpents? Hunt for bats and hawks, and bats and hawks you will find. Hunt for robin-redbreasts, and you will find robin-redbreasts. One night an eagle and an owl got into fierce battle. The eagle, unused to the night, was no match for an owl, which is most at home in the darkness, and the king of the air fell helpless; but the morning rose, and with it rose the eagle, and the owls and the night-hawks and the bats came a second time to the combat. Now the eagle, in the sunlight, with a stroke of his talons and a great cry, cleared the air, and his enemies, with torn feathers and splashed with blood, tumbled into the thickets. Ye are the children of light. In the night of despondency, you will have no chance against your enemies that flock up from beneath; but, trusting in God and standing in the sunshine of the promises, you shall "renew your youth like the eagle."

Again: The habit of borrowing trouble is wrong, because it has a tendency to make us overlook present blessing.

To slake man's thirst, the rock is cleft, and cool waters leap into his brimming cup. To feed his hunger, the fields bow down with bending wheat; and the cattle come down with full udders from the clover pastures to give him milk; and the orchards yellow and ripen, casting their juicy fruits into his lap. Alas! that amid such exuberance of blessing, man should growl as though he were a soldier on half rations, or a sailor on short allowance; that a man should stand neck deep in harvests, looking forward to famine; that one should feel the strong pulses of health marching with regular tread through all the avenues of life, and yet tremble at the expected assault of sickness; that a man should sit in his pleasant home, fearful that ruthless want will some day rattle the broken window-sash with tempest, and sweep the coals from the hearth, and pour hunger into the bread-tray; that a man fed by Him who owns all the harvests should expect to starve; that one whom God loves and surrounds with benediction, and attends with angelic escort, and hovers over with more than motherly fondness, should be looking for a heritage of tears! Has God been hard with thee that thou shouldst be foreboding? Has he stinted thy board? Has he covered thee with rags? Has he spread traps for thy feet, and galled thy cup, and rasped thy soul, and wrecked thee with storm, and thundered upon thee with a life full of calamity? If your father or brother come into your bank where gold and silver are lying about, you do not watch them, for you know they are honest; but if an entire stranger come by the safe, you keep your

eye on him, for you do not know his designs. So some men treat God; not as a father, but a stranger, and act suspiciously toward him, as though they were afraid he would steal something. It is high time you began to thank God for present blessing. Thank him for your children, happy, buoyant, and bounding. Praise him for your home, with its fountain of song and laughter. Adore him for morning light and evening shadow. Praise him for fresh, cool water, bubbling from the rock, leaping in the cascade, soaring in the mist, falling in the shower, dashing against the rock, and him for the grass that cushions the earth, and the clouds that curtain the sky, and the foliage that waves in the forest. Thank him for a Bible to read, and a cross to gaze upon, and a Saviour to deliver.

Many Christians think it a bad sign to be jubilant, and their work of self-examination is a hewing down of their brighter experiences. Like a boy with a new jack-knife, hacking everything he comes across, so their self-examination is a religious cutting to pieces of the greenest things they can lay their hands on. They imagine they are doing God's service, when they are going about borrowing trouble, and borrowing it at thirty per cent, which is always a sure precursor of bankruptcy.

Again: The habit of borrowing trouble is wrong, because the present is sufficiently taxed with trial. God sees that we all need a certain amount of trouble, and so he apportioned it for all the days and years of our life. Alas for the policy of gathering it all up for one day or year! Cruel thing to put upon the back of one camel all the cargo intended for the entire caravan. I never look at my memorandum book to see what engagements and duties are far ahead. Let every week bear its own burdens.

The shadows of to-day are thick enough; why implore the presence of other shadows? The cup is already distasteful; why halloo to disasters far distant to come, and wring out more gall into the bitterness? Are we such champions that, having won the belt in former encounters, we can go forth to challenge all the future?

Here are business men just able to manage affairs as they now are. They can pay their rent and meet their notes, and manage affairs, as gold now is at 112; but how if it should shoot up to 120, or fall to 105? Go to-morrow and write on your day-book, on your ledger, on your money-safe: "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next twenty years. The God who has taken care of your worldly occupation, guarding your store from the torch of the incendiary and the key of the burglar, will be as faithful in 1871 as in 1861. God's hand is mightier than the machinations of stock-gamblers, or the plots of political demagogues, or the red right arm of revolution, and the darkness will fly and the storm fall dead at his feet.

So there are persons here in feeble health, and they are worried about the future. They make out very well now; but they are bothering themselves about future pleurisies, and rheumatisms, and neuralgias, and fevers. Their eyesight is feeble, and they are worried lest they entirely lose it. Their hearing is indistinct, and they are alarmed lest they become entirely deaf. They felt chilly to-day, and are expecting an attack of typhoid. They have been troubled for weeks with some perplexing malady, and dread becoming life-long invalids. Take care of your health now, and trust God for the future. Be not guilty of the blasphemy of asking him to take care of you while you sleep with your windows tight down, or eat chicken-salad at eleven o'clock at night, or sit down on a cake of ice to cool off. Be prudent, and then be confident. Some of the sickest people have been the most useful. It was so with Payson, who died deaths daily, and Robert Hall, who used to stop in the midst of his sermon, and lie

down on the pulpit sofa to rest, and then go on again. Theodore Frelinghuysen had a great horror of dying till the time came, and then went peacefully. Take care of the present, and let the future look out for itself. "Sufficient unto the day is the evil thereof."

Again: The habit of borrowing misfortune is wrong, because it unfits us for it when it actually does come. We cannot always have smooth sailing. Life's path will sometimes tumble among declivities, and mount a steep, and be thorn-pierced. Judas will kiss our cheek, and then sell us for thirty pieces of silver. Human scorn will try to crucify us between two thieves. We will hear the iron gate of the sepulcher creak and grind as it shuts in our kindred. But we cannot get ready for these things by forebodings. They who fight imaginary woes will come out of breath into conflict with the armed disasters of the future. Their ammunition will have been wasted long before they come under the guns of real misfortune. Boys, in attempting to jump a wall, sometimes go so far back in order to get impetus that when they come up they are exhausted; and these long races, in order to get spring enough to vault trouble, bring us up at last to the dreadful reality with our strength gone.

Finally: The habit of borrowing trouble is wrong, because it is *unbelief*. God has promised to take care of us. The Bible blooms with assurances. Your hunger will be fed; your sicknesses will be alleviated; your sorrows will be healed. God will sandal your feet, and shield your heart, and smooth your path, and along by frowning crag and opening grave, sound the voices of victory and good cheer. The summer clouds that seem thunder-charged really carry in their bosom harvests of wheat, and shocks of corn, and vineyards purpling for the wine-press. The wrathful wave will kiss the feet of the great Storm-walker. Our Great Joshua will command, and above your soul the sun of prosperity will stand still. Bleak and wave-struck Patmos shall have apocalyptic vision, and you shall hear the cry of elders, and the sweep of wings, and trumpets of salvation, and the voice of hallelujah unto God forever.

Your way may wind along dangerous bridle-paths, and amid wolf's howl and the scream of the vulture, but the way still winds upward till angels guard it, and trees of life overarch it, and thrones line it, and crystalline fountains leap on it, and the pathway ends at gates that are pearl, and streets that are gold, and temples that are always open, and hills that quake with perpetual song, and a city mingling forever Sabbath and jubilee and triumph and coronation.

"Let Pleasure chant her syren song,
'Tis not the song for me;
To weeping it will turn ere long,
For this is Heaven's decree.
But there's a song the ransomed sing,
To Jesus their exalted King,
With joyful heart and tongue;
Oh! that's the song for me!"

Courage, my brother! The father does not give to his son at school enough money to last him several years, but, as the bills for tuition and board and clothing and books come in, pays them. So God will not give you grace all at once for the future, but will meet all your exigencies as they come. Through earnest prayer, trust him. People ascribe the success of the Cunard line of steamers to business skill, and know not the fact that when that line of steamers first started, Mrs. Cunard, the wife of the proprietor, passed the whole of each day when a steamer sailed in prayer to God for its safety and the success of the line. Put everything in God's hand, and leave it there. Large interest money to pay will soon eat up a farm, a store, an estate, and the interest on borrowed troubles will swamp anybody. "Sufficient unto the day is the evil thereof."

As thy day thy strength shall be.

What Time Is It?

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. 13:12.

THESE words ought to come home to our consciences like the blast of a trumpet. They ought to rouse our sleeping minds to a sense of the eternal realities which are before us. They call upon us to lay aside all trifling, lingering, and carelessness, about our Christianity. They summon us to a close walk with God.

1. You have here the *present condition of the world*—it is night.

2. You have the *condition of the world which is yet to come*—it will be day.

3. You have the *particular time in which our lot is cast*—the night is far spent, and the day is at hand.

4. You have the *duty of all believers who know the time*—they ought to cast off the works of darkness and to put on the armor of light.

Upon each of these four points I have something to say.

I. First of all let us consider the present condition of the world.

The apostle Paul calls it "night." "The night," he says, "is far spent."

I have no doubt that word seems strange to some persons. They think it wonderful that the year 1871 should be called "night." They are living in days of learning, science, civilization, commerce, freedom, and knowledge. They see around them things which their fore-fathers never dreamed of—railways, manufactories, gas, electricity, steam-engines, education for all, and cheap books. I know it all, and am thankful for it. Nevertheless I say that in the things of God the world is still in a state of "night." I believe that God looks down on this globe of ours as it rolls round the sun, and as he looks upon it, he pronounces it "very dark." I believe that the angels go to and fro, and make report of all they see on our earth, and their constant report is, "Very dark." And I am sure that believers in the Lord Jesus in every land are of one mind on this subject. They cry and sigh for the abominations they see around them. To them the world appears "very dark."

Is it not dark in *heathen lands*? There are two-thirds of the whole world in open rebellion against God and his Christ. Two out of every three inhabitants of the globe have no Bible, no gospel, no knowledge, no faith, no hope. They are cruel, deceitful, immoral, unclean, earthly, sensual, devilish, idolatrous, superstitious. Surely that is night.

Is it not dark in *many professedly Christian countries*? There are two-thirds of all the professing Christians on earth who are unsound in the faith. Their religion is not simply scriptural. They have added to it many things which are not to be found in the Bible. They have left out of it many things which the Bible has plainly commanded. There are millions who give honor to the Virgin Mary and dead saints instead of Christ. There are millions of baptized people who know nothing of the Bible, and have not the slightest idea of the salvation contained in the gospel. Surely that is night.

Is it not dark in *our own country* at this present day? How much of sin there is in Protestant Britain and America, and how little of God! How much of open infidelity, heathenish ignorance, drunkenness, irreligion, swearing, cheating, lying, covetousness, is weekly crying against us before the Lord of hosts! How many people go to no place of worship at all! How many go to church merely as a matter of form! How few are really in earnest about the salvation of their souls! How few have any evidence to show of a saving faith in Christ, and a real work of the Spirit in their hearts! Surely even among ourselves it is night.

Reader, it is useless to deny these things. Humbling as it may be to the pride of human nature, the word of the apostle is strictly true—the *time present is night*. An unconverted man may not perceive it. A graceless man may not comprehend it. The blind eye sees no difference between noon and midnight. The deaf ear makes no distinction between discord and sweet music. The mortified limb has no feeling either of heat or cold. But I do believe that God's children can enter into the meaning of the expression. The people of the Lord Jesus Christ find by experience that it is night.

II. Let us consider in the second place, the condition of the world which is yet to come. The apostle Paul calls it "day."

The world we live in is not to go on always as it does now. The darkness of sin, ignorance, and superstition is not always to cover the earth. The Sun of Righteousness shall one day rise with healing in his wings. The Lord Jesus shall come again with power and great glory. He shall return as a morning without clouds, and then it shall be "day."

There is a time coming when believers shall have joy and gladness, and sorrow and sighing shall flee far away. Every tear shall be wiped, every cross laid down, every anxiety removed, every bitter cup taken away. Persecution, temptation, sickness, mourning, parting, separation, and death, shall be at end. Surely that will be sunshine. It will be "day."

There is a time coming when the whole family of Christ shall be gathered together. They shall rise from their narrow beds, and each put on a glorious body. They shall awake from their long sleep refreshed, strengthened, and far more beautiful than when they lay down. They shall leave behind them in their graves every imperfection, and meet without spot or wrinkle, to part no more. Surely that will be a joyful morning. It will be "day."

There is a time coming when believers shall no longer see through a glass darkly, but face to face. They shall see as they have been seen, and know as they have been known. They shall cease to wrangle and dispute about outward matters, and shall think of nothing but eternal realities. They shall behold their crucified Lord and Saviour with the eye of sense, and no longer follow him by faith. They shall see one another free from corruption, and misunderstand one another's motives and conduct no more. Surely that will be "day."

I see here great reason why many professing Christians should tremble and be afraid. There are many, to whom the time to come will be anything but day. There are many whose happiness is evidently all below, whose treasure is all on earth, whose brightest time is now, and whose gloomiest prospects are hereafter. The further they look on, the darker everything appears. Old age looks dark; sickness looks darker still; death and judgment look darkest of all!

Beloved reader, if this be your case, I warn you plainly there must be a change. Your views, your tastes, your inclinations, must be renewed and transformed. You must learn to view the world that now is, and that which is to come, in a very different light. Go and sit at the feet of Jesus, and ask him to teach you this lesson. Ask for the enlightening Spirit to anoint your eyes, that you may see. Ask for the veil to be taken away, that you may behold everything in its true colors.

Tell me can that man really hate sin, who does not desire to see it swept away from the earth? Can that man love holiness who does not long for the time when all shall know the Lord? Can that man be truly united to Christ by faith who does not wish to see Christ, and to be with him? Can that man be a saint who does not thirst after the unmixed company of just men made perfect? Can that man be in earnest who daily prays, "Thy kingdom come," and yet is content that the world should go on as it is without any change? Oh! no! no! These things are impossible. God's true children will want to be at home. They will wish for the day.

Reader, if you mean to be saved, you must learn to view time present as "night," and time to come as "day." You must learn to regard the other side of Jordan as home, and this side as a desert land. Time present must be your wilderness, your battle-field, your place of trial—time to come must be your Canaan, your rest, your Father's house.

III. In the third place, let us consider the particular times in which our lot is cast.

The apostle Paul tells us, when he says, "The night is far spent, and the day is at hand." I believe these words mean that the last order of things has arrived—the last stage in history of the church has come. . . .

I am no prophet and may easily be mistaken. I may die, and you may die, before Christ comes, and the day dawns. But I appeal to every thinking man whether there are not "signs of the times" which deserve serious attention. I ask him to notice the things going on in the world, and to consider well what they are intended to teach.

Does any reader ask what I mean by "signs of the times"? Let us weigh well the six following points, and he will see what I mean:

1. What shall we say to the *missions to the heathen* which have been set on foot in these latter days? Seventy years ago the Protestant churches seemed thoroughly asleep on the subject of missions. There was hardly a single missionary sent forth to the heathen from the whole of Great Britain. The idea of preaching the gospel to savages and idolaters was ridiculed. The first promoters of missions were treated coldly by many who ought to have known better. But now the feeling is completely changed. We are employing hundreds of missionaries in every quarter of the globe. And what saith the Scripture? "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

2. What shall we say to the wonderful *spread of knowledge and communication between nations* in these days? Seventy years ago to find a poor man who could read was rather an uncommon thing. In a few years a man who cannot read will be a rare sight. Seventy years ago there were few who ever traveled beyond the bounds of their own country. Now every one can move in every direction, and our population is like a swarm of bees disturbed. Steam navigation and railways have altered the character of society. Time and space are made nothing of. Seas, mountains, and rivers, are no longer obstacles. God separated the nations in the day of Babel. Man is working hard to make them all one again. And what saith the Scripture? "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

3. What shall we say to the *Wars and shaking of nations* which we have seen in these last seventy years? The mightiest empires on earth have been shaken to their very foundations. Kings, and princes, and great men, have been driven from their high position by scores, and been made wanderers on the face of the earth. There has been no accounting for it by any human reasoning. These movements have taken place in the face of increased knowledge, civilization, and desire of peace. The shock came from beneath. And what saith the Scripture? "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." (Matt. 24:7, 8.)

4. What shall we say to the *increased attention to unfulfilled prophecy* which has appeared in these latter days? Seventy years ago there were few who paid any attention to the subject. The passages in Scripture which speak of things to come were comparatively neglected, or perverted with curious ingenuity from their simple meaning. Now, on the contrary, the current of public feeling runs strongly in favor of prophetic study. Books on the subject are eagerly bought up. Lectures on the subject are listened to with increased attention. And what saith the Scripture? "The words are closed up and sealed till the time of the end." (Dan. 12:9.) The words seem unfolding. The seal seems breaking. Can the end be far off?

IV. And now, in the last place, let me speak of the particular duty of all believers connected with the truths we have just considered. That practical duty is just before us in plain words: "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Reader, I love to observe how closely the doctrine of Christ's second coming and kingdom is bound up with personal holiness. I marvel that any can regard the second advent and reign of the Lord Jesus as merely speculative matters, or denounce them as unprofitable subjects. To my own mind they seem eminently practical, or else I have read my Bible to very little purpose.

Listen to Paul: "Let your moderation be known unto all men; the Lord is at hand." (Phil. 4:5.) "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." (Col. 3:2-5.) "Exhorting one another; and so much the more, as ye see the day approaching." (Heb. 10:25.) Peter says, We "look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:13, 14.) These texts appear to me to speak with no uncertain voice. I know not

how their force can be evaded. They make the coming of Christ, and the day of glory, an argument for increased holiness. And it is just in the same way that St. Paul says, "Let us cast off the works of darkness, and let us put on the armor of light."

Reader, how are you to "cast off the works of darkness"? Listen to me and I will tell you. You ought to lay aside everything in your life and habits which will not bear the light of Christ's appearing. You ought to make it a principle of conscience to do nothing you would not like to be found doing when Jesus comes again to gather his people together. This is a searching test indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own works. Each must set up an assize within him, and honestly bring his ways to a trial. Oh! for a will to deal fairly and justly with ourselves!

Try all your employment of time by the test of Christ's second coming. Place in this balance your amusements, your books, your companions, your manner of conversation, your daily behavior in all the relations of life. Measure all by this measure—"The night is far spent and the day is at hand." Am I living as a child of the night, or as one who looks for the day? Do this, and you will cast off the works of darkness.

But how are you to put on the armor of light? Listen to me once more, and I will tell you. You ought to aim at every grace and habit which becomes a believer in Christ, and a child of God, and a citizen of a heavenly kingdom. You ought not to leave eminent holiness and spirituality to a few, as if none but a few favored ones could be eminent saints. You ought to labor to wear the armor of light yourself, the girdle of truth, the breastplate of righteousness, the helmet of hope, and the sword of the Spirit. (Eph. 6:14-17.) Wherever you may live, and whatever may be your trials—however great your difficulties, and however small your helps—nothing should prevent your aiming at the highest standard, to behave like one who believes that Christ is coming again.

Let there be light in your heart continually; Christ dwelling there by faith—felt, known, and experienced. Let there be light in your life continually; Christ reflected there, followed, imitated, and copied. Seek to be a light in the world, and nothing less—a bright light, a clear light, a light that men can see afar off. Do this, and you will put on the armor of light.

Live as if you thought Christ might come at any time. Do everything as if you did it for the last time. Read every chapter in the Bible as if you did not know whether you would be allowed to read it again. Pray every prayer as if you felt it might be your last opportunity. Hear every sermon as if you were hearing once and for ever. This is the way to be found ready. This is the way to turn Christ's second appearing to good account. This is the way to put on the armor of light.—*Prophetic Times*.

Dr. Dollinger's Protest.

THE *Eastern Budget* says that demonstrations of sympathy and approval elicited in all parts of the Catholic world by Dr. Dollinger's protest against the doctrine of Infallibility have so alarmed the Holy See that it has made overtures to him with a view to counteracting the opposition which is everywhere manifesting itself against the Papal pretensions. "An Austrian Bishop, Monsignor Fessler, Secretary of the Council, was first intrusted with this difficult task. He represented to Dr. Dollinger that the Council is not yet closed, and that it would therefore be possible to agree in promulgating a new definition of Papal Infallibility. This definition might be made, either by the pope or by the Council, a matter of theological doctrine instead of a dogma, and would thus lose its dogmatic importance. Bishop Fessler added that such a settlement of the question would be accepted by the great majority of the German and Hungarian opposition in the Council, and also by Cardinal Rauscher. The Bishop, therefore, proposed that Dr. Dollinger should, so long at least as the matter remains undecided, refrain from raising up a public opposition against the Church, the Council, and the pope, and preserve the Church from a fatal schism. Dr. Dollinger positively refused to accept this proposal. A week after, he received a visit from another papal emissary, Canon Lammer, of Breslau. The Canon who had just returned

from the jubilee festival, said that the pope still spoke of Dr. Dollinger with the greatest sympathy, that he prayed for his return to the path of truth, and by no means despaired of his renouncing his errors. To this Dr. Dollinger replied that he was grateful for the pope's good will, which, however, could extend to his body only, as his soul had been excommunicated. Upon this, Dr. Lammer observed that the Holy Father still hopes to find a means of arriving at an arrangement, and that perhaps the best mode of achieving this object would be for Dr. Dollinger to put himself in communication with the Papal Nuncio. This suggestion, however, was as fruitless as the previous one. Dr. Dollinger said he had no communication to make to the Nuncio, and that if the latter wished to see him, he would hear what he had to say as in the case of any other visitor."

The *German Correspondent* says that the movement headed by Dr. Dollinger continues to gain ground in Southern Germany. Professor Friedrich, who belongs to the court by the right of his position, has made a personal application to the King of Bavaria for permission to continue his spiritual functions. The question has been referred to the Minister of Public Worship. The students of Munich proposed to arrange a torch procession in honor of Dr. Dollinger, but he declined the honor with thanks, as he had never accepted such compliments, and wished no demonstration of the kind to be made at present. The students of Munich are signing an address approving of his views, which is to be forwarded to the other universities of Germany and Switzerland. It is said that the clergy of the court have been given to understand that, though no wish is entertained to interfere with their ecclesiastical views or position, they will do well not to join in any public declaration against Dr. Dollinger. Eighty Catholic parishes have signified their approval of Dr. Dollinger's views.

—The Methodist.

The Bible in Rome.

FATHER GAVAZZI recently delivered a lecture at Dublin in which the progress of Protestantism in Rome received particular attention. The first advance of the anti-Catholic movement in the Papal States was after the downfall of the first French Empire. Protestants were then permitted to practice their own worship outside of the city gates. Two English churches, two Scottish churches, and an American church, are still outside of Rome proper, and their edifices, says Gavazzi, resemble "old rough barns." The Bible at that time was forbidden, and the Father in his discourse spoke of the frequent trials resulting from tourists carrying the sacred volume with them for private use. The change wrought by the loss of the temporal power is thus depicted in the lecture: "Now the Bible is a free book in Rome. We have eight colporteurs selling it without difficulty everywhere. (Applause.) They sell it publicly in the market-squares everywhere, and several thousand copies are already in circulation amongst the Romans. (Loud applause.) There is another great fact—namely, that an English lady has sold two thousand copies of the New Testament in a quarter exclusively occupied by Jews. (Hear.) That is a great triumph. (Applause.) More than that, I can point out to you a standing triumph which defies all the impotent rage of the pope. Do not forget that the Bible was in Rome the forbidden book. Now, when you enter Rome, and pass that great and beautiful square called the Corso, which is the largest in the city, the first thing you meet is a beautiful shop, neatly fitted up, with a large inscription in golden letters, 'General Depot of the London Bible Society.' (Enthusiastic cheers.) That is something. The Bible, once forbidden in Rome, is now sold in a large and beautiful depot, in the largest street, in immense variety, in all languages. (Applause.) That is something new and extraordinary for Rome. (Hear, hear.) But there is a culminating point in the transaction. That shop faces the Vatican, which stands on the other side. (Laughter and cheers.) Even without an opera-glass the pope can see the General Depot of the London Bible Society. (Loud laughter.)" Of Protestant churches we are told that there are now in Rome five regular congregations—two of the Free Church, of which Father Gavazzi is an evangelist; one of the Waldensians, and one of the Baptists. Throughout Italy there are also one

hundred congregations, with ten thousand communicants and three hundred thousand catechumens."—*The Christian Union*.

TAKE MY HAND.

FATHER, take my hand.
I reach and grope about for friendly aid.
The way seems dark; I'm weak and am afraid
To choose my path. Be thou my light, my guide;
So shall I walk, and shall be satisfied.
Father, take my hand.

Father, hold my hand.
I'm toiling up a steep and rocky cliff;
I dare not halt, nor backward turn; a whiff,
A feather's weight, would send me down the wild
Abyss below. Dear Father, hear thy child,
And hold my hand.

Father, keep my hand.
With thee I'm safe, O, do not let me go.
I grasp, mid conflicts here below;
I dare not lose my hold life's journey through,
Or till my Lord's appearing I shall view;
Dear Father, keep my hand. —Sel.

Consecration of Gifts.

If you have gifts, whatever they are, of beauty, consecrate them. If you have the gift of art, consecrate it. If you have the gift of eloquence, consecrate it. If you have the gift of poetry, consecrate it. If you have the gift of emotion, consecrate it. If you have any gift, whatever it is, make sure that you root it in genuine sympathy, and that you exercise it. With a whole Heaven before you, child of God, child of eternity, brother of the whole race, now sing; now go forth in your gayety. There is a moral meaning to it that will redeem it from all possibility of perversion. It has a meaning that will annihilate the distance which there is between your heart and the hearts of other people. It will draw people to you. You want people baptized in the fountain of your sympathy and love. That which is wanted above everything else, is to draw men to your heart.—*Beecher*.

Begin the Day with God.

THERE are many toiling ones whose time is not at their own command. But there is not one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend.

Yet there are few who may not, if they will, find time and place for private communion with God before entering on the morning's duties.

Luther, in his busiest seasons, felt that praying-time was never lost. When remarkably pressed with labors, he would say, "I have so much to do that I cannot get on without three hours a day praying."

Sir Matthew Hale also bears testimony: "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness!—*Sel.*

Ancient and Modern Division of Time.

It is not generally known that a little more than a century ago, New Year's was celebrated on the 25th of March, throughout the British dominions, including America.

The following enactments, adopted by Parliament, entitled, "An act regulating the Commencement of the year, and correcting the Calendar in Use," were passed in the twenty-fourth year of the reign of George II.

"PREAMBLE.—Whereas, The legal supputation of the year of our Lord according to March—hath been found by experience to be attended with divers inconveniences," etc.

"Enactments.—That throughout his Majesty's dominions in Europe, Asia, Africa, and America, the said supputations, according to which the year of our Lord beginneth on the 25th day of March, shall not be made use of from and after the last day of December, 1751; and that the first day of January next following the said day of December shall be reckoned, taken, deemed, and accounted, to be the first day of our Lord, 1752, and so on from time to time. The first day of January in every year which shall happen in time to come, shall be deemed and reckoned the first day of the year," etc.

The act further corrects the calendar thus: "And that the natural day next immediately following the 2d day of September shall be called and accounted to be the 14th day of September, omitting for that time only the eleventh intermediate, nominal days of the common calendar."

We believe that in the State of Rhode Island to this day all farm and other leases date from the date of the ancient New Year, namely, the 25th of March.

The ancient divisions of the day differed widely from the customs of our own time. —*Appleton's Journal*.

Fear of Ridicule.

EVERY age has its besetting sins; every condition its attendant evils; every state of society its diseases that it is especially liable to be attacked by. One of the pests which dog civilization, the more so the further it advances, is the fear of ridicule; and seldom has the contagion been so obnoxious as at this day. Is there any body living, among the upper classes at least, who has not often been laughed out of what he ought to have done, and laughed into what he ought not to have done? Who has not sinned? Who has not been a runagate from duty? Who has not stifled his best feelings? Who has not mortified his noblest desires, solely to escape being laughed at, and not once merely, but time after time, till that which has so often been checked, becomes stunted, and no longer dares lift up its head? And then, after having been laughed down ourselves, we too join the pack who go about laughing down others.—*Sel.*

How to Be the Lord's.

"GREATER love hath no man than this, that a man lay down his life for his friends." John 15:13. Thus says Jesus, "Ye are my friends, if ye do whatsoever I command you." Then there are conditions whereby we may claim Jesus as our friend. What are those conditions? Keep my commandments, he says again, and you shall abide in my love, even as I have kept my Father's commandments, and abide in his love. John 15:10. Will Jesus be our friend if we continue in the path of sin and folly? Will Jesus love us if we trample God's law underfoot? Let us not deceive ourselves. It will be a terrible thing to fall into the hands of the living God. Nowhere in the Bible can be found a single promise of eternal life to the transgressor of God's holy law. It is the overcomer only that shall sit down at the marriage supper of the Lamb. "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The commandment-keepers, and not the law-breakers, are the ones who shall obtain the promised reward of entering into God's holy kingdom.

When we think of the sufferings of Christ and how much he has done and is still doing for us, it is enough to stir us to immediate action. It should cause us to awake out of sleep, and to pray more unitedly and with more faith that God may pour his Holy Spirit out upon us, that great power may be given to God's ministering servants, that they may proclaim the third angel's message with much power, that many precious souls may be brought to a knowledge of the truth as it is in Christ Jesus. Let us be up and doing the work of the Lord while there is yet time and opportunity.

M. WOOD.

Boston, Mass.

Sketch of Experience.

I WISH to respond a hearty amen to the remarks of Bro. Butler in a late REVIEW upon the subject of dress and conformity to the world. As I have read and re-read, I have felt to exclaim, Thank God for this. My own experience has led me to the positive belief that the apostle James was not mistaken when he says that the friendship of the world is enmity with God; that whosoever therefore will be a friend of the world is the enemy of God. When connected with the Methodist church, previous to my embracing the Sabbath, I often felt distressed to see so much conformity to the world in dress and other things, and I could not get with them in it. But by degrees I kept yielding, conforming a little here and there, thinking perhaps I was too particular in these things; but as I did so I felt the terrible fact that the Spirit of God was leaving me; and in my heart was a void the world could never fill. I was then, through God's

mercy, led to see that he required obedience to his perfect law; and I decided to obey. I then resolved that in all things I would try to be a Bible Christian. Almost my first work was to take in hand a dress that I had made a short time before, trimmed with ruffles, &c., though to a moderate degree, compared with some. I took off the trimmings, and endeavored to square it by the gospel rule. Said one to me on learning what I had done, "If I were you, I would not be a fool." But I thought I would rather be called a fool than to go contrary to the plain teachings of God's word, and grieve his tender Spirit. I have a great love for order and neatness, and have no sympathy for slack untidiness; but I would plead that we as a people, and individually, beware of drinking in the spirit of the world, and arraying ourselves with the furbelows of fashion which will surely lower the standard of Bible piety, and lead us away from God. It does seem to me that our time would be much better spent in reading our Bibles than in making these useless things; and surely the Lord's money should not be wasted to buy them. I have often asked myself, How can any one whose heart is filled with the Spirit of God, enjoying communion with him, have such love for these vanities as some appear to have? As for the remedy for this evil, I would suggest that all who profess to have any love for God and his truth, should get so near to the Lord, and be so filled with his Spirit, that it shall lift us above the world, and destroy all our love for its pride and vanity, and make us realize that in a little from this we must give an account of how we spend both time and money; and for the influence we exert either for or against the truth. May the Lord help us to square our lives by the Bible rule. ZERVIAH B. CHIPMAN.

Striving.

JESUS said, "Strive to enter in at the strait gate." Luke 13:24. By these, and other words of his, we may learn that he designed to impress upon our minds the truthful fact that if we would walk in the narrow way that leads to everlasting life, it would require our greatest efforts. His apostles taught the same fact, and compared the struggle to running a race, engaging in battle, fighting a warfare, &c., always setting forth the idea that those who indulge in carelessness, indifference, and stupidity, cannot be successful in the Christian warfare.

On the other hand, we may learn from the Scripture that it will cost no great effort to walk securely in the road that leads to destruction. Not much exertion need be made to insure the success, such as it is, of those who chose to walk in the broad way.

If they simply stay away from the light and neglect to interest themselves in the truth, destruction will be their sure portion. Heb. 2:3.

But there are many persons who act as if they were determined to be lost and were striving hard to have it so.

They take special pains to oppose the truth and are very persistent in watching and finding fault with God's people, and often make themselves much inconvenience and even expense that they may hinder the advancement of the cause of truth and hedge up the way of those who are striving to do right.

They act as if they feared they should be saved and thought there was a probability of its being so, unless they strove hard to avoid it.

To such it might be said, that they are taking too much pains and are making needless efforts to secure the end they appear to have in view.

They are in the broad way that leads to destruction, and will no doubt find its end without any such extraordinary efforts. Oh! that they might see the folly of their present course, speedily repent and strive as hard to promote the cause of truth as they now do to hinder its progress.

Let those who claim to be walking in the narrow way remember the words of Jesus if they would gain the reward of the overcomer. "Strive to enter in at the strait gate." W. H. BLAISDELL.

IN striving for another's happiness, we secure our own. If the effect prove abortive through any means, still there is left the satisfaction of knowing that we strove to do well. God will not cast us out from favor because we failed, when our whole soul leaped and struggled for the victory.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 26, 1871.

ELD. JAMES WHITE,
URIAH SMITH,

EDITOR.
ASSISTANT.

The Sabbath History.

HAVING returned to the Office, it may gratify a feeling of inquiry in many minds, if I say a word respecting the forth-coming History of the Sabbath, on which I have been endeavoring to assist Bro. Andrews somewhat, during my sojourn East the past summer. The frequency with which the question has been asked by those I have met since I left Boston, "How is the work on the History of the Sabbath prospering?" shows that a wide-spread interest exists in the hearts of our people in reference to this work, and that they are alive to its importance. This is as it should be, and is a good omen for the prospective usefulness of the work, when it shall be completed.

Among the first things to be done in the erection of a building, is the collection of material. The stone, the lumber, the brick, &c., &c., must be procured; and when thus lying promiscuously together, they convey to the mind of the observer but a faint idea of the office of beauty and utility they are to fill, when combined in the stately edifice. In about this condition, the History of the Sabbath, at present stands. Our work has chiefly been the collection of material; and while all has not been searched up that it is designed to procure, some valuable testimony has been found, which is well worth all the time and expense that would be involved in extensive research.

The work, so far as it has been my privilege to share it, has enlisted my deepest interest. Three things, as the result, have been very strongly impressed upon my mind: First, the extent of ground covered by the first edition of Bro. Andrews' History. Secondly, the utter poverty of the evidence in behalf of Sunday. Thirdly, the vast amount, and contradictory nature, of the efforts put forth to sustain the first-day institution. The strange and unnatural industry with which men have labored in this direction, the invisible hairs they have endeavored to split, the subtle distinctions they have tried to draw, are such as no person would form any adequate conception of, who has not looked upon a collection of their efforts in some large library, or attempted to wade through the ocean of their sophistries. Take the following for a single example: One old writer drew out at length, and with ludicrous assurance, an argument for Sunday-keeping, based on the following points: 1. The Sabbath commandment requires the observance of the seventh day of the week. 2. There are but two seventh days in a week. These are, first, the last day of the week, which is the seventh day, as related to the six days which precede it, and secondly, the *first day of the week*, which is the *seventh*, as related to the six days which follow it! 3. That seventh day which is the last day of the week, was the old Jewish Sabbath, and has gone by the board. The first day of the week is therefore the only seventh day now left; and as the commandment still requires the observance of the seventh day, it now enjoins the keeping of the first day of the week!

If this reasoning can be paralleled on any other subject except that of the Sabbath, it will prove that men have found themselves under the necessity of laboring equally hard to extricate themselves from straits equally desperate, on some theory equally groundless with the first-day Sabbath; which we shall be excused for not believing without some evidence.

However much charity we may have for the rank and file of those who have heretofore believed in the strict observance of Sunday, what we have seen is calculated to lessen somewhat the exercise of that grace toward those who have taken it upon themselves to lead the people in this practice; for it would seem that the very amount of labor they found it necessary to put forth, and the kind of arguments they found themselves driven to use, should have convinced them that they were on the tortuous track of error, and not traveling in company with Truth, who, with unveiled face, and plain and simple claims, never drives her defenders to such distortion of facts, nor to such grimaces of logic. Verily the language penned in "Word for the Sabbath" nearly sixteen years since, was vastly truer than we then dreamed:

O Fourth Command! what trouble hast thou been, Source of vexation to the sons of men! How have they tugged and toiled with various plans, To break thy power and shirk thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's fields have run, And found themselves at last where they begun!

The whole arena of the Sabbath controversy is flooded with the light of day. Its advocates may boldly say that they have reached the point of absolute knowledge. They know that it is an institution of Heaven, immovable as Jehovah's throne. They know that all the theories that are urged against it are shams and shadows, phantasms and fallacies. They know that what the poet says of truth, that the eternal years of God are hers, is especially true of Jehovah's hallowed Rest-day. To borrow the figure of another, should we take hammer and chisel and engrave the Sabbath argument on the wall of Gibraltar, no one could say which would be the more impregnable, the logic or the rock.

My association with Bro. Andrews the past summer has been of the most agreeable character. The privilege I have had of once more meeting old friends, and forming acquaintance with new ones, I have highly prized. During my absence of thirteen weeks, besides my regular work on the Sabbath History, I have spoken twenty-three times. And since my return home, I receive the cheering intelligence that the remaining one of my two brothers, whom I found interested, if not well-nigh convinced, on the Sabbath question, has commenced the observance of the Rest-day of the Lord.

With excellent health, and with a heart full of gratitude to God for his goodness, and full of hope and courage for the future of this blessed cause, I again take up the thread of duty in my wonted sphere of Office labor. U. S.

Victoria C. Woodhull.

THE career of this woman, planned, and executed thus far, wholly by the spirits, through her as one of the most obsequious and controllable of mediums, has now arrested public attention to such an extent that the readers of the REVIEW will be interested to learn some of the particulars of her history and her pretensions.

This woman some time since, put herself in nomination for the presidency of the United States, for the purpose, especially, it is said, of bringing to an issue before the people the question of woman suffrage and of testing the equality of woman's claim to office, with that of man. She has since become the regular nominee of a rapidly growing association of individuals known as the "Victoria League," for the purpose, and with the expectation, of actually securing that high office. Our view of the future of spiritualism, prepares us to place within the range of possibilities, and even of probabilities, projects which under other circumstances would be regarded as the wildest chimeras of a shattered brain. We have all the more interest therefore in watching this movement.

From a biographical sketch by Theodore Tilton, who has become an enthusiastic admirer of Mrs. Woodhull, and whose statements, were it not for the evident tokens he gives of sincere admiration, would be taken as a burlesque, we gather the following facts respecting her history.

Her father is represented as a monster of cruelty, exercising his savagery impartially upon all his children. In a barrel of rainwater he kept a number of braided green withes of willow or walnut, and sometimes with these, and sometimes with a handsaw or a stick of firewood, he would cut the quivering flesh of the children till their tears and blood melted him into mercy. "Coming home after the children were in bed, on learning some offense which they had committed, he has been known to waken them out of sleep, and to whip them till morning."

The mother is represented as from her youth, "a religious monomaniac—a spiritualist before the name of spiritualism was coined." Respecting her treatment of her children, Mr. Tilton says that on some occasions she has "tormented and harried" them "until they would be thrown into spasms, whereat she would hysterically laugh, clap her hands, and look as fiercely delighted as a cat in playing with a mouse. At other times her tenderness toward her offspring would appear almost angelic. She would fondle them, weep over them, lift her arms and thank God for such children, caress them with ecstatic joy, and then smite them as if seeking to destroy at a blow both body and soul. This eccentric old lady, compounded in equal parts of Heaven and hell,

will pray till her eyes are full of tears, and in the same hour curse till her lips are white with foam. The father exhibits a more tranquil bitterness, with fewer spasms. These parental peculiarities were lately made witnesses against their possessors in a court of justice."

Inasmuch as Heaven never maintains a partnership with hell, and as the elements of hell are very apparent in the character here described, we think Heaven should be excused from the charge of having any part in the aforesaid compound. A child, we know, is not responsible for being the offspring of a particular father or mother, nor is it to be blamed should such father and mother chance to be fiends in human shape; but when such child puts forth claims to a position of vast responsibility, influence, and power, we have a right in weighing his or her probable fitness for the place, to take into consideration the question whether or not a bitter fountain is apt to send forth sweet water.

From her earliest childhood, she claims to have lived and worked by the help of spirits. They are her constant companions. They abide with her night and day. They dictate her life with daily revelations. Her enterprises are their invention. Her writings and speeches are the product of their absolute control of her brain and tongue. She does nothing without consulting them; and she is never disobedient to their decrees. A goodly portion of the time which other people pass in sleep, she spends in communion with spirits of devils. All this her biographer declares, except that he would not admit that the spirits are other than spirits from the heavenly world.

She was born in Homer, Ohio, Sept. 23, 1838, the seventh of ten children, of Roxana and Buckman Claffin. She is consequently now in her 34th year. At the age of 14 she married Dr. Canning Woodhull, aged 28. By this move she withdrew from the cruelty of her parents to enter the more unendurable cruelty of her new domestic relation. Her husband proved to be the most debauched of debauchees, too licentious to do a virtuous act, and too drunken to draw a sober breath. With this man she lived eleven years of unmitigated abuse, deprivation, neglect and misery. The second year after her marriage she bore a son whose antenatal conditions stamped him with semi-idiotcy. She undertook, with the aid of the spirits, to reclaim her husband; but he proved more than a match for them all; chiefly owing, we suspect, to the fact that the spirits with whom she had to do, were of that character which made them too willing to have him pursue the course he was pursuing. She took him to California hoping to induce him there to begin a new and better life. Strangers and almost beggars in a strange city, she endeavored to support herself for a while with her needle, but soon brought up in a theater, where for six weeks she earned fifty-two dollars a week as an actress.

And then occurred an incident which shows the blind impetuosity with which follows the bidding of the spirits. While on the stage, one evening, a spirit voice told her to go home to Ohio. Whereupon she broke from the scenes, and without even stopping to change her theatrical wardrobe, rushed to her hotel, packed her trunk in the hours of the night like a criminal hard pressed by the officers of justice, and early in the morning, started with her husband and child, for Ohio. Whether she owned the "pink silk dress," &c., with which she quitted the theater, or whether she left the place with some of the property of the theater in her possession, we are not informed.

Reaching home, the spirits directed her to repair to Indianapolis, announce herself as a medium, and treat patients for the cure of disease. In this she succeeded in creating so remarkable a stir that up to 1869, when this work was discontinued by the direction of the spirits, her receipts had reached the enormous figure of seven hundred thousand dollars. She and her sister Jennie Claffin, are now carrying on the business of brokers in the city of New York, and publishing a paper entitled *Woodhull & Claffin's Weekly*, a paper which Mr. Tilton says "is edited in one world, and published in another;" and which makes "free love" the burden of its unhallowed mission.

In 1863, she applied in Chicago for a divorce from her husband, and obtained it. Some time subsequently she was called on by Col. J. H. Blood, who came to consult her as a spirit-

ualistic physician, having never met her before. She immediately went into the trance state and made to him the startling announcement that his destiny was to be linked with hers in marriage. They were married according to due form of law; but afterward deeming the legal tie a yoke upon that freedom to which they aspired, they were divorced according to the statutes of Illinois. To this man she still retains the relation of wife so far as a relation can be called such which has the sanction of no law either human or divine.

The chief among her spiritual visitants, her guardian from her youth up, she describes as a stately and mature man clad in a Greek tunic. This spirit for a long time refused to divulge his name, but finally declared it as "Demosthenes."

Some remarkable cures claim to have been performed through her mediumship; and this incident is related respecting herself and son: "One day, during a severe illness of her son, she left him to visit her patients, and on her return was startled with the news that the boy had died two hours before. 'No,' she said, 'I will not permit his death.' And with frantic energy she stripped her bosom naked, caught up his lifeless form, pressed it to her own, and sitting thus flesh to flesh, glided insensibly into a trance in which she remained seven hours; at the end of which time she awoke, a perspiration started from his clammy skin, and the child that had been thought dead was brought back again to life, and lives to this day in sad half-death. It is her belief that the spirit of Jesus Christ brooded over the lifeless form and re-wrought the miracle of Lazarus for a sorrowing woman's sake." On another occasion she undertook the case of a woman who had been given up to die and had received extreme unction by a Catholic priest. She is said to have stood over her constantly, neither eating nor sleeping for ten days and nights, and at the end of that time found the woman recovered, and herself, instead of weary and exhausted by the loss of sleep and food, more fresh and bright than at the beginning. Such is the woman who now bids for the highest office in the gift of the nation.

The spirits have in past years made many prophecies respecting her; such as that she would emerge from her poverty and live in a stately mansion; that she would amass great wealth in a maritime city; that she would found a bank and publish a paper; that she would speak in public, and that her first speech would be delivered in the capital of the nation. All these have been realized. And the spirits added, as the climax of their predictions, and the crowning event of her career, that she would finally become the ruler of her people. To this position she now aspires, and in this aspiration is backed by the myriads of demons that swarm the land, and will no doubt be seconded by Spiritualists who can wield the more tangible weapon of the ballot. Respecting her success in this thing, we make no prediction; but inasmuch as things as strange have happened, it will perhaps do the reader no hurt to try for a moment to imagine what the condition of our country will be when a woman more familiar with familiar spirits, and a more fanatical devotee of the unhallowed intercourse, than even the witch of Endor, shall sit in the chair of its chief executive. U. S.

Last Days' Covetousness.

THE warning uttered by Paul over eighteen hundred years ago, has come down through earth's degenerating centuries to our own time: "In the last days men shall be covetous." The terrible meaning of that quiet prediction is seen in the developments of to-day. The following description from the *Methodist* is a true picture of the evil as it exists in our land at this moment. How many times must it be repeated before people will believe that Paul's prophecy is fulfilled, and that these are the last days of which he spoke? Speaking of the exposure of the unparalleled frauds, and speculations of New York officials, the *Methodist* says:—

"It is our hope rather than our firm belief that some lasting good will spring from the exposure of these frauds. They reveal the weak spot in the body politic, the unsightly and dangerous cancer which must not be allowed to spread unchecked. The vice of the age is avarice—a vice stimulated by advancing civilization, which increases the wants of men. There is a mad haste to be rich, which, uncontrolled, is the source of violence and crime, and political history has taught to unprincipled aspirants the lesson which they have readily learned, that 'to

the victors belong the spoils.' Run for office, get into office, and then, neither fearing God nor regarding man, grasp all you can, and achieve wealth, even at the price of infamy. The evil of using political position to amass dishonest wealth is not confined to a few men in New York City. It is found, more or less, in all lands, and under all forms of government. It is a source of national weakness, and, if unchecked, leads to national decay." U. S.

Worldly and Heavenly Interests Contrasted.

WORLDLY men may tell us of the friendship of great men: but we will tell them of the friendship of One that sticketh closer than a brother.

They may tell us of the love of dignified associates: we will tell them of the matchless depths of a Saviour's love.

They may tell us of the wealth of splendid cities here: we will tell them of a city, the streets of which, are pure gold, like unto transparent glass. And if they have a taste for costly gems and pearls, we will show them that the walls of that city are built of jasper and its foundation garnished with all manner of precious stones, and the twelve stupendous gates each of one solid pearl.

They may tell us of the honors of men; we will tell them of the honor which comes from God only. Jesus says "If any man will serve me, him will my Father honor." Who, oh! who, can estimate or describe that honor?

They may tell us even of crowns, scepters and thrones, without any certainty of being secure for a day: we will tell them of One on whose head are many crowns, whose scepter sways the universe, and whose throne has rainbow beauties all about it, in sight like unto an emerald. And those who are nearest that throne, are they who are redeemed by the blood of the Lamb; while all the holy angels stand back in the rear ranks; and if they aspire after these crowns, scepters, and thrones, we will inform them what course to pursue in this life, in order to become kings and priests to God and reign on the earth, not for days nor months nor years; but for a long eternity, when the righteous shall shine forth as the sun in the kingdom of our Father, and shall die no more.

They may tell us of realms more genial on account of the more efficient rays of nature's sun: we will tell them of a realm that has no need of the sun nor of the moon; for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. Oh! who would not have such possessions as these? S. PIERCE.

A Wonderful Work.

MANY authors have appeared in the world. Their various productions are innumerable, like the stars. And of making many books, there is no end. But it is a fact worthy of everlasting remembrance, that the great God himself has condescended to furnish us with a work of which he is the author, a work which he wrote with his own finger, "two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

It is a very small book, and yet comprises more than all others. "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119: 96. It is so perfect a work that without the proper understanding and acceptance of it, all other books, the Bible not excepted, are of no real value to us. Without it, we would not inquire after the Saviour or the gospel, for "they that be whole need not a physician," and "by the law is the knowledge of sin." Jesus has left us no such personal writing. How vastly important must these ten commandments be, which God thought best thus to execute with his own hand. It is his holy will that the same shall be written in living characters in the heart (mind or affections) of all those who belong to his kingdom. Jesus himself is thus distinguished: "I delight to do thy will, O my God! yea, thy law is within my heart." Ps. 40: 8. So, likewise, the righteous, who shall inherit the new earth, will submit to this divine law, will obtain a live copy of it by the Spirit of God in their heart. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Ps. 37: 30, 31. For this object, indeed, was the divine Teacher sent from Heaven: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 4. Six hundred thousand men were witnesses when the divine Law-giver with his own voice publicly proclaimed this royal law. And after a space of more than three thousand years, their posterity is still preserved, scattered over the earth, and everywhere willing to testify to the divine origin of this holy work. And not only they, but also all those servants of God who "delight in the law of God after the inward man" have testified, and do testify, that "the law is holy, and the commandment holy, and just, and good." And they know by experience whereof they affirm. Let us, then, "hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. J. MATTESON.

A Pause.

It seems to me that we have come to an emphatic pause—a critical point in our experience in this last message. We have professed to believe that the Lord was leading us in the message—that the third angel's message is the present truth. Our faith will be tested. The way to prove the sincerity of our faith is to act in harmony with it.

While fulfilling signs and prophecies, in these last days, are demonstrating the truth of revelation, the world, the professedly Christian world, are making rapid strides toward infidelity. And shall it be so with us as a people? The evidences of our faith are rapidly increasing. And will our people forget, and like Israel of old, turn back into Egypt? Many doubtless will give up the truth. Many, like Demas, love this present world, its riches, its fashions, and follies.

Do you understand, brother, sister, that the Lord waits to see if you will manifest your faith by living it out? His language to us seems to be like this: "I will go and return to my place, till they acknowledge their offense, and seek my face; in their affliction they will seek me early." Hosea 5: 15. Who will seek the Lord in his own appointed way? Who will show their faith by corresponding works?

Do we desire the light still upon our way? The way is clear. Walk in the light we have received.

It is sad to think that many will fail. It is not necessary. But we must do, as well as say. Who will now betray their Lord? Is it I? By grace we can stand. Lord, help us to do so.

R. F. COTTRELL.

David's Cruelty.

INFIDELS often accuse David of cruelty on account of the statements in 1 Chron. 20: 3, and 2 Sam. 12: 31. I will compare these texts with the Danish parallel texts, and the cruelty all vanishes away. The rendering given in the Danish version is, according to good critics, more in harmony with the original.

English.

"And he brought out the people that were in it [Rabbah,] and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon." 1 Chron. 20: 3.

Danish.

"But the people that were in it he brought out, and he employed them to saw with saws, and to work in iron works, and with saws," &c.

English.

"And he brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln."

Danish.

"But the people that were therein he brought out, and employed them to work with saws, and in iron-works, and with iron axes, and let them go forth in the brick-kiln."

David's disposition was not that of cruelty to his enemies. Indeed, he has furnished us with a most remarkable instance of returning good for evil, when he saved the life of his bitterest enemy, Saul. 1 Sam. 24. And this he did not only once, but twice. 1 Sam. 26. And so strong was the influence of this Christian conduct, that it did even move the heart of a Saul. "Then said Saul, I have sinned; return my son, David; for I will no more do thee harm, because my soul was precious in thine eyes this day; behold I have played the fool, and have erred exceedingly." Verse 21. The word of God is mighty, but most powerful when practically illustrated in the humble conduct of a consistent Christian. JOHN MATTESON.

Faith almost Gone.

"WHEN the Son of Man cometh shall he find faith on the earth?"

Our Lord when he asked this question was sojourning in this world. He had already "come" to this earth, the first time. Hence the coming referred to in this inquiry, is his second coming, when he shall appear in his glory to save those who "look for him." The question suggests the answer to itself; that just before his second coming there will be but little faith on the earth; that but few persons, compared with the whole of mankind, will be expecting the great event. The last days of time, as we are taught in the Scriptures, are to be times when unbelievers will scoff, saying, "Where is the promise of his coming?" The vast multitude of the world's inhabitants will be asleep on this subject. We have evidently reached the last days, "the time of the end." Men scoff in consequence of a want of faith. The multitudes are all engrossed in worldly business, and pleasure seeking; making arrangements not only for their own comfort and profit, but also for generations yet to come; without the remotest thought that the day of God is at hand! The word of God assures us, "When they shall say peace and safety, then sudden destruction cometh upon them."

The Universalist cries, "Peace and safety, while he promises life to the sinner, and tells him that there is no danger; that the coming of the Saviour took place long centuries ago.

The Spiritualist tells the people that there will be no such thing as the literal coming of Jesus Christ the second time, to reward the saints and punish sinners, and that they need not be alarmed.

The world of sinners, bent to secure worldly gains, honors, and pleasures, cry, "Peace," while moved along by the mighty torrent of worldliness downward. They have not time to study God's word; have not time to think of the awful future. They lull each other to sleep, and are insensible about coming events and the coming One.

Many are stupefied by moral narcotics, tales of fiction, so that they have no love for divine truth, no sense of their terrible danger. The orthodox churches and ministers are loud in proclaiming this cry of "Peace," where God has not spoken peace. They encourage men to go on in sin by telling them that the millennium will soon dawn, that there will be no temptation of Satan, but all will be peaceful, holy, and happy, for a thousand years before the return of Christ personally.

All these cries result from unbelief, and they produce unbelief. Unbelief will hinder men from preparing to meet the Lord. As the Lord has not come so soon as some expected, some servants begin to say in their hearts, "My Lord delayeth his coming," and "eat and drink with the drunken." Such, if they continue in their present course, will have their part with "hypocrites and unbelievers." Being overcharged with eating and drinking and cares of this life, stupefies the mind so that that day will come upon some unawares, some that for a time were looking for it. Oh! let us not be like the unbelieving Jews in the wilderness, who fell by unbelief.

C. A. OSGOOD.

The Present Time.

I AM deeply impressed with the importance of the present time, especially to us who have for many years held the truth of the third angel's message. The evidences of our position were never so strong as now. We can clearly see the work going forward by which the image to the beast will be formed, an event we have been anticipating; and yet it is so hard to make the truth a living reality. The world and Satan, with increasing power, are leading the unwary captive. It is truly a time when the admonition of the Saviour to watch is of increasing importance. And yet how many of us who profess the faith are asleep!

Can it be possible that the greater number of us will be lost? It need not be so; but murmurings and backslidings truly indicate it. Those therefore who will go through must arouse, and live up to the light of the truth. For one, I feel that I cannot afford to be lost. At the loss of all things, even life itself, give me a part with the overcomers in the immortal kingdom.

R. F. COTTRELL.

Spiritualism.

THE following from the *Detroit Post* of Sept. 23, 1871, very clearly indicates the tendency of the public mind at the present time, in regard to this delusion. That the predictions respecting its future progress will shortly be fulfilled we have no doubt; for the word of God assures us that thus Satan shall work in the last days:—

"The *Golden Age* has what seems to us a just rebuke of the light and flippant treatment which some journals visit upon Spiritualism. With many, indeed with every one who has given the subject an investigation, there is a conviction of an underlying truth in Spiritualism which is covered up and degraded by many false, absurd, and disgusting phenomena. Many believe 'there is something in it,' who are by no means prepared to define what that something is, or to accept present manifestations as the highest outgrowth of it. But it is not all 'mumbling' and 'raving,' and its assurances of a future life and of immortality have comforted many souls who could place an abiding faith in future existence upon no other foundation. Much has yet to be explained, more to be purged away from the doctrines of Spiritualism. But those who believe that it has the germ of a very precious truth, which is to be developed into higher uses and its processes scientifically, if not altogether satisfactorily, explained, are on the increase. Both for their numbers and for their intelligence they are not to be despised nor wantonly abused. In this connection we quote from the *Golden Age* the following paragraph:—

"The spirit of Henry J. Raymond lately came (as we are informed), to Mrs. J. H. Conant, in Boston, and spoke as follows: 'The time is now fast hastening when they whom the living call dead will be able to so clearly represent themselves here to your physical senses that death will be no longer death—that they who are dead will be no longer out of sight, for you can see them and hear them.'

"This statement will be received with more or less credulity according to the reader's belief in Spiritualism. But we do not hesitate to say that many who do not believe Mr. Raymond capable of sending a message to this world, or that the time is hastening when such modes of communication will be unnecessary, do nevertheless look forward to a day when the intercourse between all souls, the souls of the living as well as of the dead, will be in more direct and active communication with each other than they now

are; and that forces, powers, and media, now lying dormant and unsuspected, will supplant our present rude methods of conveyance by electricity, and writing and speech."

The Cost.

THERE are many who are delighted with the beautiful harmony of the Scriptures, when their attention is called to them in the light of present truth. They find many things therein contained which they had never thought of before, and the Bible seems like a new book, filled as it is with instruction, and matters of thrilling interest. New light and beauty shine from its pages, where all before was dark and mysterious, and at first they seem to receive the truth with joy; at least until the time comes when to be consistent they must take some step involving sacrifice and self-denial. This frequently causes them to hesitate. There appear to be lions in the way, and they scarcely dare to proceed farther. Obstacles arise which appear insurmountable, and we frequently hear them say, "I would gladly do so and so if I could; but as I am situated, I cannot." In comparison to the way they have viewed it, perhaps the way to life looks straight and narrow, and they hardly feel able to walk therein. To them the cross of Christ looks heavy. Perhaps their strength seems insufficient to enable them to lift it.

It is well to count the cost, but care should be taken that we count it right. If we count the cost of the life which is to come, we ought also to count the cost of seeking the life which now is. For the former we must make some seeming sacrifice, endure a few days of self-denial and cross-bearing, and perhaps lose the friendship of some we consider dear; but in return we may have everlasting life, around which cluster joy, pleasure, and happiness, which words cannot express. But the latter—what will that cost? "Whoever will save his life shall lose it," and "the wages of sin is death." If we choose to pay this awful price, we still must bear the suffering and pain consequent to this life, and may be obliged to yield it up at any moment. The martyrs counted the cost, and found nothing too dear to give in the cause of truth and right. They counted not even their lives dear unto themselves, that they might finish their course with joy, and in the face of torture and death would not do what many will now do for the sake of convenience and worldly gain. We count them happy who endured; and if the cause of God then was worthy of such sacrifices and self-denial, why so many faint-hearted when called by the word of God to be peculiar and different from the world now? Every good and every perfect gift is from God; and in him we move and have our being. Yet how often we hear matters of pecuniary interest urged as reasons for not yielding obedience to the just requirements of God. All they are, and have, or may hope to obtain, they owe to Him, and yet they scarcely dare to obey him and rely upon his promises, which are numerous and all-sufficient.

The psalmist says, "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." He who depends upon his own exertions alone, leans upon a frail support. If the favor of God rests upon them, they will be highly productive; but if his frown, they must fail of producing any good results. "A little that a righteous man hath is better than the riches of many wicked."

M. L. HUNTLEY.

Boston, Aug., 1871.

Sunday Laws.

THE people of Cincinnati, Ohio, are not willing to bear the yoke the fathers have imposed on them. I clip the following from the *Toledo Blade* of July 13, 1871:

"There are unmistakable signs at Cincinnati, that the repeal of the Sunday laws will be made the issue in future elections. The Germans are becoming much agitated on the subject. On Saturday night there was a meeting of the largest and most influential German societies, who determined to hold a meeting next Sunday, composed of representatives of all societies, regardless of nationality, who are favorable to a change in city ordinances."

This is but one city among the many that are speaking their minds on the Sunday laws. But there will be two parties, and as it is intimated, when brought into a party platform, and made a political issue, there will be close, warm work. But judging from the past, it is easy for those who have received light on God's law as it stands in connection with the last warning message, to determine on which side the controversy will close. The Sunday must be sustained, and the decree passed.

P. STRONG.

MEN OF PRINCIPLE.—The man of principle needs not the restriction of seal or signature, or any legal instrument. He deals in solitude as in public, at midnight as in sunshine. His grasped hand is as good as a bond, and his promise as sterling as gold. The complicated interests of men, which so often jar and conflict, are reconciled in him with a beautiful harmony. He is himself the embodiment of justice, the symbol of a perfect society. His charities are not the droppings of a formal pity, but the ointment of a yearning love.

THE LOST SHEEP.

THERE were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here the ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer, "This of mine
Has wandered away from me;
And although the roads be rough and steep,
I go to the desert to find my sheep."

And none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gates of Heaven,
"Rejoice, I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"
—Brightside.

Progress of the Cause.

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

Maine State Conference.

FIFTH ANNUAL MEETING.

ACCORDING to arrangements, the fifth annual meeting of the Maine State Conference of Seventh-day Adventists, was held on the camp-ground near Skowhegan, Aug. 31, 1871.

The meeting was called to order by the President, and prayer offered by Eld. J. N. Andrews, after which the following business was transacted:

The churches represented at the Conference were Topsham, Canaan, Norridgewock, Woodstock, Athens, Cornville, Hartland, Falmouth, and North Jay.

Ministers and licentiates belonging to the Conference, who were present and reported labors, were J. B. Goodrich, Charles Stratton, A. Barnes, and M. B. Patterson.

By vote of the Conference, Elds. J. N. Andrews, W. H. Littlejohn, S. N. Haskell, sister White, and all others in good standing, were invited to take part in the deliberations of the Conference.

Voted, That the President appoint a committee to nominate officers for the Conference and for Camp-meeting committee. J. N. Andrews, Artemus Atwood, and Charles Stratton, were appointed. Also

Voted, That the chair appoint an auditing committee consisting of six lay members to assist the executive committee in settling accounts with ministers. Isaac Fellows, Timothy Bryant, J. Hilton, C. B. Barker, Artemus Atwood, and Wm. W. Davis, were appointed.

Voted, That J. N. Andrews, W. H. Littlejohn, and S. N. Haskell, act as committee on resolutions. The subject of licensing persons who do not labor in the cause was taken up and discussed at some length by Elds. Andrews, Littlejohn, and Haskell. On motion,

Voted, That the credentials of Bro. J. B. Goodrich be renewed, and that Bro. Charles Stratton receive credentials. On motion,

Voted, That licenses be granted to Brn. A. Barnes, M. B. Patterson, R. S. Webber, and W. H. Blaisdell, provided they desire to labor.

Voted, That Bro. R. S. Webber be appointed to take the charge of collecting the arrears on the REVIEW, Instructor, and Health Reformer.

The nominating committee brought in their report, which was accepted.

The following board of officers was elected: President, Geo. W. Barker, South Norridgewock; Secretary, W. H. Blaisdell, Rome; Treasurer, W. J. Haynes, South Norridgewock; Executive Committee, Geo. W. Barker, A. B. Atwood, and S. F. Grant; Camp-meeting committee, Geo. W. Barker, W. J. Haynes, and Thomas Emery.

Voted, To leave the subject of the selection of grounds for the camp-meeting in future, in the hands of the camp-meeting committee.

Voted, To leave the subject of further licensing in the hands of the executive committee.

The reports of the Secretary and Treasurer showed the standing of the Conference to be as follows: Number of churches, 9; number of church members added during the year, 20; number of losses, 28; present number, 203; commenced to keep the Sabbath, but not yet united to any church, 24; number paying S. B., 199; number of Sabbath-school scholars, 186; amount of S. B. pledged to the Conference, \$1040.91; amount of donations, \$55.10; whole amount paid into the Treasury since the commencement of the year (Oct. 1, 1870), \$848.33; paid out of the treasury, \$838.88; balance now in the treasury, \$9.45.

The following resolutions were presented by the committee on resolutions, and adopted:

Resolved, That we recognize the hand of divine Providence that has led us as a people while seeking to obey the commandments of God and the faith of Jesus; and that we believe that hand will still lead us if we will only follow its guidance.

Resolved, That we pledge ourselves to co-operate with those who have to stand in the forefront of the conflict, in that we will, so far as in us lies, share with them in the burdens, labors, and sacrifices of the work, and that we will all lift together in sustaining the cause of Christ.

Resolved, That we acknowledge the duty on our part to gather up the rays of light which God has caused to shine upon our pathway in the past, from the testimonies of his Spirit; and that we pledge ourselves to heed the solemn admonition which he has given us concerning this thing.

Resolved, That we deeply sympathize with Bro. White in his feeble health, and in his heavy burdens in the work of God, and that we will aid, as far as it lies in our power, both by our means and by encouraging any of our number that are able to help in the work, that they should promptly do it.

Resolved, That we pledge ourselves to be responsible for all arrears for the REVIEW, Instructor, and Health Reformer, within the bounds of this Conference.

Whereas, We have heretofore enjoyed the labors of Eld. J. H. Waggoner without expense on our part, therefore

Resolved, That as an expression of our gratitude for what the General Conference has thus done for us, we do hereby donate to that body the sum of one hundred dollars.

Voted, That the proceedings of this Conference be forwarded to the REVIEW AND HERALD for publication.

Adjourned *sine die*.

Geo. W. BARKER, President.

W. H. BLAISDELL, Secretary.

The Cause in Vermont.

AT the close of our good camp-meeting, we went home and spent one Sabbath with the church of Enosburgh. While at home, we attended to business connected with the camp-meeting, wrote reports, and prepared to resume our labors in new fields.

On Tuesday of the following week, Aug. 29, we left home for our field of labor, expecting to pitch our tent the same week. But when we reached West Bolton, we learned that an appointment had been given for Eld. Estes, of Jericho Corners, to speak in that place on the Sabbath question the next Sunday evening; so we concluded to do no more in the tent enterprise that week than to find a place to pitch our tent; and we settled on Huntington Center, a village situated fourteen miles south-west of West Bolton, and about midway between West Bolton and Bristol.

Sabbath, Sept. 2, we held two meetings with the brethren of West Bolton and Jericho, and addressed them on the Christian Warfare, and on the subject of Spiritual Gifts. Bro. A. S. Hutchins was present, and added to the interest of the meeting by his testimony. The next day, we gave a discourse at West Bolton on objections to the Sabbath; and in the evening Eld. Estes read a written essay of two hours on the Sabbath question, in the Baptist church, which was well filled. Of course there was policy in crowding this discourse into the night, so that we could not reply to it the same day. At the close of the meeting, Eld. Hutchins announced that we would review the Elder's discourse the next evening, and stated that the trustees of the Baptist church had refused us the use of their house, while we had often offered them the use of our tent when it was up. This told against them. The sermon was reviewed in a large

school-house in the place, which, with additional seats prepared for the occasion, was literally crowded. It was estimated that there were between one hundred and fifty and two hundred persons present. At the close of the reply, an expression was called for, to know how many present believed we had the Bible argument on the Sabbath, and most of the congregation rose to their feet at once. Then those who thought that Eld. Estes had the argument were requested to stand upon their feet, and but six arose. One of these was the Baptist pastor of the place.

A second discourse was delivered by Eld. E. in West Bolton last Sunday evening, on the Sabbath and Immortality of the Soul, and was replied to with good liberty the next evening. This time the Elder seemed to be aroused at the result of his first effort, and, waxing unusually fervent, he used expressions against us, which, to say the least, did not breathe that love and pity that should characterize the minister of Jesus Christ.

As the result of these collisions, three more have taken their stand on the Sabbath. There are now, at least, twenty-five Sabbath-keepers that we can depend upon in Bolton and vicinity. A Bible-class and Sabbath-school of seven classes was organized last Sabbath, yet much remains to be accomplished. Bro. Hutchins designs to remain there for a season, and one of us will assist him on the Sabbath for several weeks.

We have now held eight meetings in the tent in this place. Notwithstanding the frosty nights, the average attendance has not been less than two hundred. The interest is good. The Sabbath question comes up next Sunday. The tent is pitched within ten feet of the town house, which we occupy, free of charge, in case of rain or cold nights.

A. C. BOURDEAU,

D. T. BOURDEAU.

Huntington Center, Sept. 15, 1871.

Oceola, Iowa.

We have now been here two weeks. The weather and the roads have been fine; and the interest and the congregation have been much better than we expected. We seldom have less than four hundred, and sometimes as high as six hundred, hearers. Books go off well. Yesterday we introduced the REVIEW, and obtained twelve subscribers. We have thoroughly canvassed the life and death question. It was received with favor by the mass of our hearers, and with much delight by many. All declare that the Bible seems much plainer and that they can now believe it to be the word of God. The ministers are not able to hold their congregations away. There has been a Methodist Conference here for a week, with scores of ministers, but it has made no apparent difference in our attendance. Last night we introduced the Sabbath question to a crowded tent. Of course, now comes the test. We hope in God.

D. M. CANRIGHT.

Cattaraugus Co., N. Y.

THE quarterly meeting at Randolph, Sept. 16 and 17, was interesting and encouraging. Brethren from Ulysses, Pa., and from Allegany Co., N. Y., came to the meeting, and came to labor, and their presence and help were highly appreciated by the brethren in this county; and they hope to have the privilege of a frequent repetition of such visits. The interest without, in the neighborhood of the meeting, is rising. Some came from other school districts, and evinced a deep interest in what they heard. The calls for labor in new places are increasing. The field is great and the laborers few. I must enter some of these new fields. May God guide me to the right places.

R. F. COTTRELL.

Avilla, Mo.

OUR meetings commenced on Wednesday evening, as appointed, and continued until the next Sunday evening. The attendance was good, and the large church that the brethren have erected here was well filled, especially toward the close of our meetings. The Lord gave us liberty in presenting the truth. Eight united with the church, and five were buried with Christ in baptism. May the Lord help them to walk in newness of life. May his blessing rest upon the dear brethren at Avilla, and they have that spirit of self-sacrifice and of humility which will fit them for a home in the kingdom of God.

H. C. BLANCHARD,

L. D. SANTEE.

Iroquois Co., Ill.

WE have now been here four weeks, and some have taken hold of the truth, but we cannot tell just how many. Some are still interested, and we hope others will come out. Fall weather is coming on, so it is uncomfortable some of the time. The truth is making quite an impression, and we trust it will bear abundant fruit ere long. May the Lord bless his own truth. Pray for us, that we may be faithful in holding up the law of God and giving the last solemn warning to the world.

R. F. ANDREWS,

T. M. STEWARD.

The Maine Camp-meeting.

THE following report sent us by one who is not a Seventh-day Adventist, shows how the camp-meeting in Maine was looked upon by some, at least, of those who are not identified with us as a people. As such it will be of interest to the readers of the REVIEW.

This meeting commenced Thursday, Aug. 31, under favorable prospects; the situation and weather being pleasant and all that one could wish. I was not present till afternoon. Thursday, P. M., sermon by Mrs. White, subject: "By their fruits ye shall know them." A good interest was manifested. Thursday evening, Eld. Littlejohn preached from Eccl. 12: 14 with good acceptance.

Friday, A. M., Eld. Andrews gave a very able discourse on the Judgment, which was listened to with much interest. Friday, P. M., Mrs. White delivered one of her best discourses on Health Reform which was an able production, good sense mixed with Christian humility.

Friday evening, Eld. Littlejohn preached a good, practical discourse. On the seventh day, Eld. Andrews, Mrs. White, and Eld. Littlejohn, improved the day to the edification of all present who were interested.

Sunday, A. M., Mrs. White spoke on the subject of eternal life to a large and attentive audience. In the afternoon, sermon by Eld. Littlejohn, a clear, able, and masterly production which gave tone and advance to the cause in Maine. The remaining public exercises were well received. Monday evening, Eld. Haskell gave a good, sound discourse.

The social meetings were conducted with solemnity and deep-toned earnestness characterized by a spirit of humble confession and turning from wrong to right. A spirit of Christian union and sympathy seemed to pervade the entire camp-ground, and at the closing interview all seemed to feel that the meeting had been a success, and the effort not made in vain.

May the Lord help those who formed good resolutions at this camp-meeting to carry them into practice.

W. K. C.

Cambridge, Sept. 1, 1871.

The South.

THE beautiful scenery of the South equals or surpasses anything I have seen in the North.

I went to middle Tennessee in March, found nearly all the early spring flowers had bloomed and gone, trees were in foliage, and in April, I saw roses, pinks, and other varieties of early summer flowers, the air soft and balmy, sunlight so strong I could but think of the expression, "The sunny, sunny South."

Kentucky is broken, and thinly settled on that account. Some parts look well and prosperous.

Tennessee is a beautiful country, especially about Nashville and Murfreesboro'. At the latter place, effects of the war can be plainly seen. Fortifications but little injured, with now and then the walls of dilapidated buildings, new fences and cemeteries, all show that here bloody work was done. I saw several Union and Rebel cemeteries, one containing nearly twenty-five thousand of our fallen soldiers. I felt that truly I was in a silent city of the dead, "where the wicked cease from troubling, and the weary are at rest." Their graves were arranged in circular order around a tall liberty pole, from which waves continually the "star spangled banner." Interspersed among the graves were cannons planted in the ground for monuments of the deceased. The government have men employed to care for these grounds, who keep them looking well.

My feelings were deeply impressed while viewing this city of the dead. I could but

think of the suffering, anguish, and bloodshed, that were endured by those noble soldiers who were lying there, that gave their lives for the Union and cause of freedom; of the tears, moans, and dying groans, that were heard and seen on the field of battle where they fell; of the sympathy and grief of parents, wives, orphans, brothers, sisters, and friends; tears of love and sympathy that now often flow, but do not benefit the sleepers; for death has ended all their sorrows and pains. Truly war is terrible in all its aspects, even in the thoughts of the dead here sleeping. Reflections awakened by this scenery are better felt than described.

THE NEGRO.

I had not long left the Ohio river before I saw what I had often read of and seen pictured, that is, the large plantation with its mansion and many negro huts or cabins, sometimes built of brick, but usually of boards or logs. They are small, one story buildings, often without windows or ventilation, except by means of the door. These buildings are now rented to the negroes who are in the employ of the planter. They receive low wages, ranging from five to ten dollars per month. The condition of this unfortunate race is truly lamentable. It is often remarked here in the North that the slave is worse off now than before he was liberated. While this remark may carry with it a strong show of truth, we must consider the subject in all its bearings, to come to a correct conclusion. I have heard some slaves admit this, at the same time making many exceptions.

While visiting the hermitage or tomb of President Gen. Jackson, I had some conversation with quite an intelligent negro, who freely admitted that his condition was worse since his freedom than before, while at the same time, he said that with many it was better. Parting families by selling, and the whipping they received, he said was the worst of slavery; and I thought he might have added also, the amalgamation of their race, which looks to me the greatest of all sins found in slavery or elsewhere. When human beings are propagated as the beasts, for wealth or gain, to the destruction of all moral principles that should be held sacred, and when men even traffic in their own blood, I wonder that God has been so long suffering as he has. Yet God permits mankind to fully develop character before he interferes with their iniquity. Facts learned respecting this matter, though not applicable to all, are the reason I write thus plainly.

The abolition of slavery set at liberty millions of persons poorly qualified to care for themselves, and no doubt many suffered more for the necessities of life than while in slavery. As a matter of course, a slaveowner, with a few thousand dollars invested in slaves, will look to his own interests sufficiently to care for his property and keep it in condition that will yield most to his interests, unless he be brutalized to an uncommon degree. Liberation carried with it more or less of hatred from the whites, and consequently a different form of oppression, which if understood must convince all that the condition of the negro is but little improved as far as livelihood is concerned. The blacks brought up in slavery, or the older class, are less benefited than the rising generation who have some advantages of schools. Yet these advantages in some parts are very small. I could not see the reason of it, but in south Tennessee, in a vicinity where I was, some nine public school-houses had been burned, where colored schools were started, and three northern white teachers had been whipped nearly or quite to death for attempting to teach them. For them to get an education under these circumstances seems quite impossible. In other parts, schools are tolerated, and quite well sustained.

The morals of the blacks are in a low condition; and this is no more than could be expected. Stealing seems to be quite prevalent among them. They regard the property of the whites as having been accumulated or earned by them, and consequently that it is not wrong to take it when they can. Bolts and locks are quite necessary. The transgression of the seventh commandment is also lightly regarded among them, owing much to their subjugation in slavery.

The blacks are very numerous in the South. Passing through the country and villages on the railroads, the ratio of blacks to the whites seemed four or five to one. Since their freedom, they seem inclined to live together in cities and villages. They deserve our sympathies and prayers.

KU KLUX.

The hatred of some parts of the South toward the North is alarming; and for any one to deny that there is an organization called Ku Klux, shows a lack of information. Yet doubtless many are not aware of the object of this organization. I supposed that the Ku Klux were a band of outlaws, disowned by the better part of society. But in this I was mistaken. If I was rightly informed, this organization is composed of business men, ministers, church members, and nearly all other classes. Their object is to secure what they claim to be their rights in gaining political ends.

The whites were disfranchised, while to the negro was given the right of suffrage; consequently giving the colored people equality, and in that respect superior advantages above their owners or masters. The North has sent men with authority to fill offices of trust as they may feel disposed, which offices have been filled quite largely with negroes. This is regarded by the South as an insult from the North, and the result is, the Ku Klux outrages, both on the negroes and the Northern officers. There seems to be a fixed determination in the minds of the South that no negro shall ever participate in the administration of our government; and consequently such a course pursued by the North has greatly embittered them toward us. The white people of the South do not hate the negro, as many suppose, unless he feels equal or superior to them. They want him to know and keep his place, and then there is no difficulty. Every Northerner is looked on with suspicion till he proves himself not a meddler with their political affairs.

We are taught that every house divided against itself cannot stand; and truly this great Republic is in this condition. We have just reasons to fear dreadful consequences growing out of this sad condition of things. All looks dark and gloomy.

THE SOUTH AS A FIELD OF LABOR.

This is in many respects an unfavorable field in which to labor, owing principally to the feelings of dislike which the people bear toward the North. This however gradually gives way. My first congregations there were very small, perhaps ten or twelve, while my last were between two and three hundred.

There is great wealth and intelligence found in the South; and the people as a whole understand and have as good knowledge of their Bibles, as in any portion of the North I was ever in. They are remarkably kind and hospitable toward others. A warm-hearted friend you will always find in a Southerner unless he feels suspicious of you. I think for one to go South if he have friends and then keep in the circle of his influence, all would work well.

I felt a deep interest in the work there, though I labored under some embarrassment. I could not get the people to come and listen to me till after I had been there some little time, and was obliged to leave them before I should after the interest was aroused. Commencing labor with the tent in this State I felt was a sufficient reason for leaving them when I did. I hope to return to them some time in the future and follow up the work commenced there. I should have no fears to choose that as a field of labor. My attachment for them is strong and I hope the future may develop much good in that part of the great gospel field.

I baptized five before I left the State, and felt assured that my labors there would result in much good for the cause. As near as I could ascertain a few had decided to obey the truth, besides those baptized. I learn however that other ministers have been there and made all the distraction they could. My prayers and sympathies are toward the few that are obeying, and are also extended to all others in those parts for their salvation. May God bless and strengthen all the honest in heart and help them to obey him.

E. B. LANE.

Bowling Green, Clay Co., Ind.

From Sister Baker.

DEAR BRETHREN AND SISTERS: I want to say to you through our good paper, that my interest in the cause of truth has not abated. From my heart I can say, "The Lord is good, and his mercy endureth forever." When I look back on my past life, and reflect on the gracious dealings of the Lord with me, I feel to magnify his name. He has saved me from many snares of the devil. When the dark waves of despair had well-nigh overwhelmed me, he lifted up my sinking head and gave me new courage to press

forward. I have found him a present help in time of trouble. What have I rendered to the Lord for all his benefits? A very poor and imperfect service, at best. But I want a new conversion to the work of God—a daily dying to self and to the world. I want to be where I can "glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts."

It seems to me I realize as never before, the shortness of time, and the increasing perils that surround us, and the necessity of constant watchfulness, and an entire renunciation of the world. "Come out from among them and be ye separate" saith the Lord, "and touch not the unclean." The spirit of the meek, self-denying Saviour and that of the proud, pleasure-seeking worldling, can never blend together. One must give place to the other. How important it is that we be clothed with that complete celestial armor described by Paul in Ephesians 6. If we have this heavenly armor on, we shall certainly be able to stand against the wiles of the devil. The "evil day" hastens on apace; who of us shall be able to stand? By the help of the Lord I will strive to be an overcomer.

R. C. BAKER.

Wisconsin.

Self-Examination.

"WITH the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:10.

When the refining and purifying work of the Spirit is done in the heart, the confession of past wrongs becomes at once a necessity and a pleasing duty. The natural heart, with its pride and self-love, will shrink from so humiliating a duty; but with the Holy Spirit to help our infirmities, this cross may become a pleasure for Christ's sake. I want a humble heart. I am praying daily for that meek and quiet spirit, that lowliness of mind, that is well pleasing unto God. In agony of heart I sometimes exclaim, Oh, wretched that I am! Shall I ever attain unto the just and holy requirements laid down in God's word for his remnant people? I realize that there is a great and blessed work to be wrought in my heart ere I am counted worthy to have the seal of God upon my forehead, and be numbered with those who are saved. At times I am pained beyond measure, at the exceeding sinfulness of my heart. I do not always esteem others better than myself. I do not always carry a spirit of kindness and good will, that would prompt to pure, unselfish acts of love for Christ's sake. But this I must do regardless of the results. In one thing I am certain, I must strive for the victory. I am too apt to reflect the spirit of those with whom I associate, and unless I exercise great watchfulness and prayer, am apt to do and say those very things I condemn in others. Oh! how displeasing this must be in the sight of a just and holy God; whereas, I ought, when in contact with inconsistent or lukewarm professors, to show a better spirit, and set a double watch over my words and actions, lest the truth have none effect, or bring me into greater condemnation.

Time is too short to delay any needful preparation to receive the full blessing of God. And what do we accomplish without his blessing? I must be vigilant on my part, lest I be spewed out at last. I cannot bear the thought, after all my efforts, of failing just in sight of the prize, as we are told many will do in the sifting time. The declining state of the churches indicates this time as near at hand. Many are lured from the lowly, cross-bearing life of their Master, into the broad, free, and easy way. Many are being shaken and tossed with the wild commotion of doubts and fears. Few will keep humble enough to cling to the anchor that will save them. I often ask myself, Shall I be one of them? Satan's malicious arts are exercised against all. Who will escape? Will you, my friend? Will you, neighbor? Will you, my brother? Will you, my sister?

Shall we confess, and forsake, and find pardon, ere it be forever too late? A little tribulation, a little persecution, a little suffering of body and mind, only a little compared with many others, only a little for Christ's sake, and then—life eternal. Who would not buy at such a price? By the grace of God I mean to keep trying. Will not you aid me by your prayers, that with you I may inherit the kingdom?

EUGENIA PIPER.

From Sister Griffin.

DEAR FRIENDS OF THE SABBATH: I want to tell you through the REVIEW how good the Lord has been in permitting me to hear present truth, and opening my eyes to see, and my heart to understand, that I may no more violate his holy law through ignorance.

While visiting my parents at Adel, Iowa, last winter, I was permitted to hear Eld. Canright preach once. My parents, a brother and a sister, were keeping the Sabbath. I staid there three months, but would not investigate the subject then, fearing I might be deceived, but determined to apply myself diligently and prayerfully as soon as I returned home, which I did, and the Lord blessed my efforts to understand his will, and now I am striving to keep the Sabbath of the Lord, and I feel the light of his countenance shining upon me. I often have direct answers to prayer. Sometimes Satan gains a victory over me for a season, but, praise the Lord, I have been able to overcome, and my sky is growing brighter every day. I have friends who send me the REVIEW occasionally, and I read it with great delight. I hope soon to send for it myself. I have read some tracts, and then given them to others to read, where I thought they would do good. They are "pearls" to my soul, and I have endeavored not to "cast them before swine," but to scatter them on good ground, that the seed sown may bring forth fruit in abundance.

I feel that the church prays continually for the "lone ones," that we may be steadfast in the faith of Jesus, let our light shine, and keep ourselves in readiness to meet our Saviour at his appearing.

I want to conquer every evil in my nature, and so live that those over whom I have an influence may be persuaded to love God and keep his commandments. Bless the Lord, O my soul, for his goodness and mercy endureth forever.

MATTIE P. GRIFFIN.

Calhoun Co., Iowa.

Holiness to the Lord.

It has been sixty years since I espoused the cause of Christ, and I never felt the importance of holy living so sensibly as at the present time. As I see the signs which are to show us that the coming of the Lord draweth nigh, and realize that we are living in the investigative Judgment, and that my case will soon come before the Judge, I feel the importance of living a holy life; for without holiness no one will see the Lord in peace. I feel the importance of consecrating myself wholly to the Lord.

I would say a word for the encouragement of the lonely ones, being one of that number myself. Though we may not often hear one of the living preachers speak the words of life and truth, yet we have the Bible, the REVIEW, and the publications, to guide us in the right way. These blessings, rightly improved, will lead us to that heavenly home that we are seeking for. The Lord help us to make such improvement of these blessings that we may meet on the fair banks of deliverance. The blessings of the Lord are sure for those who are honest in heart and seek them in the right way.

L. WISWELL.

THERE is a strange movingness, and if the epithet be not too bold, a kind of heavenly magic which is to be found in some passages of the Scriptures, which is to be found no where else.

Obituary Notices.

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

FELL asleep in Jesus, on the morning of the 25th of August, 1871, at his residence in Adel, Iowa, my dear father, Elihu Crayne, aged 55 years, 11 months, and 11 days. He died in hope of a part in the first resurrection. We mourn not as those who have no hope.

BELLE CRAYNE.

DIED, in Brighton, Iowa, Sept. 8, 1871, of consumption, Mrs. Mary Robison, aged sixty-nine years, nine months, and seventeen days. She had been a believer in the Advent doctrine since 1868. She lived with her daughter, Mrs. Cramer, who, with her family, embraced the truth under the preaching of Brn. Cornell and Butler. She dearly loved the Sabbath, and died in the belief that the dead sleep in the grave till the Saviour comes. We laid her away to wait the resurrection, in the hope that she will come forth immortal, to inherit eternal life.

M. E. PRESLER.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 26, 1871.

Don't Wait Any Longer.

For a long time we have been wondering why so many were delinquent in paying for the REVIEW, Instructor, and Reformer. We have turned the matter over, and over again in our mind, and have decided time and again that the delinquency of not less than ten thousand dollars on these three good periodicals could not be because of any lack in the papers themselves; for they are certainly excellent, and worth many times the subscription price.

The enlarged REVIEW is printed with good type, on superior paper, and is well filled with Bible truth, experiences, and matter of general and special interest to the reader.

The enlarged and improved Reformer needs not a word to be said in its favor. And so long as its columns are filled with deeply interesting matter from warm-hearted and able contributors, its patrons will feel doubly paid for the trifling sum of one dollar a year.

And then the Youth's Instructor, so admirably adapted to the wants of the youth, and well filled with just what our children need, is worthy to be promptly paid for by all of its readers. It, therefore, cannot be because of any fault in our periodicals that any who receive them neglect to pay for them.

Neither is it because of loose teaching in these periodicals that the readers become slack in the sacred duty of paying for them. They are all high-toned as to morality. And the REVIEW in particular, in adopting the ten commandments as the great basis of all moral action, and taking the position that the ten precepts grow out of the two grand principles of God's moral government, of supreme love to God, and equal love to our fellows, in its teachings does really unchristianize the man who adopts its positions, and neglects to pay for the paper that teaches such elevated truth. If men who are able to pay for these periodicals carelessly neglect this duty, they do not love their neighbor as themselves. They do not keep the commandments of God. And more, they do violate the declarations of Christ, and those of the inspired writers of the New Testament, where justice, faithfulness, and brotherly love, are made important in forming the Christian character.

But it will not do to say that none of these delinquents are Christians. No, this would be hasty in us. Then what is the reason of this strange delinquency?

Nor does it exist because our patrons can safely conclude that we have no need of these thousands of dues. No, they have been told that we are putting up a new Office building at the expense of ten thousand dollars, and they must know that the work needs just the amount they owe the Publishing Association. Why then this great delinquency under such circumstances?

The most charitable answer we can give to this question is this, that those delinquents who are able to pay for the periodicals they read, and have fallen behind, are afraid to trust their money with the mails. The sums due are too small to put into money orders, or drafts on the banks, and they dare not trust bank notes in letters with the mails.

We are prepared to state that we can now help all such cautious people, if they will follow our directions. Here they are.

1. Our delinquent patrons should find out how much they owe by comparing the volume and number printed on the first page of our periodicals with volume and number printed on the paster, indicated by the figures given in connection with their names. To illustrate: Vol. 38, No. 15, is the present issue. If the figures on your paster are 38-15, you have paid up to the REVIEW you are reading, and no more. If the figures on the paster fall below these, you are in debt for as many volumes and numbers as they fall below. If the figures rise higher than 38-15, then you have paid in advance for just as many volumes and numbers as the figures are above 38-15. If there should be persons who cannot understand their accounts, after this explanation, information will be cheerfully given as to the amount due this Office, if they will inquire by letter.

2. Our patrons are recommended to pay for our periodicals, if convenient, to persons authorized to receive such pay, at our yearly camp-meetings, and other large gatherings, or to our authorized ministers who labor among them. But to all who may not find it convenient to pay to an agent, we would here state,

Enclose the small sums, which are the yearly subscription prices of our periodicals, securely enveloped, with a plain statement of your wishes how the money should be applied, always giving your name, the name of your post-office, and the name of the State, kingdom, or province in which you live; and then, after addressing your letters, REVIEW & HERALD, Battle Creek, Mich., and paying the postage, commit them to the mails, and then, if any of these small sums should be lost, which is very seldom the case, the Publishing Association will sustain the loss, provided that in no case the sum in any one letter exceeds Two Dollars.

Larger sums may be sent in several letters, two dollars in each, at different times, or in Money Orders, or Drafts on the Banks. Those who send in bank notes, in sums of more than two dollars in any one letter, will do it at their own risk. We have never recommended registering letters, neither do we.

The cost of Drafts and Money Orders, may be deducted from the amount to be paid at the Office.

Having, in the above statements, removed the only conceivable reason why Christian men and women should hesitate to pay for the worthy periodicals they and their children read, we shall now expect to witness prompt and speedy payment of the many small dues, but which amount in all to at least the sum of ten thousand dollars. Do not wait any longer.

JAMES WHITE,
President S. D. A. Publishing Association.

All delinquents are requested to read the article entitled, "Do not Wait Any Longer," then pay up. And should any fail to do their duty after the first reading, they are invited to read the article a second time upon their knees; not, however, until they have first asked God to forgive them for neglecting one of the plainest duties in the Christian life.

The worthy, suffering poor, God bless them, can have our periodicals free.

We call the attention of the reader to two articles in our present issue. These are, "Crossing the Bridge before you Come to it," given on the first page, and, "What Time Is It?" on the second page. These will both be found to be gems of sterling value.

U. S.

We notice by the *World's Crisis* of Sept. 20, that L. Boutell has embarked in a series of articles on "Sabbatarianism," said paper containing the opening, or "No. 1." It seems to be a characteristic of the opponents of the Sabbath to engage in a frothy tirade against that which they seem to be either unwilling or unable to understand. In the article under notice Mr. B. endeavors to tickle the prejudice of narrow minds, by again reviving the oft-exposed misrepresentation respecting our views of the mark of the beast. We would recommend him to acquaint himself with his subject, apologize for what he has written, and if he shall write any more on the same theme, let it at least have the merit of being true.

U. S.

The Camp-meeting put us back on the REVIEW two days last week. We are one day late this week, but expect to be on time hereafter.

Foreign vs. Home Missions.

A PAPER of Dublin places in striking juxtaposition the following paragraphs. When such ignorance exists at home as is described in the first paragraph, the idea of Lords and Bishops rejoicing over openings for missionary operations in distant parts, while overlooking the wants that lie at their own door, is little less than ludicrous.

"At the Henden Petty Sessions, some days ago, a girl named Maria Walker was produced as a witness for a prosecution on a charge of trespass. Mr. Blount, who appeared for the defendant, begged leave to cross-examine her, and did so to the following effect:—

"Have you ever heard of God?" "Noa."
"How old are you?" "I don't noa."
"Have you ever heard tell of Heaven or hell?" "Noa."
"Where will you go when you die?" "I don't noa."
"When you do wrong—thieve, lie, make mischief; whom do you offend?" "I don't noa."
"Have you a soul?" "I don't noa."

And this:—

"At a meeting of the London Society for Promoting Christianity amongst the Jews, Lord Shaftesbury in the chair, the Lord Bishop of Sidney proposed, and the Rev. Maurice Neiligan seconded, the following resolution:

"That this gathering of the friends of Christian enlightenment is profoundly rejoiced to hear of the promised openings for missionary effort in the imperial cities of Vienna and Rome, and in Damascus."

THE postoffice address of Eld. A. S. Hutchins, for the present, is West Bolton, Vt.

Correction.

In my report of the N. Y. and Pa. Conference it seems I made a strange omission. My worn condition at the close of our meeting is my only excuse. The \$500.00 was appropriated to the General Conference.

R. F. COTTRELL.

News and Miscellany.

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

THE Eastern question promises to become prominent again in European politics. Germany and Austria want the valley and mouths of the Danube. Russia wants the Hellespont and Constantinople. When either party is ready to strike, we shall see another tremendous war.

THE German army is to be reduced to a peace footing of four hundred thousand men. This is a reduction. Four hundred thousand men is such a mere squad—particularly as this four hundred thousand will be kept constantly drilled to the highest point of perfection, and will be composed of the flower of German youth, armed with the best weapons known to military science, and handled by such generals as Von Moltke, the Crown Prince and his cousin, and others of high fame—that, of course, the surrounding nations must feel perfectly easy. It may be mentioned, as a trifle which the neighbors of Germany might otherwise overlook, that this four hundred thousand will receive about two hundred thousand fresh men each year, to be drilled into veterans, discharging an equal number who are already

drilled, under a system so perfect that Germany can swell her four hundred thousand to a million and a third of drilled soldiers at any time, on two weeks' notice, and this is only her "peace footing." As a provision for war, it is reported that she has made a secret treaty with Austria, by which Austria agrees to back her with a million additional drilled soldiers.

THE report of the agent, Mullen, of Philadelphia is a very suggestive one. It shows that there are in that city three hundred and sixty-six churches, three hundred and eighty school-houses, and eight thousand dram shops. It also shows, by the analysis of Dr. Hutchings, that in a large amount of liquors there is a gallon of strychnia solution, belladonna solution, or stramonium solution to every fourth of the liquor. Tobacco is added; digitalis is added; oil of vitriol is added; opium, aconite, Indian hemp, etc. etc., are added. To give color, calomel, or burnt sugar, or molasses, or red sanders, or oil of almond, is added. To give it the taste of age, gravestones or oak sawdust is added. QUINCY: What amount of these "bitters" should a man take to get rid of the dyspepsia?

ANOTHER terrible calamity has overtaken the unfortunate Island of St. Thomas. A hurricane and earthquake prostrated nearly all the houses on the island, and made nearly six thousand persons homeless. No more dreadful commotion of the elements can be imagined than the disturbance which has thus afflicted St. Thomas. The island has been so frequently devastated by earthquakes and storms that it may be considered well nigh uninhabitable. Certainly it is an undesirable place of habitation, and not to be coveted even as a naval station.

ADVISED received from London state that Bismark has commenced a vigorous campaign against the papacy, and as the first blow has directed the Parliament and his official gazettes that he regards the ultramontane church as hostile to the State, and has broken off all relations with it not purely political, and has dissolved the Catholic department of the ministry of public worship. He is intriguing for the establishment of an orthodox Catholic party, which is the name applied to the opponents of infallibility, and is actively supporting Dr. Dollinger, of Munich, where the Doctor, though excommunicated, has just been elected by a vote of 54 to 6 as rector of the University. It has been announced by ultramontane organs that the State will treat as Catholics those who are in the habit of rejecting the infallibility dogma.

It is an illustration of the value at which the different kinds of service are estimated, that the salary of the president of Harvard College is but \$3,000, while that of the chief cook at the Parker House, one of the principal hotels of Boston, and distant from Harvard about forty minutes' ride by the horse-cars, reaches the handsome figure of about \$4,000.

Not long ago, we observed on the way to his pulpit, in this city, a Dr. of Divinity who, at every few steps, squirted from his mouth a dirty stream of tobacco juice. Comment is unnecessary. But such a mouth, we thought, was not fit to speak a pure word, or utter a beautiful truth. When will preachers learn to be decent?

Fuseli, the painter, had a great dislike to what is known as "tattling." Once, when sitting in his room among some trifling visitors, who were discussing the weather and such like interesting subjects, he burst forth with a—"We had pork for dinner to-day!" "Dear! Mr. Fuseli, what an odd remark!" exclaimed one. "Why," replied he, "it's as good as anything you've been saying for the last hour."

Appointments.

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

HILLSDALE, Sabbath, Sept. 30. The quarterly meeting of the Hillsdale and Ransom churches will be at Ransom, Sabbath and first-day, Oct. 7 and 8. I will endeavor to be present.

STEPHEN PIERCE.

MONTHLY meeting for the churches of Lisbon, Marion and Anamosa, at Lisbon, Iowa, Oct. 7 and 8.

J. T. MITCHELL.

THERE will be a meeting of the Seventh-day Adventist Book and Tract Society of central Iowa, at Lisbon, Oct. 8, at 9 o'clock A. M.

J. T. MITCHELL, Pres.

JAMESTOWN, Ottawa Co., Mich., Thursday evening, Oct. 5, where Bro. Minisee may appoint.

Gaines, Kent Co., Sabbath, Oct. 7; Leighton, Allegan Co., on first-day, Oct. 8, where Bro. Pierce may appoint.

H. M. KENYON.

MONTHLY meeting at Lancaster, N. Y., on the second Sabbath and first-day in October.

Quarterly meeting at Cottage, Cattaraugus Co., N. Y., on the third Sabbath and first-day in October.

R. F. COTTRELL.

MONTHLY meeting for Oakland, Johnstown, and Little Prairie churches, at Little Prairie, Oct. 14 and 15. Meeting Sabbath evening. We hope all will come prepared to stay until the close of the meeting. Will some of our ministers come to this meeting?

C. W. OLDS.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Mrs N Carter 38-1, John A Towns 39-15, John G Cheal 39-23, E Brackett 39-1, H D Corey 40-1, H L Richmond 39-20, Wm Gulick 39-1, E Pomeroy 39-1, E G Hill 39-1, Wm Borden 37-1, D W Bartholomew 40-19, Wm Allen 39-15, M W Rathbun 40-6, J Iden 39-1, Lucina Sanders 39-15, W Acuff 39-15, R W Day 39-13, R Myreck 39-2, R S Barnhill 39-15, Wm C Hays 39-15, A J White 39-9, A

J Nelson 39-10, J C Ogle 39-15, W R Chase 39-1, J N Smith 38-1, H S Smith 39-15.

\$1.50 EACH. R A Worden 40-1, R P Dowse 40-15, B H Stillman 40-15, Mrs H M Allen 40-9, Mrs A E Nanney 40-15, Wm Heaton 40-15, John Bowman 40-15, Wm D Stocking 40-15, Charles Boynton 40-15, J L Kinman 40-15, S W Coffee 40-15, S C Beckett 40-15, M McQuinney 40-15, J J Grabbie 40-15, C Smith 40-15, I Fouch 40-15, J M Ball 40-15, E Rankin 40-15, Wm Wiles 40-15, Miss C Gowen 40-15, A L Morgan 40-15, J W Morgan 40-15, Melvina Wright 40-15, B A Vincent 40-15, P Bunnell 40-15, George Peterson 40-15, A E Tallman 39-6, C H Bailey 40-15, M J Mills 40-15, Wm F Tauner 40-15.

\$2.00 EACH. George Benton 40-14, H A Rife 40-18, T L Gilbert 40-11, M D Burningham 40-9, O A Crownheart 41-13, N B Cole 41-3, Sally Rathbun 40-14, S Richer 40-7, E D Scott 40-1, B Castle 40-9, J H Aldrich 40-7, Alex Carpenter 40-11, Mrs H Hall 40-9, Thos Wyatt 39-15, C A Snyder 40-1, L T Henry 41-1, S Hastings 40-18, Nancy Hiller 40-15, Harry Allen 40-9, Esther Doty 40-7, Mary Robinson 40-10, Wm Potter 40-4, Martin Leach 40-1, J F Carman 40-14, Mrs L Fuller 40-18, Eunice Bush 39-11, L McClure 40-1, Aaron Persing 40-4, D Gorton 39-1, Thos Wilson 40-20, Levi Wilcox 40-15, E B Keeney 41-1, H S Berry 40-15, J M Lindsay 40-10, C W Lindsay 40-1, H Lindsay 41-1, George Koon 40-1, L J Payne 40-1, Mrs E J Kirkbride 40-15, Wm P Longmate 40-13, Rufus Walton 40-15, C L Mussey 40-15, Jas A Kendrick 40-11, J S Vickere 40-14, E Tucker 39-17, A Wakefield 38-16, P M Gibson 40-15, T W Townsend 40-11, J T Lane 41-1, John Sisley 40-1, James Lovell 40-15, S Sellers 40-13, W H Morgan 39-1, Margaret Castle 41-14, E Ashley 40-1, F E Nettlingham 40-15, John Thomas 40-15, F S Sears 40-15, Daniel Bemis 39-1, K Campbell 40-1, J L Southard 38-6, Albert Avery 40-18, E A Wright 40-1, M Phinney 39-9, Mary Webber 40-15, C S Worthing 40-13, John Sprinkle 40-13, M Wickson 37-1, Harvey Crosby 40-15, T J Cross 38-1.

MISCELLANEOUS. Francis Fisher \$3 00 39-20, U G Angevine 75c 39-15, G S Roosevelt 75c 39-15, B H Halleck 2.50 39-14, R Williams 2.50 40-1, Chas Cook 3.00 40-14, S Fleming 3.00 39-18, L P Miller 5.00 39-1, W Gifford 3.50 40-14, D J Hitchcock 3.00 37-1, Eliza Griffith 3.00 40-1, Mrs M Campbell 3.00 40-15, R F Andrews 50c 38-14, Henry Quin 50c 39-3, A Butler 3.00 37-1, Isaac Johnson 75c 39-12, J D Hull 25c 38-21, C Pigg 5.00 36-18, L Bolton 2.50 40-1, R Miles 3.00 41-6, E Hollenbeck 75c 39-15, James Athery 75c 39-15, P Williams 50c 39-3, M E Williams 50c 38-14, John Warren 6.00 39-7, C P Finch 3.00 40-8.

Books Sent by Mail.

A Weeks 75c, J E Clark 15c, J McGregor 25c, H A Rife 10c, C M Wade 25c, D L Rogers \$2.00, J Raedels 1.00, R Williams 25c, B P Dawson 25c, R Lawrence 25c, R C Canright 20c, S Post 25c, A Johnson 25c, C B Deyarmond 50c, O G Henry 25c, A M Purdy 1.00, H C Wilkinson 20c, A G Heaton 1.00, A J Whitson 10c, Geo. Koon 3 25, A I Neilson 1.00, J Livermore 1.00, M C Morgan 25c, T H Moakley 17c, M Chamber 3.60, J M Ferguson 10c, B Durgin 35c, R F Andrews 75c, E B Carpenter 4.00, Jas Hull 1.00, A Rathbun 25c, L R Beadle 40c, Mrs P Luke 25c, S Osborn 25c, D W Bartholomew 25c, F Squires 25c, L P Bailey 25c, E C Buckland 60c, L M Baker 25c, C O Taylor 3 25, D Asire 3 60, L Martin 50c, H L Richmond 10c, G S Honeywell 1.00, J D Frisbie 15c, L J Cutler 30c, A C Bourdeau 4 50, S W Burlingham 1.00, Geo W Welch 25c, Frank Brown 1.00, J W Bond 3.00, M Ryland 4 25, F M Palmister 1.25, S M Crosby 25c, J L Lewis 25c, M Gould 40c, L Winnie 25c, W H Kynett 2c, Lena Maine 40c, M West 50c, E Ashley 6.00, N T Bowers 75c, L D Smith 50c, E Strong 25c, Wm Boynton 50c, Geo W Mills 1.50, M A Lyons 20c, M Wilkinson 30c, J Weishaar 30c, J T Hoover 60c.

Michigan Camp-meeting Expenses.

Sister Hough \$2.00, W H Kynett 3.00, A Marsh 25.00, O B Sevy 5.00, David Hewitt 1.00, Thomas McKee 2.50.

Cash Received on Account.

Thos J Cross \$7.00 (for James White), J O Corliss 2.00, Asa B Atwood 25.00, H C Winslow 5.50, A S Hutchins 15c, Geo I Butler 35.00, C C Cole 73c.

General Conference Fund.

D C Elmer (s n) \$1.00, New York Conference 500.00, Vermont Conference 50.00.

Shares in Publishing Association.

Lucious Winston \$10.00, Mary E Parker 10.00, J M Ferguson & wife 10.00, R G Lockwood 10.00, Marshall Aldrich 10.00, M B Cyphers 10.00, Wm L Wheeler 10.00, Wm P Potter 10.00, Jas Minisee 10.00, Eliza Potter 10.00, Mary A Washburn 10.00, L S McClure 10.00, E D Scott 10.00, Mrs L A Marsh 10.00, J H Murray 10.00, Reuben Griggs 10.00, Mrs J N Andrews 10.00, Hiram Edson 10.00, Mrs H Edson 10.00, F Wheeler 10.00, Mrs S B Craig 10.00, S B Whitney 10.00, Jesse Rosa 10.00, Mrs Margaret Dickinson 10.00, Mrs Drusilla Lamson 10.00, L Vincent 10.00, J T Lane 10.00, Wm Covert 10.00, J E Titus 10.00, Aurora B Lockwood 10.00, Joseph Bates 10.00.

Michigan Conference Fund.

Received from Cedar Springs \$25.00, Wright 124.25, Convis 40.00, Newton 15.00, Edenville 50 00, Orange 20.00, Burlington 20.00, Colon 9.00, Lapeer 12.50, Tuscola 22.00, St Charles 15.00.

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

F R Richmond \$2.00, J Wiese 2 00 (thank-offering), Joel Lock 2.00 (thank-offering), A Friend 5.00, Mary Brackett 5.00, Maggie Wilkinson 1.00.

Shares in the Health Institute.

D R Palmer \$100.00, Mrs E H Root 100.00, John S Day 25.00, Joseph Bates 25.00, Reuben Griggs 25.00, Wm P Potter 25.00, J N Andrews 25.00, J N Ferguson 25.00, A W Maynard 25.00, R G Lockwood 25.00.

Donations to Health Institute.

J B Locke \$1.00, W E Stillman 10.00.

Book Fund--\$10,000 Wanted.

Amount received heretofore \$8915.90.

Twenty-five Dollars Each.—D B Green and wife.

Ten Dollars Each.—E Walworth.

Five Dollars Each.—R S Tilton, H L Richmond.

Six Dollars Each.—Thomas McKee.

Miscellaneous.—E Howard \$1.00, A friend 1.00, A friend 50c, A friend 2.00, A friend 2.00, Nancy Tabbs 2.00, Lewis Martin 1.00, J A Owen 2.00.

The Review and Herald.

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If not paid in three months, \$2.50 a year.

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When ordered by friends, for their friends on trial, \$1.50 year.

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