

# 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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#### SINAI AND CALVARY.

HARK! from Mount Sinai's flaming brow  
The long blown trumpet's quivering sound!  
Beneath, the sons of Israel bow,  
With trembling hope, with awe profound.

Jehovah speaks—the lightnings fly,  
And peals of heavy thunder roll  
Their awful voices through the sky,  
While nature shakes from pole to pole.

"I am the Lord"—a thousand peals  
Still louder sound one vast "Amen!"  
Louder than when, on bloody wheels,  
Huge Moloch shakes the Hindoo plain.

I am the Lord—thy God alone,  
Alone possessed of power divine,  
Bend not to any other throne,  
Obey no other law but mine.

That law, Jehovah, oh, how broad!  
Who can the arduous path pursue?  
That holy law, O righteous God,  
Includes thoughts, words, and actions too.

"Curs'd is the man," I hear it say,  
That keeps not, while he lives, the whole;  
For in the last great Judgment day  
One failing sinks the guilty soul.

But hark! from yonder purple hill  
Sweet accents float upon my ear—  
Christ's last words through my bosom thrill,  
And gently dissipate my fear.

Dear Jesus! to thy cross I fly,  
On thy almighty love I fall;  
Be thou my Advocate on high,  
My Life, my Righteousness, my All! —Sel.

#### SABBATH MEMORIAL.

BY ELDER M. E. CORNELL.

THE object of a memorial is to keep some person, place, thing, or event, in remembrance. A memorial, therefore, must have striking points of resemblance to the thing commemorated, so as to bring that thing forcibly to mind. A proposition so self-evident as this, needs only to be stated to gain the assent of every candid, reflecting mind. But, for the sake of any who may be doubtful, we may refer to Scripture illustrations and explanations, which will forever set the matter at rest with every Bible believer. The following may be sufficient:—

1. THE PASSOVER: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Ex. 12:14, 26, 27.

2. BAPTISM: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5.

3. LORD'S SUPPER: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do

show the Lord's death till he come." 1 Cor. 11:23-26.

4. THE SABBATH: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord." Eze. 20:12, 20. See also Ex. 31:13, 17.

Now upon a careful comparison of these memorials, who will affirm that the passover, baptism, and the Lord's supper, are memorials any more than the Sabbath? Each is explained in the very text itself to be a commemorative institution. Indeed, so very certain is this, in regard to the Sabbath, that it has been admitted by the majority of theologians, both Jewish and Christian.

So *Kiddush*, Chamber's Cyclopedia: "Blessed art thou, O Lord our God, King of the universe, who hath sanctified us by his laws, and hath, in his love and in his mercy, given us the Sabbath as a REMEMBRANCE of his CREATION."

The "Encyclopedia Britannica," Art. Sabbath, says: "They were commanded to set it apart for sacred purposes in honor of creation."

Groves, on Genesis, p. 32, says: "When God ended the six days' work, he rested and was refreshed; for his creation was prepared to yield to him the glory which is his due. And for this reason, he sanctified the seventh day to his service, that men should by it be reminded of the greatest end for which they were created, and on that day appropriately render to their Maker adoration."

Dr. Priestly, in his Notes on Gen., chap. 2, says: "It pleased the Divine Being to appoint that the seventh day should be considered as sacred to him, probably with a view to call mankind to reflect on his power and providence in the creation, and to attend to the relation in which they stand to him as creator, and sovereign disposer of all things."

Murphy, on Gen. 2, says: "A thankful commemoration of that auspicious event in which the Almighty gave a noble origin and a happy existence to the human race. It is this which, even apart from its divine institution, at once raises the Sabbath above all human, commemorative festivals."

Dr. Justin Edwards says: "It commemorates the work of God as creator, preserver, benefactor, and redeemer. It is the day which the Lord has made for this purpose, and which he blesses to this end."

Rev. Thomas B. Brown says: "The Sabbath is a monument which has been set up as a memorial of creation."

Thoughts on the Sabbath, p. 54, John Wilton says: "With regard to the Sabbath, it is clear that God hallowed it to himself, and dedicated it to rest, in remembrance of the consummation of his work. Gen. 2:2, 3." Book 1, chap. 10.

Now if it be admitted that the day of God's rest was set apart and appointed to be observed as a memorial of the complete creation, how could the Sabbath be changed? How could the Creator's rest be celebrated on a day upon which he was engaged in his work? Then we must conclude that the "first day of the week" is not a memorial of anything.

1. It is not a memorial of creation; for God did not rest on that day. God's rest on the seventh day signified his work completed. But on the first day it was only begun.

2. It is not a memorial of redemption; for Christ did not redeem the world by ris-

ing from the dead on the first day of the week, neither did he rest on that day from the work of redemption; for the work of redemption is not yet complete.

Again, there is no text to show that we have redemption through the resurrection of Christ.

There are many steps in the work of redemption, such as the following:

The Ministry of Christ.

The Crucifixion of Christ.

The Resurrection of Christ.

The Ascension of Christ.

The Intercession of Christ.

The Second Advent of Christ.

The Resurrection of the Dead.

The Destruction of the Ungodly.

The New Creation, &c.

How could the first day be set up as a memorial of a work that was not half done? No instance can be shown of such a procedure. To do such a thing would be as if God, at the close of the third day of his work of creating, had stopped, and appointed that third day as a day of rest to commemorate the great work of creation!

But if the first day is a memorial, where is the record of its appointment? Where, when, how, and by whom, was it appointed?

For every divinely-appointed memorial set up for God's people in the past, we have a definite and inspired record. Will God so change as to leave his people to infer or QUESTION their religious duty?

We must conclude, hence, that Sunday is an imaginary memorial. It has not only no divine appointment, but it has no reason. It is a "plant which my Heavenly Father hath not planted," "a well without water," "a cloud without rain," "a broken cistern." It is an institution without foundation in Scripture, or reason. It is as destitute of a bottom as a certain "pit" we read of in the Apocalypse. If any are anxious to find a text to establish Sunday-keeping, they will find it in the very same chapter, and next verse after the one that says we must observe "Good Friday;" and that will be some chapter in the "Acts of the Man of Sin," for, surely it cannot be found in the "Acts of the Apostles." It did not come from Jerusalem, nor Antioch, but from Rome, the city where the principal merchandise is that of "fables," "heresies," "traditions of men," &c. Old Dr. Antichrist lives there, and has waxed rich by selling his wine to the nations.

The truth has come, and with gladness we hail the light which makes manifest all this darkness, and shows us where to find the "old paths."

"Then as we would our God obey,  
In letter and in spirit too,  
Oh! let us keep the seventh day,  
For it is plainly brought to view."

#### The Moving Fever.

It may be thought strange that I should give this article such a title as the above, but it describes a condition of things that has come under my observation as well as any I can think of, so I use it, and I wish to give a few reflections upon the subject as it is forced vividly upon us in this State. It is a fact that quite a number of our oldest churches have been much thinned out in numbers, while the very existence of some is threatened by the moving away of members. If this is the order of the Lord, of course it is all right, and should be encouraged; but if otherwise, it should be discouraged; at any rate, it demands consideration at our hands. As the result is a serious one, the motives and principles which lead to it should be seriously contemplated.

If by moving we can do more for the cause of God, or be the means of saving more souls, or of introducing the truth to new communities which would not otherwise receive it, it would be a justifiable step, unless our leaving our former home would do a greater damage in some other direction. And if our circumstances in life were such that we were dependent upon others and could not

support ourselves comfortably where we were, and there was a reasonable prospect of placing ourselves in a condition of independence where we could benefit others and the cause of God, in this case, moving might be justifiable.

But it is very evident to me that many of the moves that are made are prompted by no such motive as the former, and there is, in many cases, no reasonable prospect of bettering one's condition even in worldly things. I have often thought that could we find men of devotion, energy, and ability, who would move into new communities where the present truth had never been heard of, and then, while carrying on their business, would strictly carry out the principles of the truth in their daily lives, and, as the way opened, would busily circulate tracts and papers, such moving would be most acceptable to God. In this way they could prepare the way for the living preacher, and no doubt churches would spring up rapidly in this manner. It has seemed to me that we should see such moving before the end comes, with the love of souls the real motive that prompted to it. And I have no doubt that some who have moved have thought of this.

But if this is the case, the course that many pursue seems a very strange way of carrying it out. The most that sell, strike out at once for the borders of civilization, where land is cheap, and where it will take years to get even as comfortably situated as they were before they sold. It is pretty evident in such cases that speculation is the main object, and not the advancement of the truth. It is very easy to be deceived even in our motives.

A community just settling up a new country is not a favorable one in which to propagate the truth. There is generally such a spirit of speculation, and such hopes are entertained of making sudden fortunes by the rise of land and improvements, that this world, and not the future one, engrosses the attention of nearly all. And Sabbath-keepers generally find themselves unable to resist this tendency, even when they desire; and I am sorry to say that many of them find this spirit the most congenial to their feelings of any they can cherish, and so enter into it with perfect recklessness.

Again, in such communities, the people have not had time or ability to erect houses suitable for religious meetings, and they are generally so much scattered that it is hard to get a large attendance of the people, and every power of the being is strained to the utmost to get improvements, so that they can live, even comfortably. These things make such countries a very hard field for the truth to flourish in.

If the readers of this article could travel in western Kansas or Nebraska, where the country is just settling up, they would realize more the force of this. Thousands of people live in what are called "dug outs," that is, a hole dug in a side of a hill far enough so that a man can stand up, then a front, of one thickness of boards, as high as the back part, then sides, of boards, sufficient to form an inclosure, then a roof formed of poles upon which dirt and sods form the shingling, and a window with four panes of glass in it, the sides looking out into the sky, and a small door for entrance. Here people stay until they can get means to put up a better house. Of course they hope not to stay long in such places, but some do for years. And many a man lives in a house a long time that he would not have thought fit for his cattle or horses when he sold out and started for the far West. Poor people who have no homes and who expect time to continue, may be justified in enduring such privations in hopes of a homestead or farm of their own in a few years. But can those who are well situated and have the means of living comfortably, and who profess to believe the Lord is soon to come, be wise in placing themselves where they are liable to be brought into such circumstances? And is it not an absolute denial of Advent faith for people to do so?

It is very evident that many expect to really better their condition and live more easily by moving to some new country where land is cheap. They think they have enough property to start them well in their new home and have a surplus left to use in other ways. But I have seen very many make poor calculations in this respect, and find their money all gone before they were half as well fixed to live comfortably as they were in the place from which they had gone, and not a few who were entirely broken up by it. People almost always find things that they have to buy, in their new homes, higher than they expected, because there are always many others in similar circumstances, just starting, which creates a great local demand, which they did not expect. A thousand unforeseen contingencies occur that call for means, and the money is soon gone, and but few of the improvements they left behind have they obtained. They must then run in debt and work excessively hard to get in a condition as favorable as before. And all through the West are many persons who had been well off that have become poor; especially is this liable to be true of those past the middle age of life who have spent their best days in getting them a good home before.

It does seem to me nothing short of folly for people who have everything around them they need, to sell out and have to go all through the hard work of getting buildings, fences, and other improvements, the second time, when they already have these to start on.

Especially does this seem to be so in the case of Adventists. They claim to believe that time is short. For them to place themselves where it is morally certain they must be overrun with business and hard work for a half dozen years ahead before they can see out, seems foolish in the extreme. Adventists are expecting great troubles and commotions in the earth, and that God's judgments will fall heavily upon this nation. Those who live on the extreme border always feel hard times and a stringent money market more than in the other States. If our views are correct, we are not going to have a long time of prosperity. The popular preachers are crying, "Peace and Safety," but we do not expect to see such times, but rather, troubles, and suffering, and perilous times. If there ever was a time when our people should be taking in sail, getting out of debt instead of cherishing a speculating spirit, that time is now. The spirit of speculation, of running in debt and living on the future, is one of the worst evils among our people. It grows out of covetousness, a desire to have that which has not been fairly earned, and it prompts us to make promises which we do not know we can meet. What moral right has a man to make promises to pay a certain sum of money on uncertainties? He certainly runs a risk of telling an untruth, to say the least, and if I am not much mistaken, much of the running in debt of the present day will be found of this character. There is a terrible amount of trouble growing out of the common practice of running in debt, and very much of the disgrace to the cause brought upon it in many places can be traced to this source.

This speculative spirit is going to ruin thousands. It leads to running in debt, and to an unsettled state of mind that can't be contented anywhere. People will labor hard to improve their places, erect buildings, have their fences in good repair, have fruit around them, and succeed in getting all the comforts of life within their reach, and as soon as they have accomplished these objects, and seem to be in a position where they might give liberally to the cause of God every year, instead of being obliged to apply it to making improvements on their places, become unsettled in their feelings and nothing will satisfy them but to sell out and go over all this labor again. I do not believe God is pleased with this, and many times his judgments follow this course.

There are many who become involved, and lose all they have, and see no peace of mind, as the result. People have always plenty of plausible excuses on hand to justify their course. Some do it to buy their children cheap farms, and to help them; but really curse their children, by placing means in their hands that they never have learned to manage properly, which is soon fooled away by poor management and running in debt. It would have been far wiser had these children been left to learn the value of property by earning some themselves. And when they had shown a talent for proper

management, judicious assistance could be given. People act as if what they had was all their own, not realizing that God has merely made them stewards of it, and that by-and-by they will have to give a strict account of their stewardship. I fear it will be hard for some to give such an account, where thousands have been thrown away thoughtlessly if not recklessly.

Our people in many places are getting a reputation for being an unsettled, speculating, and moving people. This seems strange when we think of the doctrines they hold. One would naturally think those who believed in the soon coming of Christ and the destruction of all worldly property, would be just the contrary. Is it not then because Satan excites us to covetousness? Has he not a desire to destroy us and lead us to deny our faith? Yes, we know he makes a special effort to destroy God's people in this direction. Should we not then make a special effort to cultivate peace and contentment of mind? We shall find this by considering the value of eternal life, the vanity of worldly goods, and by securing God's blessing in our hearts. How many I have known who regretted, when it was too late, that they had not been more contented. They would give much could they be back where they were. It seems hard for people to learn that happiness after all is mainly internal. Outward circumstances will not make us happy. "A contented mind is a continual feast." Paul and Silas were happy, and could even sing the high praises of God in prison with their backs raw and bleeding, while many a man is wretched with wealth and luxury around him. That "peace that passeth all understanding" is not found with those who are full of the spirit of speculation and desire to get somewhere else, that they may heap up treasures for the last-day fires to consume. It is strange how this moving fever runs in a community or church. It is as catching as the small-pox or measles. The spirit of the Lord will not remain with it, so far as I have observed.

I would say, in summing up, then, that while it is in some cases right to move, persons should be sure that they are actuated by right motives, and that there is at least a probable prospect of accomplishing the good they desire. The advancement of the cause of truth and the salvation of precious souls is first in importance of all, and we fear but few have changed locations with this the main motive in their hearts. Our temporal good, may also be a proper motive if it does not involve us in greater loss spiritually. But to leave all spiritual privileges for the sake of doubtful, temporal benefits, is not wise. This motive should never be primary. "Seek first the kingdom of God," our Saviour declares. Never should moving be entered upon without earnest prayer, and seeking after light and duty. Neither could we advise those who have always been in trouble where they are, and brought reproach upon the cause, to go somewhere else and bring another stain. Better stay where they are, and redeem the past. And above all should we beware of the speculating, unsettled spirit of the age. It is sure death to piety, and will certainly lead to ruin. Troubles are before us, and the truly wise will be preparing for them, by keeping out of debt and having their affairs on a sound basis, and above all by seeking God and having the mind of the Spirit.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Feb. 23, 1872.

#### Late Hours.

HENRY WARD BEECHER preached, April 24, on "Late Hours" and the "Unfruitful Works of Darkness," and in the course of his sermon, said:

"If you want to make the ruin of a child sure, give him liberty after dark. You cannot do anything nearer to insure his damnation than to leave him at liberty to go where he will without restraint. After dark he will be sure to get into communication with people that will undermine all his good qualities. I do not like to speak to parents about their children; but there are thousands who think their child cannot do wrong. Their child will not lie, when his tongue is like a bended bow; he will not drink, when there is not a saloon within a mile of his father's house where he is not as well known as one of its own decanters; he never does iniquitous things, when he is reeking in filth. Nineteen out of every twenty allowed perfect freedom at night will be wounded by it. There is nothing

more important than for a child to be at home at night; or, if he is abroad, you should be with him. If he is to see any sights or take any pleasure, there is nothing that he should see that you should not see with him. It is not merely that the child should be broken down, but there are thoughts that never ought to find a passage into a man's brain. As an eel, if he wriggle across a carpet, will leave his slime, which no brushing can ever efface, so there are thoughts that never can be got rid of, once permitted to enter; and there are individuals going round with obscene books and pictures under the lapels of their coats, that will leave ideas in the mind of your child that will never be effaced. There are men here who have heard a salacious song, and they never will forget it. They will regret having heard it to the end of their lives. I do not believe in a child's seeing life, as it is called, with its damnable lust and wickedness, to have all his imagination set on fire with the flames of hell. Nobody goes through this fire, but they are burned, burned, burned, and can never get rid of the scars."

#### Do and Know.

I WAS talking with a man who had been an infidel for forty years. So firm was he in his belief, that he said not earth nor Heaven could convince him of the truth of the Bible.

"The truth of the Bible," I said. "Then you do not believe in redemption, Judgment, Heaven, or hell."

"No, I do not," he replied. "I believe and think I am right—know I am—that the whole thing is false."

I desired him to read attentively one passage: "If any man will do His will, he shall know of the doctrine whether it be of God." John 7:17.

He fixed his large eyes upon me, and said, "Do you pretend to say that is in the Bible?"

One week after, I met him at a prayer-meeting held in the woods, and he said to me, "I have read that passage and thought of it, but am not convinced."

"Have you practiced it?" I asked.

"What is His will?" he replied.

"That you should bless him with all your heart, for what he has done for you."

"Then what?" he asked.

"Acknowledge yourself a sinner, for not doing it before. You live," said I; "thank Him for that. You have the offer of everlasting life. Are there no thanks due for that?"

He made no reply. I continued, "When you have done that, cast yourself at his feet, as a sinner, and seek for pardon."

Early the next morning, he came trembling to me, and said, "Pray for me, for I am an awful sinner."

"Are you ready to tell God that?" I asked.

"Yes," and he dropped on his knees, and raising his trembling hand upward, cried out, "O Lord, I am a wretched sinner; have mercy upon me. Soon after he said, "Oh, I know of the doctrine—the Bible is all truth. Thanks be to God, I see it, I know it."

A few days after he said, "Oh, what a sinner; what a Saviour!" and after some months, "I'm a miracle of mercy. Brethren, the grace of God did that."

"If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.—Sel.

#### A Wife's Power.

THE power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown.

A good wife is to a man, wisdom, courage, and strength; a bad one is confusion, weakness, and despair. No condition is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward prospect which can counteract indolence, extravagance, and folly, at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind, and especially if he is an intellectual man with a whole heart, he needs his moral forces in the conflict of life. To recover his composure, home must be a place of peace, of cheerfulness, and of comfort. There his soul renews its strength, and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no

rest, and is there met with bad temper, sullessness, jealousy, or gloom; or is assailed by complaints and censure, hope vanishes, and he sinks into despair. Such is the case with too many, who, it might seem, have no conflicts or trials of life. Such is a wife's power.—Sel.

#### The North Wind.

THE north wind, in angry, discontented mood, one morning entered a flower garden, disposed to quarrel with all he saw. Irritable at perceiving that peace and harmony reigned there, he asked, "Are there never contentions among you?"

And all the flowers raised their heads in wonder, saying, "How could we quarrel? We are flowers of one garden."

"Still," continued the north wind, "There must be cause for disputes; do not the lofty flowers conceal the lowly from the passers' admiration? Are not those who are surrounded with leaves, or whose color and scent are indifferent, overlooked?"

"This has often been," replied the flowers; "yet why should we quarrel; are we not all of one garden?"

The wind, vexed at their simplicity, betook himself to a wood, where he asked the trees, "Are there never contentions among you?"

All their branches quivered with astonishment, as they replied, in one voice, "Nay, verily, are we not trees of one wood?"

"What does that matter?" cried the wind, angrily, "you might find many reasons for quarreling; such as—"

"But we look not for them, nor on them," interrupted the trees, "and so we dwell in peace."

"I will ask the birds," thought the wind, as he entered a lovely little grove where the birds were building their nests and singing their morning song of praise; and they replied in chorus, "Is there strife amidst our labors? Is there discord in our song? Are we not birds of one grove?"

So the wind was uneasy, and said to himself, "Are all at peace except me?" Then passing by an ivy-covered church, he saw a little group of villagers issue from it, and thought, "Oh! would that the human race could understand my language, that I might ask if they ever dispute."

And if the wind could have made his thought known to that little band, would this have been the reply? We are all children of one Father; members of one church; travelers in one wilderness; heirs of one home; why should we contend? Are we not all children of one Father?"

#### Domestic Life.

SPEAKING of domestic life, how rarely one takes into consideration the whole complex nature of it, judging that it is an affair of pots and kettles, of eating and drinking, of lying down and rising, sweeping and dusting; and though, to be sure, these are the frame-work upon which it hangs, so to speak, they are not its essence. A domestic life is not necessarily one of drudgery, a perpetual devotion to the fire-god, a continual opening of oven doors and watching of boiling pots. It is, rather, a life of unity, in which each part is subservient to the whole, of which no part is mean and insignificant, since the whole being the science of living, and life a gift from God, it follows that no fraction of it is beneath our attention. It is the old story of the convertibility of things.

There are some homes which seem pervaded with an atmosphere of repose; where domestic life is like a melody, worn old, perhaps, but associated with sweetest reminiscences. It may not be a wealthy home, it may merely afford "a sufficiency," or even a shabby gentility; but the tune never loses tone or descends to discords. And there are other homes where it is one hurry and skurry from morning to night; where the china drops into fragments at a touch; where the bread is sour, the cake heavy, and everything at loose ends; where plenty masquerades in the garb of poverty; where there is waste instead of economy; because their domestic life is a thing of low aims and petty ambitions, does not move equably toward order and happiness, and is unrelated to the suggestion that this life is but the phase of the heavenly condition, where we shall form one harmonious family, moved by one aspiration, informed with never-failing love.—Harper's.

THE world is not as the devil would like it to be. It is flattering him to fancy that he has it all his own way. He may go roaring about like a raging lion, seeking whom he may devour, but there is a hedged way behind Christ's cross where he cannot come, though he may frighten the pilgrims there with his roaring, and sometimes may befoul those whom he cannot tear

**The Danger of Seeming To Be Better than you Are.**

Now, I think, if we closely observe ourselves, the best of us will find a tendency in us to lapse into a lethargic state, into an amiable routine of pious appearances. The frankness and candor in confession of sin and of unsatisfactory spiritual condition, which, if practiced, would go far to prevent it altogether, are very seldom seen or heard. There is a certain pressure in religious circles to make everybody feel that he must call himself a saint or lose caste. Even young converts, before examining committees, labor under the impression that they are to answer, "Yes," to every question touching spiritual development, no matter how unreasonable is the supposition upon which it is based. I have heard questions propounded to converts of four weeks' standing, to which few professors of ten years' experience could affirmatively respond; and yet, under the pressure of this same sentiment, promptly answered. A word or two upon this point. Now, there are some experiences which come to one at conversion, and others come only through the process of sanctification; and no pastor or committee has a right to put a question which shall force the candidate, in order to avoid embarrassment, to declare that a "grain of mustard-seed, which is the smallest of all seeds," is a mighty tree, so strong, so vast, so perfectly developed, that the birds of heaven come and make it their home. If there is one thing which we need to guard our young people against, it is a false standard of spiritual development, and the exaggeration of personal attainments in piety. I have no sympathy with a forcing process in reference to young professors any more than in reference to young horses. A man may assert before a committee that he feels so and so, has such and such views, which views and feelings can only come through a long lapse of years in Christian failure and victory; and all the while he is exaggerating his spiritual attainment. There are feelings and experiences which a young girl of seventeen can have; and there are others which none but the mothers in Israel, who have lived and suffered many weary years, can have; and this should be well understood. It is unseemly for the rough and unfinished block, but just lifted from the quarry-pit, to compare itself with the statue which the patient chiseling of many months has dressed into perfect symmetry; and we all know how rough the nature of man is at the first, and how slowly it grows into the "perfect stature of Christ" under the gracious application of God's grace. The age in which we live is a marked one, in reference to what it professes. What it needs is a demonstration that its virtue is equal to its profession. No one has a right to seem to be better than he is. To assume, by tone or looks, in prayer or exhortation, an anxiety for souls which you do not feel, a piety which you do not at heart have, is worse than bearing false witness against your neighbor; it is bearing false witness against your own soul and against Christ himself. I search in vain for words with which to lift and swing the weight of my detestation, and bring it down upon the head of cant and pious seeming. What we need at this time in the church is a broad-chested, open-handed, frank-faced piety, unassuming and honest, ready to confess its failings and to remedy them. And the best rule that all of us, young or old, can adopt is this: "I will be as good as I seem, and I will seem to be no better than I am." Such a sentiment, lived up to, would carry us higher up the plane of Godlikeness than one might at first think.—*Rev. W. H. H. Murray.*

**Mothers, Speak Kindly.**

CHILDREN catch cross tones quicker than parents, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything that they are bidden; while in many a home, where the low, firm tone of the mother, or the decided look of her steady eye, is law, they always think of obedience, either in or out of sight.

O Mother, it is worth a great deal to cultivate that excellent thing in a woman—a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a

great help to you to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but always evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any—they make them only ten times heavier. For your sake, as well as your children's learn to speak low. They will remember that tone. So, too, will they remember a harsh and angry tone. Which legacy will you leave your children?—*Sel.*

**TRUE HEROISM.**

LET others write of battles fought  
On bloody, ghastly fields,  
Where honor greets the man who wins,  
And death the man who yields;  
But I will write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years  
Against himself, and wins.

He is a hero staunch and brave  
Who fights an unseen foe,  
And puts at last beneath his feet  
His passions base and low,  
And stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man that drew a sword  
In foray, or in raid.

It calls for something more than brawn  
Or muscle to overcome  
An enemy who marcheth not  
With banner, plume, and drum—  
A foe forever lurking nigh,  
With silent, stealthy tread,  
Forever near your board by day,  
At night beside your bed.

All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part—  
Who conquers, and is free!  
He may not wear a hero's crown,  
Nor fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.

—*Sel.*

**Spiritual Manifestations in Beecher's Church.**

In the Banner of Light of Nov. 25, we published an interesting letter from New York, giving an account of the physical manifestations which have taken place in Mr. Beecher's church for some time past. We sent a copy of our paper to the *New York Herald*, and that paper indorses the account in a lengthy article, from which we take the following extract:

There are three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and, as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long præ-sermon prayer. As he uttered the words, "Let the whole earth learn the power of love such as brought Christ to earth to die for men," the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a seance in front of the immense congregation of Plymouth Church. Their eyes said plainly, "What shall we do if this table keeps moving?" But keep moving it did, back and forth, with a slow, monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of "amen." "Undoubtedly somebody up stairs indorses Beecher," said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares, and troubles, but each stanza closed with this line:

"As my day my strength shall be."

When that line was sung, the table tipped so that pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and the look of horror to a looker-on was irresistibly comic. They controlled themselves perfectly, however, and took their paper upon hymn books in their laps and began to write. Meaning to do their best, they all moved back, so that not the hem of a garment touched the table. They even laid their gloves upon the projecting rim of the platform. Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood and of the love that hopeth all things, believeth

all things, endureth all things. He spoke of the cruelty of society in its prisons, and all its disciplinary machinery, and deplored that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very points where a radical reformer would have wished to applaud, the table would push with great force one of the reporters and travel to the opposite side as though to say, "That's so; that's the truth." That the table was not touched by even the reporter's raiment during the sermon, I would take my oath before any court in the country.

"How long did this go on?"

"Until the church closed for the summer, and one or two Sundays after the re-opening."

"How do you account for it?"

"I suppose the reporters all to be more or less mediumistic."

"What do you mean by mediumistic?"

"So organized that spirits can penetrate their atmosphere. Mr. Beecher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well-known spiritualists in the immediate neighborhood, and the conditions were right for manifestations."

"You never heard any rappings there?"

"Yes; once. During the whole of one sermon, there were low but distinct raps, not in the table, but in the platform. Mr. Beecher must have heard them if he had not been so earnestly engaged in his sermon."

"How do you account for the cessation of the manifestations?"

"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on; and I suppose (of course I don't expect you to agree) that their spirit-friends did not wish to annoy them, and so they restrained their wish to communicate."—*Banner, of Dec. 16, 1871.*

**Night Visits.**

THROUGH your valuable paper, I wish to make the inquiry, whether the practice, so prevalent in many country places, of allowing young ladies, and even little girls, to make night visits, is conducive to their good, or whether it is not often detrimental both to their physical and moral well-being.

Many mothers may not be aware of the fact, that in a multitude of instances where daughters are permitted to spend the night abroad, a great share of it is spent in conversation which certainly must be injurious, morally and physically. If the conversation was on subjects that tend to improve and elevate the mind, it would be less objectionable, though in that case, how much better to take some other opportunity for improvement, than the time which nature has evidently designed for repose. But when we reflect that this time is usually spent in communicating on subjects which themselves would consider quite inappropriate on ordinary occasions, should not mothers consider well before they yield assent to such visits? Said a highly distinguished New England teacher, who had had charge of many hundreds of young ladies, in addressing her school, "Young ladies will talk in the dark in a manner which they would be ashamed to do by daylight."

Aside from this, cases have occurred where young ladies have taken advantage of the absence of paternal restraint and gone in the darkness of the evening to those places and scenes of amusement where they could never go with the knowledge of their parents, where they would have no suspicion of their going, and where the amusements of the company would meet with their entire disapproval.

By allowing such visits, is it not placing a temptation in the way of our children which some, yea, many of them, are unable to withstand? Is it not better, far better, rather, is it not a solemn duty which we owe to God and to our children, to know where they are, and how they spend their time while they are under our control? But suppose their companions go from house to house, spending one night here, and another there, and suppose our children wish for the same privilege, and, withal, fear they shall offend their companions by not returning their visits, what is duty in such a case? Even though we should not regard their temporal interests, such considerations will surely have little weight with those who have consecrated all to the Lord, and who feel that the immortal interests of their children are of infinitely more importance than the fear or favor of their worldly-minded companions and friends. Let us discharge parental duty as those who are looking forward to that day when every one shall reap according as he has sown, and shall be rewarded according to his works.—*Sel.*

A MAN may have enough of the world to sink him, but he can never have enough to satisfy him.

**Man's Original Dress.**

THERE is a great deal of evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo! he was really naked. He was even more naked than the beasts by which he was surrounded. A late learned, talented, and pious author, speaking of man being made in the likeness of God, says, "God clothes himself with light; and as man was made after his likeness, we reasonably conclude that he clothed our first parents in the garb of light. Without this dress, they would have been imperfect in appearance, and unlike him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid, and ashamed, and sought to hide themselves from God among the trees of the garden; and also sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state. Christ will restore what we have lost in Adam, "encircled with light, and with glory enshrouded."—*Prophetic Times.*

**Advertisement of an Honest Rumseller.**

*Friends and Neighbors of Beatrice:*—Having determined to open a commodious and elegantly-arranged saloon for the sale of liquor, I embrace this opportunity of informing you that on the first of next month I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and reputable portion of the community to support. I shall deal in "familiar spirits" which shall excite men to deeds of riot, robbery, and bloodshed, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare, of the community. I will undertake, on short notice, for a small sum, and with great expedition, to prepare victims for the asylum, the poor-house, the prison, and the gallows. I will furnish an article that will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable. I will deal in an article which will deprive some of life, many of reason, most of property, all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants! I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation; I will cause mothers to forget their babes, virgins their priceless innocence; I will corrupt ministers of religion, obstruct the progress of the gospel, defile the purity of the church, lead astray her many young converts, and cause temporal, spiritual, and eternal death; and if any person should have the impertinence to ask why I have the audacity to bring such accumulated misery upon this happy people, and why I circulate a petition for license, I will tell them that the spirit trade is lucrative, and some professedly good citizens give it their careful countenance. I have applied for license, and expect to get it, and if I do not bring these evils upon you, somebody else will. I live in a land of liberty; I am purchasing a right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have herein promised. Those who wish any of the above splendid evils brought upon themselves or dearest friends, are requested to aid me in this enterprise, and meet me at my bar, where I will, for the sum of ten cents per glass, furnish them the certain means of doing so.—*Golden Censer.*

**Occupation.**

WHAT a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you with a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that will become pure and holy in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish to the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

## The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MARCH 5, 1872.

ELD. JAMES WHITE,  
" J. N. ANDREWS,  
" J. H. WAGGONER,  
URIAH SMITH, . . . . . EDITORS.  
RESIDENT EDITOR.

### The Religious Amendment of the Constitution.

THIS movement, and the recent National Convention in Cincinnati, are eliciting many comments from the press of the whole country. While a very few pass it by with a slur as a mere temporary sensation of little or no consequence, it is generally regarded as a work of growing strength and importance, both by its advocates and opposers. Petitions and remonstrances are both being circulated with activity, and shrewd observers, who have watched the movement with a jealous eye, and heretofore hoped it would amount to nothing, now confess that it "means business." No movement of equal magnitude of purpose has ever sprung up and become strong and secured favor so rapidly as this. Indeed, none of equal magnitude has ever been sprung upon the American mind, as this aims to remodel the whole framework of our government, and give to it a strong religious cast—a thing which the framers of our Constitution were careful to exclude from it. They not only ask that the Bible, and God, and Christ shall be recognized in the Constitution, but that it shall indicate this as "a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation."

Of course, appropriate legislation will be required to carry such amendments into effect, and somebody will have to decide what are "Christian laws and institutions." From what we know of such movements in the past in other countries, and of the temper of the churches of this, and of human nature when it has power suddenly conferred upon it, we look for no good from this movement. From a lengthy article in the *Lansing State Republican* we take the following extract:

"Now there are hundreds and thousands of moral and professedly Christian people in this nation to-day who do not recognize the doctrine of the Trinity, do not recognize Jesus Christ the same as God. And there are hundreds and thousands of men and women who do not recognize the Bible as the revelation of God. The attempt to make any such amendment to the Constitution would be regarded by a large minority, perhaps a majority, of our nation as a palpable violation of liberty of conscience. Thousands of men, if called upon to vote for such an amendment, would hesitate to vote against God, although they may not believe that the amendment was necessary or that it is right; and such men would either vote affirmatively or not at all. In every case such an amendment would be likely to receive an affirmative vote, which would by no means indicate the true sentiment of the people. And the same rule would hold good in relation to the adoption of such an amendment by Congress or by the Legislatures of three-quarters of the States. Men who make politics a trade would hesitate to record their names against the proposed Constitutional amendment, advocated by the leaders of the great religious denominations of the land, and indorsed by such men as Bishop Simpson, Bishop McIlvaine, Bishop Eastburn, President Finney, Prof. Lewis, Prof. Seelye, Bishop Huntington, Bishop Kerfoot, Dr. Patterson, Dr. Cuyler, and many other divines who are the representative men of their respective denominations."

Not only the representative men of the churches are pledged to this movement, but Governors, Judges, and many of the most eminent men of the land are working for it. Who doubts the power of the "representative men of the denominations" to rally the strength of their denominations to sustain this work, at their call? We utter no prophecy of the future; it is not needed. Events transpire in these days faster than our minds are prepared to grasp them. Let us heed the admonition to "watch!" and, with reliance upon God, prepare for "those things which are coming on the earth."

#### Can It Be Profitable?

NOR long since I was asked if there was any wrong in attending the meetings of the churches in the villages or cities where we may be residing; or to let our children attend their Sunday-schools. If the standard of piety with them is such that we may be spiritually benefited thereby, I should have to answer in the negative.

The following description of a social I cut from a recent Jackson, Mich., daily paper:

"THE NECK-TIE SOCIAL—The neck-tie social at the Congregational church, last week, gotten up by the young ladies of the church, was a decided success in every way. The novelty of the entertainment attracted a large audience, and everybody was delighted with it. The way of the affair was this: You purchased a ticket for supper for yourself and lady, and drew from a large packet an envelope containing a neck-tie. That neck-tie was your affinity for the evening—or, at least, it was the ticket that drew her. Whenever you found a lady wearing a dress or scarf corresponding to your neck-tie, you were privileged to immediately pre-empt her, tuck her arm within yours, and, if you were materialistic in your tastes, proceed to the supper table. A great deal of amusement was afforded, of course, by the ridiculous allotments; but when some unlucky individual was compelled to take his own wife in charge, after vainly looking for somebody else who wore the same colors, then of course, there was chagrin. Some of the gentlemen, more wise than others, pocketed their neck-ties until they had inspected their affinities from afar; and when they had satisfied themselves, boldly announced their claims.

The entertainment, we understand, will net the ladies about \$100. This one having proven so successful, others of a similar nature will soon follow."

Sociables like this, and some still more ridiculous and foolish, and all impiously out of place in a house dedicated to the worship of God, are very common and very popular in nearly all the churches of this day. It shows to what a depth American Protestantism has fallen. The words of Paul regarding those who have "a form of godliness but deny the power thereof," are, "from such turn away." Alas, in many of these churches even the form is fast being lost sight of. It seems evident that no benefit can be derived from association with them. And if our confidence in them as Christians is raised by attending their meetings, it is only to be abused by causing us to look with less repugnance upon their unchristian example of fun and frolic in church sociables.

And I would appeal to all parents. Do you think you can ever impress upon the minds of your children the solemnity of our present work, and the perils of these days, if they are once brought under the influence of such things? We ask in the fear of God. Will you decide in the same manner? J. H. W.

#### The Sickness of Sister Andrews.

It is necessary that I should briefly mention the illness of my dear wife. Many of our friends have known for some time past that her health was quite feeble. But she has seemed to hold her own, and we had, up to a few days since, hoped that this was really the case. A serious change, however, has taken place. On the evening of February 17, just after retiring, a paralytic shock came upon her, which seemed for the time to cause an almost utter prostration of body and mind. In a short time, however, this measurably abated, but it left her right side partially paralyzed, and her right arm entirely powerless. It also so affected her tongue as to make it impossible at first to articulate except a few of the shortest and simplest words. In this deep affliction we have sought the Lord with fasting, humiliation and prayer. Day by day God has heard our cries. She is able now to walk a little without special assistance. She can now speak almost any word with distinction, but is oftentimes unable to call up, of herself, the words she wishes to use. Her right hand shows some signs of improvement. She is however a very feeble person. It is proper that I should say to the praise of God, that we have had most precious seasons in prayer for her, and in these our dear children have as we trust, set out in earnest to seek the Lord. Her mind is peaceful, quiet, and cheerful. She has excellent sleep. We are doing all in our power to minister to her wants in the tenderest manner. We have many kind friends to unite with us in this effort. Will the brethren and sisters pray God to spare and restore her, if consistent with his holy will? She has faithfully shared with me in every burden that has fallen to my lot, and these have not been few nor light.

J. N. ANDREWS.

#### The Dress Question—That Puzzle Again.

I AM informed that some of the sisters think the question of the "puzzled woman" has not been answered. Perhaps it has not; and perhaps that is a matter of opinion. I wish we had

a committee of disinterested, conscientious persons to decide when it is answered. But where shall they be found?

For one, I am willing to make a practical test of this question, and to bear all the cross that health and principle require, if the sisters (the puzzled ones) will give me the required light on the subject. To this end I will ask,

1. What change must I make in my habits of dress to better conform to the laws of health?
2. What change must I make in my style of dress to break away from the slavery of fashion?

Now I assure you that I am open to conviction; and I invite the sisters to answer these questions, or acknowledge the weakness of their side of the question.

Perhaps it will be well to state a few facts in regard to my present habits that may aid them in the settlement of the point, and in these facts I speak for my brethren as well as for myself; I only use the first person singular to show my willingness to make a personal test of the matter. My clothes always sit loosely on my person; I have never suffered any compression of the lungs or of any of the vital organs. My boots are thick enough to afford good protection, and the soles are as thick as may be useful. My boots also are so large that my feet rest their full size on the ground, having as much freedom of motion as any other part of the body, or of those of the "barefoot boy." My ankles are well protected by several thicknesses of clothing, inside as well as outside of my boots. My boots are also a perfect protection to my ankles from the wet and from sudden changes of temperature. My clothes are made of material heavy enough to protect me from the weather at all seasons of the year. In style, they are as modest and appropriate as I could possibly devise. Were I desirous of a change, I should be at a loss where to begin. In regard to color, I carefully avoid everything that is gaudy, and discard superfluity. And finally, so far as fashion is concerned, I am not aware that there has been any material change for the last twenty years.

Now sisters, what say you? Who among you will copy these facts and subscribe your names to them? Will you examine this question anew; aye, will you examine your own hearts, and see if there is not something there which puzzles you? And finally, if you are still puzzled, will you frankly state your difficulties, and suggest what the brethren ought to do to take their part of the cross?

I have some more remarks to make on this subject, but will waive them for the present, as I wish to let these facts alone rest on the minds of the sisters who have been tried in these matters. J. H. W.

#### Spiritualism.

TESTIMONY VERIFIED.

In the supplement to *Experience and Views*, by Ellen G. White, p. 5, we find the following testimony:—

"I saw the rapping delusion—what progress it was making, and if it were possible it would deceive the very elect. Satan will have power to bring the appearance of forms before us purporting to be our relatives and friends that now sleep in Jesus. It will be made to appear as though they were present, the words they uttered while here, which we were familiar with, will be spoken, and the same tone of voice which they had while living will fall upon the ear."

This view was given in 1850; and it is now our privilege, in watching the signs of the times, to note the fulfillment of this prophecy.

In the *Banner of Light*, of Jan. 6, 1872, under the general head of "Spiritual Phenomena," and the sub-head, "Spirits Visible to All," we find the following:—

"DEAR BANNER—Doubtless your readers will be pleased to learn of a new development, through one of our oldest mediums, Dr. H. C. Gordon, who is residing in New York, which occurs both day and night when conditions are harmonious. These manifestations to which I refer are the presentation of shadows and forms, life size, and are recognized as the departed loved of those who had been present. These forms require no cabinet, but are close beside the medium, sometimes reclining on his shoulder, at others holding his hand and moving about his parlors in the presence of the circle. They are seen to smile and nod when recognized, and on two occasions have spoken. The doctor has been extremely ill, during the time in which these developments have taken place, and, as I have been his constant attendant, I have witnessed the appearing of these beautiful forms. I feel that those interested in this subject would be greatly pleased to know of these wonderful developments. On one occasion the husband and daughter of a lady present were recognized, which afforded them unspeakable joy. The hus-

band of another lady has manifested quite frequently, to her entire identification. Her sister, a young lady, has frequently appeared floating about the rooms some distance from the medium.

"On Saturday, Dec. 9, a number of friends called on the doctor to make some inquiries concerning his beautiful gift, when he was influenced, and, in an entranced state, gave them a beautiful test by announcing their friends as present, who presented themselves as tangibly as if in the mortal form. All present beheld these manifestations alike."

We learn from the papers that many new phases of spiritual phenomena have been manifested within a few months. And the spirits everywhere declare that in a short time greater wonders will be seen, and great changes will take place. And this is entitled to credit, because they have truly (and this is about all the truth they have given us) prophesied their own advancement. Each succeeding wonder has been heralded by them in advance. From the same paper quoted above, we learn that it is making rapid strides in England.

John Chapman, of Liverpool, writes:—

"Spiritualism is attracting attention in Liverpool. Mediums are being developed, and table-tipping is practiced in a great many families in the town. About fifty circles are held every Sunday night. Preachers are getting alarmed. The Rev. J. Jones has preached and published a sermon against spiritualism, calling it the 'work of demons.' The first sentence in his sermon says, 'Spiritualism is coming to the front in the town of Liverpool, as in other places, and the ministers of religion had better deal with it in time; for they assuredly will have to deal with it ultimately.'

"We see from the *Banner* that we are a long way behind the Americans in spiritualism, but some of us are looking forward to the time when (as a spirit said through a medium last Sunday night) 'Spiritualism would so far advance that ministers would give place to mediums who would take their pulpits.'

Fifty circles every Sunday night in Liverpool and the clergy wake up, and conclude it is best to deal with it in time! Too late, Mr. Jones; they have slept over this matter too long. The spirits have already taken the liberty to perform in the most popular pulpit in America. Babylon is fallen, and is fast becoming a hold of foul spirits. Satan has come down with great power, and the mighty tide of "strong delusion" is sweeping the world. By an earnest effort a few only can be saved from the awful deception.

Mrs. M. S. Townsend Hoadley, writes from Lynn, Mass.

"I am again in Lynn, speaking to crowded houses, many going away evenings for want of room; and while speaking to these people, under the inspirations that give me utterance, I seem to see the great tide of progressive force that is rolling over the world, carrying before it the rubbish of Old Theology, as manifested in government, the religious and social world. A glorious tribute was paid by the controlling spirit, yesterday, to Mrs. V. C. Woodhull, as an instrument in the hands of those whose determination is to raise humanity from their present degradation with truth and love. Also, thanking God that the spirits were recognized in Beecher's church, as they would be in Chapin's and all others, until the teachers of Christ's love would acknowledge the truths of spiritualism as revealed in the Bible, as well as otherwise."—*Banner*, Jan. 6, 1872.

It seems that the spirits propose to raise humanity from their present degradation, through the notorious Mrs. V. C. Woodhull, by "truth and love."

It will be important to inquire what sort of love Mrs. Woodhull proposes to exercise in the exaltation of mankind.

The *N. Y. Herald* reports Mrs. Woodhull as follows:—

"Yes! I am a free lover! I believe I have an inalienable right to change my husband every day if I like. I trust I am understood, for I mean what I say and nothing else. I claim that freedom means to be free."

When these sentiments were uttered in New York City, Mr. Theo. Tilton introduced the speaker to the audience, saying that he considered it the "noblest act of his life."

Judge Tilden of Cleveland, Ohio, and the Reporter, inquired of Mrs. Woodhull if the *Herald* reported her correctly, and she replied, "Yes, I said those words, and I meant what I said."

The following report of Mrs. Woodhull in Cleveland, is found in the *Banner of Light* of Dec. 16, 1871.

"HENRY WARD BEECHER'S INDORSEMENT.

Mr. Parsons. "Rumor has it that you read your lecture on 'Social Freedom' to Mr. Beecher, prior to its delivery. Is that so?"

Mrs. Woodhull. "Yes it is true. For once, Madam Rumor is truthful. Mr. Beecher read it, and he said to me, 'Mrs. Woodhull, that is a high-toned address, and would reflect credit on any pulpit in the land; deliver it; I will stand by you to the end.'"

Mr. Parsons. "God!"  
Judge Tilden. "Well—well; that is grand."  
Mr. Armstrong. (Who up to this time had been a silent listener, opened his eyes very wide.) "Mr. Beecher is a good man."

Reporter. "I wish I could go to Plymouth Church once in a while."

Mrs. Woodhull. (Looking at him smilingly.) "You would enjoy it, my young friend."

The popular indorsement of the sentiments of this noted spiritualist and free lover, is a significant sign of the times. Truly, the harvest of the earth is ripening up fast, and wicked spirits in high places are now to be wrestled against.

Mr. Beecher seeks popularity, and he is sharp enough to see that spiritualism is destined to take the "kings of the earth and the whole world." And so he indorses it in advance. Truly these are solemn times, and it behooves all now to shake off indifference, and come up to the "help of the Lord against the mighty."

M. E. CORNELL.

Saw Francisco, Jan. 28.

#### Dress Reform Convention.

THE Convention assembled in the house of worship in Battle Creek, Mich., Feb. 16, at 6, P. M. Eld. James White was elected Chairman, and J. H. Waggoner, Secretary. A Committee, which had been appointed at a preliminary meeting, reported as follows:—

#### REPORT OF COMMITTEE.

We believe that it is our duty to effect a reform in dress, as well as in diet; and that this reform should extend to our clothing, boots and shoes, and hats; and to secure uniformity and relieve our sisters from perplexity, we offer the following recommendations:—

1. The dress should be nine or ten inches from the floor, according to the height and age of the wearer. Aged persons should have them longer, or retain the long dress at their own discretion. The pants should be straight, tapering so as to meet the shoe at the instep. The dress about the waist should be loose enough to give perfect freedom to the lungs, and to avoid a cramped or trammelled action in the motions of the body. We recommend uniformity in color, as far as possible, avoiding large plaids, and gay colors. Plain and substantial cloth should be preferred.

2. The hat, or head-dress, should have a rim varying from two to two and three-fourths inches in width, and a crown from two to two and a half in height. Aged sisters should have a plain bonnet that will serve as a protection to the head.

3. The present style of shoes and boots is not adapted to the shape of the foot, and consequently they are not fit to wear. The high, small heels throw the body out of balance, give awkwardness to the gait and strain the muscles, and are, therefore, a great cause of ill health. Shoes should be of material heavy enough, and have soles thick enough, to protect from the weather. And their shape and size should be such as to leave the foot free in motion, and to retain the natural position in standing.

4. The dress should be worn from principle, and when once adopted should not be laid aside, or changed for the long dress, for the sake of convenience or for pride, either for traveling, or for other purposes.

We believe that this reform is, in the hands of God, the means for distinguishing, and separating us from the world and its fashionable follies, as much as the ribbon of blue distinguished the children of Israel from the surrounding nations; and that yielding the principles of the dress reform has been the means of stifling convictions of duty, and a fruitful source of backsliding, and of yielding other principles which we hold near and dear to us as followers of the Lord Jesus Christ.

This report was accepted.

It was moved and voted that a Dress Reform Association be formed.

Several spoke on the subject of the report of the committee, mostly fully endorsing the principles set forth. The Chairman called for a vote of the male portion of the audience to show that all the brethren were in favor of the dress reform and the report of the committee.

It was moved and voted to appoint a Committee on Organization.

U. Smith, B. Salisbury, P. M. Lamson, Aurora B. Lockwood, and Jennie Trembley, were appointed that committee.

Also voted to have a Committee on Nominations. The same committee was appointed to act as such.

Adjourned till next day, at 10:30, A. M.

#### SECOND SESSION.

Committee on Organization reported progress. Report was accepted, and matter referred back for further action.

Reported on nominations. Report accepted, and persons nominated as a Board of Directors were elected, as follows: James White, Ira Abbey, H. S. Woolsey, E. H. Root, E. G. White, P. M. Lamson, Addie Chamberlain, Emma H. Woolsey, Aurora B. Lockwood.

After remarks by quite a number of the brethren and sisters present, the meeting adjourned to 6½, P. M.

The Committee on Organization further reported. The report was accepted.

After a third reading, the following constitution, recommended by the committee, was adopted:—

#### CONSTITUTION.

In order to carry out the principles of the Dress Reform, to secure uniformity and consist-

ency of action, and to enable those who believe in this Reform to procure the proper materials and styles for apparel, we hereby form ourselves into an Association, and adopt the following Constitution:

#### ARTICLE I.

This Association shall be called the Dress Reform Association, and shall be located in Battle Creek, Michigan.

#### ARTICLE II.

The officers of this Association shall consist of a Board of nine Directors, who shall choose a President, Secretary, and Treasurer, from their own number; and they shall be elected annually.

#### ARTICLE III.

Any person may become a member of this Association by subscribing to the principles adopted at its organization.

#### ARTICLE IV.

It shall be the duty of the Board of Directors to establish supply depots of materials, dress patterns, hats, boots and shoes, &c. And for this purpose they may raise funds in such ways as they may consider expedient, and therewith establish a store under their own direction, or they may establish it on the basis of a union store.

#### ARTICLE V.

It shall devolve upon the Secretary, in addition to his ordinary duties, to keep, in a book suitable for that purpose, a list of the names of all the members of the Association.

#### ARTICLE VI.

SEC. 1. The first annual meeting of this Association shall be held in connection with the next annual meeting of the Health Reform Institute, and the term of office of the Directors shall thereafter co-incide with that of the Directors of the Health Institute.

SEC. 2. Due notice of each annual meeting, stating the time and place, shall be given by the Directors.

SEC. 3. Special meetings may be called at the option of the Directors.

#### ARTICLE VII.

This Constitution may be amended by a vote of two-thirds of the members present at any regular meeting of the Association.

There being no other business to come before the meeting, the convention adjourned *sine die*.  
JAMES WHITE, Chairman.

J. H. WAGGONER, Sec'y.

#### The Cincinnati Convention.

[Mr. F. E. Abbott, editor of the *Index*, Toledo, O., attended the above convention, and presented a protest against their proceedings and their object. The remarks of Mr. Abbott concerning the convention, from which extracts are here given, and the protest, given in full, will be interesting to all our readers.—EDS. REVIEW.]

The "National Convention to Secure the Religious Amendment of the United States Constitution" was held in Thoms' Hall, Cincinnati, on Wednesday, Jan. 31, and Thursday, Feb. 1. The hall accommodates about seven or eight hundred, and was well filled at every session of the convention. About two hundred and fifty delegates, from ten different States, reported themselves. The audiences were in full sympathy with the object of the convention, if frequent and loud applause is a trust-worthy sign of sympathy; although it was evident that a minority of those present were attracted only by curiosity. The spirit of the convention was that of deep earnestness, and impressed the attentive observer as indicative of strong convictions very sincerely held. It was a note-worthy circumstance that, comparatively speaking, very few women were present.

From the introductory speech and Report of the General Secretary, it appeared that the National Association (by which the convention was called) has at least thirty auxiliary associations, each with a membership ranging from twenty to three hundred. Within the past year nearly two hundred public meetings have been held, attended mostly by "large and enthusiastic audiences." It was proposed to push the work of the Association with redoubled energy by distributing tracts, sending out lecturers, holding meetings for public discussion, multiplying subordinate associations, and circulating petitions to Congress. The great aim of the Association, is to prevent the abrogation of Sunday laws, the expulsion of the Bible from the schools, and so forth, by so amending the United States Constitution as "to place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation."

From the Report of the Executive Committee it appeared that ten thousand copies of the proceedings of the Philadelphia convention have been gratuitously distributed: that a General Secretary (Rev. D. McAllister) has been appointed, with a salary of \$2,500; and that a long and elaborate paper by Prof. Taylor Lewis of Union College, in advocacy of the ideas and objects of the Association, will soon be published; that the number of the Executive Committee is recommended to be increased to twenty-five, besides including all presidents of auxiliary associations; that \$2,177 have been raised

the past year by the Association, and that a balance of over \$90 remains in the treasury. Nearly \$1800 were raised at this convention.

The Business Committee recommended that the delegates to this convention hold meetings in their respective localities to ratify the resolutions adopted at Cincinnati; that twenty thousand copies of the proceedings of this convention be published in tract form; and that the friends of the Association be urged to form auxiliary associations. All these recommendations were adopted.

The resolutions passed were as follows:—

"Resolved, That the State as a power claiming and exercising supreme jurisdiction over millions of human beings, as the solemn arbiter of life and death, and as an educating power, has necessarily a moral character and accountability of its own.

"Resolved, That it is the right and duty of the United States, as a nation settled by Christians, a nation with Christian laws and usages, and with Christianity as its greatest social force, to acknowledge itself in its written Constitution, to be a Christian nation.

"Resolved, That as the disregard of sound theory always leads to mischievous practical results, so in this case the failure of our nation to acknowledge, in its organic laws, its relation to God and his moral laws, as a Christian nation, has fostered the theory that government has nothing to do with religion but to let it alone, and that consequently State laws in favor of the Sabbath, Christian marriage, and the use of the Bible in the schools, are unconstitutional.

"Resolved, That we recognize the necessity of complete harmony between our written constitution and the actual facts of our national life; and we maintain that the true way to effect this undoubted harmony is not to expel the Bible and all idea of God and religion from our schools, abrogate laws enforcing Christian morality, and abolish all devout observances in connection with government, but to insert an explicit acknowledgment of God and the Bible in our fundamental law.

"Resolved, That the proposed religious amendment, so far from tending to a union of Church and State, is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any church establishment."

As most of our readers probably know through the daily papers, we asked and obtained the privilege of making a remonstrance against the object for which the convention was held.

Our first impression was that the written remonstrance would never be heard from, after once being handed to the Business Committee. But we had been so favorably impressed by the spirit and manner of almost all of the leading men of the convention (there were one or two exceptions), that we were unwilling to form this opinion hastily, and therefore sought an interview with one of the Business Committee, Rev. Mr. Milligan, between two of the sessions. He very courteously explained that the Committee had intended to read the remonstrance, with a reply; but that if we preferred to speak, the privilege would be cheerfully granted. It was finally arranged that the written remonstrance should be handed in, and that an opportunity should also be accorded for a brief oral address.

We desire here to express our warm appreciation of the frankness, courtesy, and kindness, with which we were treated by the officers and members of the convention; and to say emphatically that we found them to be so thoroughly sincere and earnest in their purpose that they did not fear the effect of a decided but temperate protest. This fact speaks volumes in their praise, as men of character and convictions. We saw no indication of the artful management which characterizes most conventions. The leading men—Rev. D. McAllister, Rev. A. M. Milligan, Prof. Sloane, Prof. Stoddard, Prof. Wright, Rev. T. P. Stephenson—impressed us as able, clear-headed, and thoroughly honest men; and we could not but conceive a great respect for their motives and their intentions. It is such qualities as these in the leaders of the movement that give it its most formidable character. They have definite and consistent ideas; they perceive the logical connection of these ideas, and advocate them in a very cogent and powerful manner; and they propose to push them with determination and zeal. Concede their premises, and it is impossible to deny their conclusions; and since these premises are axiomatic truths with the great majority of Protestant Christians, the effect of the vigorous campaign on which they are entering cannot be small or despicable. The very respect with which we were compelled to regard them, only increases our sense of the evils which lie germinant in their doctrines; and we came home with the conviction that religious liberty in America must do battle for its very existence hereafter. The movement in which these men are engaged has too many elements of strength to be contemned by any far-seeing liberal. Blindness or sluggishness to-day means slavery to-morrow. Radicalism must pass now from thought to action, or it will deserve the oppression that lies in wait to overwhelm it.

Without further comments at present, we append the remonstrance. It was not read, as re-

ported, but the substance of it was given extemporaneously in different language. The opening sentence was written with the expectation of not being allowed to speak—an expectation afterwards agreeably disappointed by the courtesy and liberality of the officers of the convention:—

"In accordance with the convention's vote, I submit the following written remonstrance to the Business Committee, although I requested the privilege of making an oral one:

"Without casting any reflections upon the motives which have led to this attempt to Christianize the United States Constitution, I wish to enter a most earnest protest against the attempt itself. I will not inflict a long document on your attention, but confine myself to a single point of vast practical importance.

"If the proposed changes are ever made in the Constitution, their necessary result will be to prevent all persons except Christian believers from holding any office, civil or military, under the American government. No honest disbeliever in the newly incorporated doctrines will be able to take the oath of allegiance required from all United States officials and soldiers. Only Christian believers and dishonest disbelievers will be able to take it; consequently the entire power of the government, both political and military, will be constitutionally concentrated in the hands of those who believe, or profess to believe, the doctrines thus incorporated.

"The very large portion of the American people who do not believe in these doctrines will thus be rendered incapable of holding office, deprived of all representation in Congress and the other branches of the national government, and robbed of rights which have been hitherto recognized as theirs from the very adoption of the Constitution. They will be degraded to a subject class, ruled by an aristocracy of Christian believers.

"This state of things once established, the 'appropriate legislation' by which the new policy must be sustained will necessarily involve the proscription and suppression of free thought, free speech, and a free press. Whether intended now or not, oppressive persecution must be the consequence of the adoption of the proposed amendment. All your disclaimers of the intent or wish to persecute are utterly idle. The matter will not be in your hands. Persecution will grow like a cancer in the body politic just as soon as the coveted inequality of religious rights once poisons its blood.

"Now I urge you to consider well the temerity of your proposed usurpation of political power. I warn you against the peril, instigating the Christian part of our population to attempt this usurpation. I caution you against the folly of supposing that the majority of the people will finally consent to this subversion of their common liberties. I beg you to count the cost of this agitation before you carry it further. It is a wild and insane delusion to expect that the great body of freedom-lovers will ever submit voluntarily, or can be made to submit by force, to any such outrageous oppression, whether in the name of God or man. I make no threat whatever, but I state a truth fixed as the hills, when I say that before you can carry this measure and trample on the freedom of the people, you will have to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times; and it is simply preposterous for any of your number to speak of the liberals as 'threatening war.' You threaten war when you avow a purpose to destroy the equality of religious rights now guaranteed by the Constitution to all American citizens. On the assailant in this struggle be all the responsibility of its results.

"In the name of freedom, and humanity, and peace, I appeal to you to recognize the real tendencies of your enterprise, and to abandon it as not only hopeless, but also most dangerous to the tranquility of the land. If you are thoughtlessly favoring a scheme whose success would be the establishment of a Christian oligarchy on the ruins of this free republic, you will turn away from it with horror when reflection has shown you its sure issue. But if you deliberately aim to compass this usurpation of power and this disfranchisement of all but Christian believers, notwithstanding the inevitable calamities involved, you will, if as honest and earnest as I believe you to be, point out to the people the abyss that yawns before their feet. Of this be sure—there are millions of men in America who will never submit to be ruled by an oligarchy, whether Christian or anti-Christian. If I wished to destroy Christianity in this country by unscrupulous means, I should encourage you by attempt in every way; for the reaction you will create will open the eyes of millions to the fact that Christianity and freedom are incompatible. But because you are not only Christians; but also fellow-citizens, fellow-men, and brothers, I appeal to you most earnestly TO BE CONTENT WITH THE EQUAL RIGHTS YOU NOW ENJOY BEFORE THE LAW, without seeking to destroy the rights of those who are not Christians in belief. I appeal to you to make no further efforts to fan into a flame the dangerous fires of religious bigotry; for the conflagration, once kindled, you will be powerless to control. Rise above the temptation to seek the triumph of your creed by political strife, and trust your cause, as I trust mine, to the power of truth over the human soul."

## THE ANGEL OF PATIENCE.

BESIDE the toilsome way  
Lonely and dark, by fruits and flowers unblest,  
Which my worn feet tread sadly, day by day,  
Longing in vain for rest,

An angel softly walks,  
With pale sweet face, and eyes cast meekly down,  
The while, from withered leaves and flowerless stalks,  
She weaves my fitting crown.

A sweet and patient grace,  
A look of firm endurance, true and tried,  
Of suffering meekly borne rests on her face—  
So pure, so glorified.

And when my fainting heart  
Desponds and murmurs at its adverse fate,  
Then quietly the angel's bright lips part,  
Whispering softly, "Wait!"

"Patience!" she sweetly saith—  
"The Father's mercies never come too late;  
Gird thee with patient strength and trusting faith,  
And firm endurance—wait!"

Angel, behold I wait!  
Wearing the thorny crown through all life's hours,  
Wait till thy hand shall open the eternal gate,  
And change the thorns to flowers.

—Sci.

## Progress of the Cause.

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

## California.

In my last I spoke of our interesting meetings held in San Francisco, from Jan. 4-7, 1872. Our hearts were truly encouraged for what we saw and felt of the work of the Lord there. But I will insert right here what is said of our work by a correspondent of the *World's Crisis*, who signs himself, "C." I will say before copying it, that we do not "see things" as "C" does, and he does not see them as he saw them when he wrote a former article, or else his memory is treacherous and he has forgotten what he said at that time. But I will let you read what he says before commenting upon it. In the *Crisis* of Dec. 6, 1871, this "C" heads a portion of his article, "Comparative Failure and Decline of the Seventh-day Movement in San Francisco." Here is his statement of the case.

"The Seventh-day Adventists do not appear to be making any headway in this city, and the mistaken men who attempted to break into the fold, established here through Elder Grant's pioneering, will probably soon retire from the place in as good order, and with as much grace, as they can maintain under the circumstances. Pity that they could not be so enlightened that they could see that we have passed from under the law into the full rule of the gospel of Christ. They have done some harm in this city by giving a sharply sectarian appearance to 'Adventism,' as viewed by the world outside; but Eld. Grant could straighten out all the regretted misapprehensions by a few sermons, to such audiences as he alone could at once assemble in San Francisco. And then by the meetings and enunciations at Sacramento, it would be rendered impossible for any man or set of men hereafter, in any other portion of the State, to make the people believe that 'Adventism' and Seventh-day-ism were inseparably connected."

Of this statement as a whole I would say, first, "The wish is perhaps the father to the thought," in many of his statements. As to making "headway," I have seen cases in the past where men "appeared" to be making great "headway," but a few months greatly shrunk the proportions of their work.

In starting a permanent work, it is important to establish its first beginnings right. In forming the nucleus of a prosperous church the first great point should be to be right. So if S. D. Adventists have not employed all the reporters during the past three months to puff them, they have been seeking to dig deep, to have a thorough "heart work" and a thorough scriptural organization and discipline established. While this work has been going on, one after another has taken his stand with us. Although some who came out have moved to other places, not one who was thoroughly established on the truth has given it up.

The next expression that demands notice is this: "The mistaken men who attempted to break into the fold established here through Eld. Grant's pioneering." "Fold established"! Where was that fold? When Eld. Grant had succeeded in creating a great interest in the doctrines he presented, and several scores had taken their stand in favor of them, he proposed that they unite with Eld. Bailey's church, which was a Southern Methodist church. Several articles of the discipline were read, and in some way it was made to appear that Eld. Bailey's church was either an Adventist church, or would be. And as Eld. Bailey was "the best man he ever knew," of course it would be safe to leave the flock in his charge. All did not see the matter in that light, and so all were not free to join a Methodist church. As the result of the Minna-St.-church movement, at least one half of Eld. Grant's converts were left outside. These soon after met and effected a separate organization. So the "fold" Eld. Grant left was a divided fold, and the only distinct fold established was established by the sheep after the shepherd had left the country.

At the time we erected our tent in San Francisco it was apparent to all that Eld. Bailey's church was no Adventist church, and the mem-

bers were scattering in every direction. Eld. Bailey himself resigned and joined the Northern Methodist church. The statistics of churches in San Francisco gives Minna St. Church eighty members, attendance forty. Where are they? "C" said after attending one of our meetings at the hall on Minna St., that he observed only two or three of those who attended at the Minna St. church. Then surely we had not broken into his fold, even if such a fold had any existence.

As to pioneering, this "C" writes as though Eld. Grant was the first man to do anything in this country, and, one would judge, the only man. It was about the idea the elder himself advanced, that is, that "nothing had ever been done in the Advent cause here in California," until he came, thus entirely ignoring the work we had been engaged in here for the last three years. And now he seems to claim the whole State by conquest or discovery; for after he preaches in San Francisco and Sacramento it will not be possible to convince any one that "Adventism and Seventh-day-ism are inseparably connected."

Well, Eld. Grant has been in San Francisco the past three weeks. I do not see as he has any larger audiences than some other speakers, or that all the city has fallen down to worship.

As for the cause of Seventh-day Adventism, it has more interested hearers in San Francisco than when Eld. Grant came. The tract society has taken an active part in circulating tracts and advertising the meetings; and their effort is bearing good fruit.

Since my last report, I have spent one Sabbath and first-day at Healdsburg, one in Santa Rosa, and some days in San Francisco. In Healdsburg and Santa Rosa the old jewelry was passed in for the general tract fund of this State, and after melting and assaying, amounted to \$56.50.

We are of good courage. Our people are waking up some to this important time. May we all earnestly seek God, and being clothed with his strength, upheld by his free Spirit, our labors in his cause will not be in vain.

J. N. LOUGHBOURGH.

Santa Rosa, Feb. 2, 1872.

## The Effort in Wright, Mich.

My last report closed with my labors in Monterey. On the following Monday, I went to Wright, Ottawa Co., Mich., where I remained until Feb. 12.

This church is among the largest in the field. It is located in the midst of a thriving community of farmers, and so far as pecuniary matters are concerned, is entirely above want. The old meeting-house, being found too small for present purposes, has given way to a more commodious structure, which is finished in good style, and, standing as it does upon a rise of ground, presents an appearance of neatness and taste which is every way commendable. If we mistake not, it is entirely free from incumbrance of any form, though but recently completed.

The meetings in this place were of a very interesting character. We found the brethren very much upon the background spiritually, but from the outset many of them seemed to have so just an appreciation of their real condition that they were glad of proffered help, and availed themselves of the opportunity which God gave them of returning unto him once more in order to the enjoyment of the fullness of his presence.

On Sabbath, Feb. 3, the congregation was large, being somewhat increased by brethren from Blendon, Casnovia, Allendale, etc. After the discourse, fully one hundred persons responded to the invitation to those who felt that they needed the prayers of God's people to manifest it by coming forward for that purpose. The week following, this invitation was repeated from evening to evening, during which time somewhere from twenty to twenty-five individuals made a profession of faith, and resolved to keep all the commandments of God. During the whole time the attendance from without was good, and the interest to hear, quite extensive. On Sabbath and Sunday, Feb. 10 and 11, the church enjoyed the labors of Bro. and Sister White. The turnout was large, and the meetings were characterized by solemnity.

As the result of their efforts, several cases were reached which otherwise it would have been difficult if not impossible to benefit. We earnestly hope that permanent good will result from the labor there, and we feel an anxious desire for all of those especially, who, during our stay in that place, entered upon the Christian life.

I think I never closed a series of meetings in which my conviction of the ability of the Spirit of God to conquer hearts otherwise invulnerable was strengthened to the degree which it was in this. One incident in particular tended to this end. Early one morning during the meetings, I was taking my usual walk, when I met a gentleman with whom I was acquainted. He stopped me in the road, said that he had attended one of the first of our meetings, and that since then he had been compelled to be away from home on business. He spoke feelingly of one of his sons who had grown up to manhood, and

who had unfortunately imbibed infidel notions; and remarked that he would be very thankful to me if I would deliver a discourse on the authenticity of the Bible for his benefit. I responded that this subject was so vast that it would be impossible, in a single sermon, to do anything more than commence the investigation of it, and furthermore that I was decidedly of the opinion that in the majority of cases a single effort of this kind would do very little toward relieving the mind of an unbeliever. As a plan which would be more likely to be crowned with success, I advised him that it would be better, if possible, to induce the young man to attend from night to night, in the hope that while listening to the discussion of miscellaneous topics, the Spirit of the Lord might gradually undermine his infidelity, and perhaps lead him to make a full surrender.

Upon this, we parted. You will readily appreciate my great satisfaction upon subsequently hearing this same young man confess Christ in the congregation, and also learning from the lips of the father that his son had been in attendance upon the meetings during the absence of the former, and that to his great surprise and delight he had ascertained for the first time upon his return home immediately after leaving me, that the child of many prayers and much anxiety had given his heart to God.

On the morning of Feb. 12, we separated from Bro. and sister White at Coopersville, they returning to their home at Battle Creek, we to ours at Allegan.

W. H. LITTLEJOHN.

## Iowa.

TUESDAY, Feb. 6, returned to Osceola, and had an evening meeting, at which we finished organizing a church. Twenty-six members came in. Others will join soon. We had a very harmonious meeting, with which we were well satisfied. Thus far this church has gone straight forward in the right direction. All seem to heartily indorse the whole truth, and love it. There is a good, healthy interest outside, and everything is in as good and healthy a condition as we could desire.

Feb. 7 and 8, was at Brighton. Here Eld. Goodenough was endeavoring to sow seeds of discord among the brethren, and succeeded quite well with several disaffected ones. I endeavored to expose the nature and design of his work. Spoke two evenings to a full house.

Feb. 10 and 11, attended monthly meeting at Richland. Had quite a number of our brethren out from other places, though not as many as we had hoped to see. We were privileged to occupy the Disciple meeting-house. The outside attendance was much larger than we expected. Their house, seating some 300, was well filled all the time. Indeed, there seems to be a better interest to hear than there was when we were there with the tent. The brethren have decided to build a meeting-house there, which they will do as soon as warm weather comes. The interest of the cause demands this, and we are glad they feel the interest and decision about it that they do. A short course of lectures should be given there at the dedication. Our social meetings were good. We organized a tract society for the six churches represented in that district. This will be further completed at our next meeting, when we shall have books, etc., so as to commence work. It seemed too bad to leave them with so good an interest to hear, but we could not avoid it.

Feb. 12, came to Sigourney. This was the first place I labored on coming to the State. It has been two years since I was here last. It seemed good, therefore, to meet with all these dear friends once more; and especially to find them all holding on to the truth and growing strong in the work. Our prayer and social meetings were free and good. Several arose for prayers, and some took a decided stand to keep the Sabbath. There is here, and ever has been since the tent meeting, a very large number of friends of the cause who have never as yet come out to obey the truth. We found these friendly as ever.

I spoke seven times in the court-house, which will seat between three and four hundred. From the first night to the last, the hall was filled to overflowing. I was surprised to find so great an interest. Indeed we never had a better interest and attendance in our first course of lectures. Our audience was composed of the best informed and thinking men of the city. Court being in session, we also had the privilege during week-day evenings of speaking to men from all parts of the county. Thus the truth had a wide hearing. By special request of several prominent citizens, I gave three discourses at the close of my meetings on the Evidences of Christianity. We hope this will have a good influence for the truth. This is much needed now, as skepticism and infidelity are rapidly spreading among the people. The popular ministers do not even attempt to meet this generally. It seemed unfortunate to leave when there was such an interest. Could I have staid ten days longer, we could reasonably have expected much fruit of it; but I could not do it. My time for staying in this State is drawing to a close, and there are other churches that must be visited.

Here also the brethren propose to build a meeting-house this year. I hope it may be in the providence of God for some of us to give a course of lectures at the dedication. There is certainly a manifest change coming over the people. Years ago, after a course of lectures was finished in a place, we could seldom get out more than a small attendance from the outside; but it is not so now, at least in this section. In places where the truth has been preached for years, we can get as large an attendance as we could on the start. This is encouraging. In several places I have tried the following plan of advertising a meeting, which has worked first-rate. Make no appointment till the day of commencing meeting. In the morning, have little bills struck off with one or two subjects prominently advertised on them. Have enough of these to drop one in every house and post one in every store. It costs but very little, and by this means, if there is any interest, you can commence your first evening with a full audience, and not have to lose several meetings before you can get the people out generally.

Monday, Bro. Nicola came along on his way to Sandyville and brought me to Oskaloosa, where I took the cars for home, after an absence of seven weeks. I was glad to know that Bro. Nicola has decided to give himself fully to the work of nourishing and encouraging the churches. This will be very much needed in this State the coming year. My health and courage were never better.

D. M. CANRIGHT.

Monroe, Iowa.

## Locust Grove, Ky.

THE work in this section is advancing slowly, but we trust surely and permanently. There are 10 townships in this State. The land is divided up into counties, and farmers generally have large farms. As a result, there is not that public spirit and enterprise centered at numerous small points that there would otherwise be; roads are generally very much neglected; and it is more difficult to keep up an interest in the country, especially when the weather is bad; yet we usually have a fair attendance.

We have nearly canvassed the Sabbath question, and reports of our meetings are being circulated far and near. Occasionally new ones come in from a distance to hear the new doctrine. Last night we had two Baptist preachers to hear us, with several of their members, and at their request we broke from our natural course and explained the principal symbols of the chart.

We cannot take the people by storm in an entirely new field like this. Prejudice must be removed, and the people must be patiently instructed. We desire to move in the opening providence of God, to be wholly consecrated to him, to exercise more living faith in him, and give him a chance to work, and not take the work into our own hands. We also desire to have the cause of God at heart, and not make our work simply a mechanical thing. We must get into the hearts of the people and move their affections toward God and the truth. We must have the power of the truth as well as the form. We must walk more closely with God, and be more in earnest, and give God the praise, and then he will work mightily in behalf of his truth.

We held our first Sabbath meeting last Sabbath. A few came out. Others, perhaps, like Nicodemus, feared to come out in broad daylight on the Sabbath; but may they, like him, increase in strength and boldness. Of Nicodemus, we read: "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they [Nicodemus and Joseph of Arimathea] the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19: 30, 31. What a contrast! At first going to Jesus by night for fear of the Jews, and finally waxing sufficiently bold to take a leading part in caring for the dead body of his despised Master. God help us to be patient toward our fellow-men as God has been toward us.

D. T. BOURDEAU.

Locust Grove, Ky., Feb. 19, 1872.

## Mendon, Ohio.

MY two weeks' meeting in this place had a reviving effect on the cause of present truth in the hearts of the little company of nine members who live here. Bro. Wm. Cottrell had visited the place some two weeks before me, and had administered the ordinance of baptism to two, who with one other united with the church. There are as many more who are keeping the Sabbath that do not belong to the church, some things being in the way of uniting for the present. It is hoped they will all come out free soon.

There was a good turnout to my meetings although the weather part of the time was extremely cold. I think here is a good field for labor, as good as may be found anywhere in Ohio. The brethren and friends of the truth have some thoughts of building a meeting house, as there was some feeling in the district about our occupying the school-house. May the Lord help them in their undertaking if they go on with it.

We enjoyed a happy season in celebrating the ordinances with this little company. Bro. Daniels of Defiance and part of his family came down and spent a few days with us, and added to the interest of our meeting. This church reorganized their Systematic Benevolence so that the present amount is \$85.28 per year. May the Lord speed on the work among them, and may they all be good representatives of the present truth, so that all the jewels about them may be gathered and fitted for the kingdom of God.

I. D. VAN HORN.

Gratiot Co., Mich., Feb. 10, 1872.

Woodhull, N. Y.

SINCE our meetings in this place last summer, two families have commenced keeping the Sabbath of the Lord. Jan. 26 to 30, held meetings here again, and presented the claims of the moral law, showing its connection with prophecy, especially the third angel's message. Our meetings were solemn and interesting. Several are carefully investigating; among them, an Adventist minister who appears to be very honest and candid.

As we were about to leave, we received a challenge for discussion from a preacher near Woodhull village. His position is, that the law of the Lord has been abolished. We did not reject his challenge lest he should boast. We did not engage to discuss with him, because we were desirous of first conferring with those of experience in this kind of labor.

The Lord is evidently at work here. His Spirit is moving the hearts of some, to take hold of the whole truth. Many profess to be looking for the Saviour's coming; they feel the need of a speedy preparation, and are seeking for light. May the Lord grant them this one of his most precious blessings, a willing heart to receive and obey it.

JOHN LINDSEY,  
S. A. H. LINDSEY.

Feb. 6, 1872.

Chicago, Ill.

THE truth is doing a good work among our Scandinavian friends in Chicago. Less than a year ago, I commenced preaching the message in that place. It is a place full of wickedness, hence a difficult place to obey the truth. Nevertheless there are now twenty-nine members of the church. A comfortable meeting-house is built, which cost about \$2,000. Half of it is paid. Systematic Benevolence is organized, amounting to \$260.

Last Sabbath, six were baptized, and added to the church. The meetings have been well attended. The interest to hear is increasing. We have obtained, in all, about eighty subscribers for *Advent Tidende*, with a prospect of getting many more. A missionary society is organized. The brethren have a mind to work, and we hope and pray that more sinners may be converted, and souls prepare to meet our soon-coming Lord.

JOHN MATTESON.

Busseyville, Wis., Feb. 23, 1872.

Michigan.

SINCE my report from the harvest field, and the General Conference at Battle Creek, Jan., 1872, I have been in one continued protracted meeting. Bro. and Sr. White spent a Sabbath and Sunday with us. The Lord worked with them and for us. Thank his holy name.

Bro. Littlejohn then commenced and labored with us most faithfully for two weeks, since which the church has been gradually rising, our meetings increasing in interest, both the Sabbath and social meetings. Last evening our prayer meeting was more than usually full, and almost all bore decided testimonies. The Lord by his Spirit was there. It was a divinely peaceful, happy season.

We feel encouraged to watch and press forward to the ripening of the harvest of the earth.

JOSEPH BATES.

Monterey, Mich., Feb. 19, 1872.

Clark Co, Ill.

BRO. BLISS has reported to Dec. 2. Sunday, Dec. 10, Eld. Howland, of the M. P. church, publicly opposed us in Clark Center. Bro. B. reviewed him in the evening. Next evening, the elder, in endeavoring to withstand us, accused some of his sisters in the church of the intellectual and moral deficiency mentioned in 2 Tim. 3:6. Evidently, he "overshot the mark." The sequel has verified the truthfulness of Ps. 76:10, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain," and 2 Cor. 13:8, "For we can do nothing against the truth, but for the truth."

Bro. B. replied to his harangue before the congregation was dismissed. Some of the accused ones have declared they would never again sit under the sound of Eld. H.'s voice.

Sunday, Dec. 17, listened to an effort put forth against the Sabbath in Blue Grass church, six miles north of Clark Center, by one Eld. Gregg, of the Disciple denomination. Replied at evening in Brosman School-house.

The 18th, took notes of two sermons, preached by the same man, the last of which contained

so many warm expressions and epithets that many in the congregation really seemed to turn eyes of pity upon me! The 20th, the Lord gave me freedom in reviewing his unrighteous effort.

Feb. 5-9, engaged in discussing the questions of Man's Condition in Death, Destiny of the Wicked, Binding Force of the Fourth Command, The First-day Sabbath (so called), and the Kingdom of Dan. 2:44—is it now established?

Bro. Bliss took issue with Eld. Houston, of the Disciple church, on the first two, and last, questions, and I tried to defend the truth on the third and fourth. Eld. H. brought forth no new argument, unless it be his idea of an intermediate law which was in force only from the cross to Cornelius' conversion; since which time we are to keep the law of Christ! Debate was held in Mill Creek chapel, six miles south of Marshall. We pray the Lord to help honest souls to see and obey present truth.

Since our last report, we have spoken about eighty times; in all, we have attended one hundred meetings.

The debate closed our third series of meetings in this county. Organized a Sabbath-school and Bible-class in Clark Center, of more than twenty grown persons and a promising class of children. Since coming to this part of the State we have obtained eight subscribers for the REVIEW, nine for the *Reformer*, and four for the *Instructor*. While some waver, others are becoming firm.

G. W. COLCORD.

Marshall, Feb. 29, 1872.

New York.

FOLLOWING the meetings mentioned in my last report, I spent three Sabbaths with the church in Keene, and attending to necessary duties at home. This church has been passing through some severe trials, resulting in one or two sad cases of apostasy; but I think they will work for good to those who are left.

From Jan 4-16, spent my time in N. Elba, Bloomingdale, and Vermontville. At these places, found the friends firm and growing, though one had been led away at Vermontville.

The 20th, had a sweet and profitable season with the church in Keene, at their quarterly meeting. Returned to this place the 25th. The majority are very firm and decided, and are making progress. Some are already adopting the principles of the health reform, and are ready to adopt the plan of Systematic Benevolence.

Am now holding meetings six miles from North Creek with good interest, though the attendance is small, as the neighborhood is scattered. Have spoken ten times, with excellent freedom.

S. B. WHITNEY.

N. Creek, N. Y., Feb. 20, 1872.

Nebraska.

OUR last report closed with the labors in Iowa.

Sabbath and Sunday, Feb. 10 and 11, we spent with the church at Decatur, Neb. Here we met with Bro. and sister Stanley, who came forty miles to attend this meeting, also Sr. H. Clough. The brethren from western Iowa were nearly all present. At this meeting we gave four discourses and attended four prayer and social meetings.

The days of fasting and humiliation were of great profit to all as they engaged in the work in earnest, and denied themselves of the comforts of this life, that they might share more largely of the "bread of life." We were all encouraged and strengthened, and felt that we would still humble ourselves and raise the united cry that the Lord of the harvest would send forth laborers into his harvest.

The house was too small to accommodate the crowd. Judging from the interest manifested by those outside of the church, we think that when Bro. Butler visits this State, in the spring, if he could hold a series of meetings with this church, it would result in great good to them as well as benefiting the church itself.

Tuesday, Feb. 13, Bro. Stanley carried us to within twelve miles of his home, and assisted us in getting a place to hold meetings. We obtained what is called the Elder Grove School-house, in the south-west corner of Burt Co., where we began meetings on Thursday evening.

The people here are all new settlers, principally from the East. They are generally an intelligent class, hospitable and kind, and not rich in this world's goods. Many of them occupy homesteads, and are living in what they call "dug outs;" a hole dug in a side hill and covered with sods, making a very comfortable, cosy dwelling.

Our work here can truly be styled "pioneer," which we enjoy. The people are ready and anxious to hear, and although it is a new country, our house, 18 x 26, is crowded to overflowing every time. Last night there were fifteen teams hitched around the school-house.

We hope for good results. Brethren, pray for us.

J. BARTLETT,  
R. M. KILGORE.

Wisconsin.

Dec. 14, I started for Grant Co., Wis., to hold meetings. I commenced two miles east of Hazel Green, in the neighborhood of Bro. Foy, in a school-house. Prejudice kept many from hearing.

I held seventeen meetings here. Several said they were convinced. Two expressed a willingness to obey.

Jan. 15, 1872, Bro. M. E. Crandall came to join me in the meetings. The people came from another neighborhood, and requested us to come there and hold meetings. Jan. 16, commenced meetings in this place, and continued until Feb. 20, holding, in all, some thirty meetings. The people here generally believe we have the truth. We found some warm friends. Three have commenced to keep the Sabbath.

Feb. 20, Bro. Crandall and I went to Hazel Green, and fitted up a deserted meeting-house which had been offered us. Have now had two meetings. The first evening one hundred and twenty were present; last evening, one hundred and fifty. Bro. Crandall has been called home, but I expect to stay as long as the interest seems to demand. My hope is in the Lord, that he will bring us off victorious at last.

C. W. OLDS.

South Newstead and Wynde N. Y.

THE Lord has blessed my labors in these places. Sixteen have embraced the truth, and are making good advancement. Others are convinced and are praying for strength to obey. A few are awaiting the discussion ere they decide.

Have held Sabbath meetings in connection with Lancaster church. We have enjoyed much of the Spirit of the Lord, backsliders have been reclaimed—all cheerfully and earnestly complying with the admonition, "Israel, go forward."

After the discussion, hope to hold meetings on Ridge Road, Niagara Co.

I ask the prayers of God's dear children, that I may have wisdom and guidance of the Holy Spirit to so present the truth at the discussion that it may result in the advancement of his truth, and to his honor and glory.

CHAS. B. REYNOLDS.

"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

O WATCHMAN, will the night of sin  
Be never past?  
O watchman, doth the day begin  
To dawn upon thy straining sight at last?  
Will it dispel  
Ere long the mists of sense wherein I dwell?  
The light of reason cannot give  
Life to my soul;  
Jesus alone can make me truly live;  
One glance of his can make my spirit whole.  
Arise, and shine  
On this poor, longing, waiting heart of mine!

Oh! shield us through that last dread hour,  
Thy wondrous love extending.  
May we in this our trial day  
With faithful hearts thy word obey,  
And thus prepare to meet thee.

Truth Commends Itself.

ALL that is necessary to satisfy one of the truth of the principles of the reform we advocate, is candid and careful investigation. These principles are so self-evident that nothing is necessary to convince, but to examine. But to embrace and live out these principles calls for independence of mind, a little self-denial in the beginning, and perseverance that will not be baffled till right habits have been formed and established. When this is once done, there will be no disposition to return to former habits. He that has fairly tested hygienic living will not wish to return to the hurtful habits he has discarded, and be again in bondage to perverted tastes and pernicious habits. For our tastes, though once perverted, can, by proper education, be brought to choose the good in preference to the evil. We can educate ourselves to relish wholesome food, and to conform to good and healthful habits.

Why, then, is health reform so slow in its progress? One reason is, that the self-denial appears so great. They feel that they cannot afford to part with those hurtful articles of diet which taste so good. Another reason is, it will make them so out of fashion. What will friends and neighbors think of it? In other words, sinners love their sins, and hate to part with them; and besides this, they are ashamed to have their friends know that they design to amend their lives. The yoke of health reform looks too heavy; and therefore they will not interest themselves enough in it to investigate its principles. They choose darkness rather than light, which would convince them that their deeds are evil. If they would take the yoke, they would find it easy, and the burden light. That which looked so burdensome would be their delight.

But here is the great difficulty: Men are so stupefied and blinded by a course of sin and evil, that they cannot be induced to investigate the principles of a better way. Abnormal appetites have been formed, and wrong habits indulged in, till the mind has become so beclouded that evil seems to be good, and good, evil. To break this spell, and induce men to inquire earnestly for the good, is the thing needed. Those who will inquire earnestly for the good way, will find it.

And when it is found, how good it is! That which was dreaded as an enemy, is the very

best friend. All is transformed. It is found at length that what the reform proposes is the very thing that is for our good, and not only so, but it is the good thing which we desire. It does not rob us of one good thing or any real pleasure. The wrong course promises pleasure, but gives us pain. This is the "deceitfulness of sin." The right course gives real pleasure, and that continually.

And the health reform lays the foundation for every other reform. Health of body gives health of mind. The clear mind can appreciate moral and religious truth. Hence there is better ground of hope in the case of one who has seen the value, and partaken of the benefits, of health reform. But what good hope can there be in the case of those who are so nettled and beclouded that they cannot be induced to choose the good and forsake the evil, so far as their own bodies and the present life are concerned? In other words, What hope can there be for sinners, if they will not repent of their sins, which are most evidently working their ruin?

R. F. COTTRELL.

THE TOLL-GATE.—We are all on a journey. The world through which we are passing is, in some respects, like a turnpike, all along which Vice and Folly have erected toll-gates, for the accommodation of those who choose to call as they go; and there are very few of all the host of travelers who do not occasionally stop a little at some one or another of them, and consequently pay more or less to the toll-gatherers. Pay more or less, I say, because there is a great variety, as well in the amount as in the kind, of toll exacted at these different stopping-places. Pride and Fashion take heavy tolls of the purse; many a man has become a beggar by paying at their gates; the ordinary rates they charge are heavy, and the road that way is none of the best. Pleasure offers a very smooth, delightful road in the outset. She tempts the traveler with many fair promises, and wins thousands; but she takes without mercy; like an artful robber, she allures till she gets her victim in her power, and then strips him of health and money, and turns him off, a miserable object, into the very worst and most rugged road of life. Intemperance plays the part of a sturdy villain. He is the very worst toll-gatherer on the road; for he not only gets from his customers their money and health, but he robs them of their very brains. The men you meet in the road, ragged, and ruined in fame and fortune, are his victims. Be careful of your habits. These make the man; and they require long and careful culture ere they grow to be a second nature. Good habits I speak of. Bad ones are more easily acquired; they are the spontaneous weeds that flourish rapidly and rankly, without care or culture.—*Good Templar.*

Obituary Notices.

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

DIED, in Ransom Center, Hillsdale Co., Mich., Feb. 21, 1872, of quick consumption, Phebe A., wife of Charles H. Wolcott, aged twenty-four years. Her last injunction to those who survived her was, that they should prepare to meet her in the morning of the resurrection. The funeral was well attended by sympathizing friends and neighbors. Discourse by the writer.

W. H. LITTLEJOHN.

FELL asleep in Jesus, evening after the Sabbath, the 16th, at the residence of her parents (Bro. and sister Newcomb, of Tama City, Iowa), my dear companion, Luella A. Boyd, aged twenty-two years, and five days.

Her life was an exemplary one, and in her last, severe sickness she always expressed her willingness that the will of the Lord should be done, were it to spare the life so precious to us who remain, or to take her away. Words of consolation were spoken by Eld. M. Babcock, S. D. Baptist, at the M. E. church, to an attentive congregation of about four hundred. Text, Rev. 14:13: "Blessed are the dead that die in the Lord."

CHAS. L. BOYD.

DIED, in Concord, Dodge Co., Minn., Jan. 30, 1872, of paralysis, Bro. Wm. Cossentine, aged sixty-four years, and seven days. Bro. Cossentine was born in Cornwall, England, in 1808; embraced religion at the age of sixteen; came to America in his twenty-second year and identified himself with the M. E. Church, where, for over twenty years, he led a class. About two years ago he and his companion embraced the Sabbath, and to the day of his death rejoiced in the hope of the soon coming of the Saviour. He leaves a wife and seven children to mourn their loss. Words of comfort by the pastor of the M. E. church.

L. H. ELLS.

The Review and Herald.

Battle Creek, Mich., Third-day, March 5, 1872.

In our Progress Department Bro. Loughborough examines some statements made by one "C."

"During last summer Elds. Cornell and Loughborough held a tent meeting in this city which resulted in causing quite a number of our brethren and sisters to embrace and keep the Seventh-day Sabbath."

This represents the matter in quite a different light from the communications of "C;" and the readers of the Crisis should certainly take the testimony of their editor in preference to that of any correspondent, especially as he is now on the ground and can speak from personal observation.

To the Brethren in the State of New York.

You have already seen by the notice in the Review that we are to be favored with the labors of Eld. S. N. Haskell at the coming meeting for organizing a State Tract Society.

Future Labors.

By the advice of Brn. Waggoner and White, I have decided to go from the Kirkville, N. Y., meeting, to Ohio, to meet a delegation from that State, at Clyde, March 16, 17, according to the request of the Ohio State Conference Committee.

A general attendance at Hartland, Me., is requested. Bro. A. Barnes is especially invited.

Appointments Taken Up.

On account of pressing calls for labor in other parts of the field, the appointments for Adams Center and Buck's Bridge, N. Y., are withdrawn.

Money Lost.

In the REVIEW AND HERALD of September 26, 1871, we gave the following statement:—

"Inclose 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.

Since the above appeared, brethren in the different parts of the country have sent quite large sums to this Office in bank notes, about \$50 of which have been lost. And now some complain of us because we think the S. D. A. Pub. Association should not lose it.

one hair white or black with us. We shall contend with no one. We are at work for the Master, industriously and economically, and invite all others to act in the great cause in the fear of God.

JAMES WHITE, Pres. S. D. A. P. A.

In a late exchange we find the following: "A 'delinquent' writes:—

"While the lamp holds out to burn, The vilest sinner may return,"

and pay for his paper. Please find enclosed—, which will pay up to Sept. 16th, 1872."

A Very Important Book.

THE Publishing Association have now in press, soon to be issued in book form, the articles on the Two Horned Beast, by Bro. Uriah Smith, which were recently published in the Review.

Discipline in the M. E. Church.

A METHODIST minister proposes that a "Memorial" be addressed to the "Bishops and Members of the General Conference of the M. E. Church, to be holden at Brooklyn, N. Y., May 1, 1872.

"Second: On the other hand, it is obvious to your memorialists that there has been a marked decline in the observance of the original and time-honored rules of the Church both in receiving members and in administering the Discipline among them.

"Your memorialists would earnestly pray the General Conference, in its great love for the essential landmarks of Methodism, prayerfully to look into this grave subject, and to take such discreet and decided action as will, by the blessing of God, arrest the evil complained of, and restore the administration of discipline to its primitive standard.

MANY think it inconvenient to be gracious, irksome to be pious, disreputable to be devout, foolish to be exact. They would fain have the crown without the fight, the reward without the service.

News and Miscellany.

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

San Francisco Statistics.

POPULATION, 165,000; area, 36 square miles; wharf frontage, 10 miles; paid in tariff duties last year, \$8,000,000, internal revenue, \$5,000,000; coinage by her mint since its establishment, \$321,000,000; public schools, 87; cost \$700,000 a year, and accommodates 20,000 children; private schools, 63, with 7,000 pupils; deposits in savings banks, \$35,000,000; debt, 3,500,000; annual expenses, about \$2,750,000; streets paved with wood, 10 miles, with cobble-stones, 23 miles, with planks 35 miles; steam fire engines, 10; police, 104, costing \$160,000; expended for street improvements in 15 years, \$10,500,000; shipments of tea East by railroad in September and October, 7,500,000 pounds; sewerage and improvements contemplated; too many wooden buildings; and pretty much determined to build a bridge across the bay, so as to bring the railroads directly into the town.

The above is a fair sample of the rapidity with which cities spring up and resources are developed in the United States.

The Dollinger Reform in Spain.

THE Dollinger movement has reached Spain. The Lutheran Reformation also penetrated the Peninsula, but was extinguished. Times have changed, however, and we may hope for the new reform. It is organized in Madrid. Its Central Committee there consists of a president, secretary, and a number of priests. They have a newspaper entitled the Spanish Church, and an office, or headquarters. They have issued an able manifesto, which declares that they aim not at schism, but reformation, by conforming the Church to the Holy Scriptures and the exigencies of the times.

"1. Purity of doctrine according to the New Testament, to the exclusion of all decrees of councils, Papal bulls, decrees with encyclicals. "2. The separation and independence of Church and State.

"3. Election to all ecclesiastical offices by universal suffrage.

"4. Abolition of the use of the Latin tongue in all the services of the Church; abolition of the forced celibacy of the clergy; the abolition of all payments for the sacraments and services of the Church.

"5. The self-government of the Church by periodical assemblies and councils."

THE latest request for "annexation" to the United States comes from the people of the Samoan group known as Navigator's Islands, in the Pacific Ocean, the papers, which have reached the Secretary of State at Washington, being signed officially by all the chiefs and many foreign residents of the islands.

Our European Relations.

WASHINGTON, March 1.—The result of the inquiry is, that there are no such serious complications with European Powers as some of the newspapers and members of Congress imagine or assert, on what appears to them to be substantial grounds.

Assault on the Queen.

LONDON, March 1—Morning.—The assault upon the Queen yesterday by O'Connor is a theme of universal comment and condemnation in the journals. Previous to the attack, O'Connor scaled the iron railing, 10 feet in height, which surrounds the courtyard of Buckingham Palace.

John Brown, Her Majesty's groom, Col. Hardinge, equerry to the Queen, and Prince Leopold testified to the circumstances of the assault, of which they were eye witnesses. Their statements do not differ materially from the accounts already telegraphed to the Associated Press.

At the conclusion of the examination the prisoner was committed for trial at the Assizes, and taken back to jail under a strong escort. It is evident that the papers found on the prisoner are his own work, and the impression of all who heard them read is that they are the product of a deranged mind.

DAILY WORK.

In the name of God advancing Sow thy seed at morning light. Cheerily the furrows turning. Labor on with all thy might. Look not to the far off future, Do the work which nearest lies; Sow thou must before thou reap, Rest at last is labor's prize.

English Bibles.

We have on hand a good supply of English Bibles which we offer, post paid, at the following prices: Diamond, Marg. Ref., Morocco, Gilt, \$1.50 Pearl, " " " " 2.25 Nonpareil, Ref. after verse, " " 2.75 Marg. Ref., Circuit, " 3.25 Minion, Ref. after verse, Morocco, " 3.00 Arg. Ref., Circuit, " 4.25

Appointments.

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

Missionary and Tract Society.

THE Director of District No. 4, Michigan Conference, will meet with the churches of said District, to assist in organizing them into working order, as follows:—

Burlington, March 10. Newton, " 11. Convis, " 12. Parkville, " 16. These meetings will commence at 7 P. M. Let there be a full attendance at each place. H. S. WOOLSEY.

PROVIDENCE permitting, I will meet with the brethren as follows:—

Clyde, O., to organize Tract and Missionary Society, March 16, 17, Hartland, Maine, " 30, 31. S. N. HASKELL.

THE next quarterly meeting for the Allegany church will be held at Niles Hill, Alma, N. Y. April, 6 and 7. Will every member try to be present or report? Will Brn. Butler and Littlejohn meet with us if they are in the State? If not, will Bro. J. M. Lindsay send us such help as he thinks we need? By request of the church. D. C. PHILLIPS.

QUARTERLY meeting for the church at Northville, Ill., March 16 and 17, 1872. We hope to see a general gathering at this meeting. GEORGE FOREMAN.

QUARTERLY meeting for the church of Avon, Rock Co, Wis., March 16 and 17, 1872. Brethren from other churches are invited. Cannot some one of our preachers meet with us? GEORGE McDOWELL.

QUARTERLY meeting at Avilla Jasper Co., Mo., the second Sabbath in March. The meeting will continue over first-day. Any wishing baptism may come prepared. H. C. BLANCHARD.

I WILL meet with the church at Woodburn Macoupin Co., Ill., March 9 and 10. Also in Clark Co., Ill., March 16 and 17, where brethren Colcord, Bliss, and Kittle may appoint. There will be an opportunity for baptism at these meetings. Let us all seek the Lord earnestly that his blessing may be with us. Will some one meet me at Marshall the 15th? R. F. ANDREWS.

Business Department.

Not Slotful in Business. Rom. 12:11.

RECEIPTS

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. C J Doty 40-1, E A Hall 40-12, P B Slade 40-12, W Parsons 39-1, L M B Page 40-20, A H Hall 40-12, Geo G Rogers 40-12, H C McDearmon 40-1, I N Mathews 41-7, J G Wood 41-1, N McClintock 40-4, N P Hall 39-15, J P Jespersion 40-1, Ann Bringle 40-1.

\$1.50 EACH. Melinda Lewis 41-12, Daniel Stahn 41-12, S H Burdick 41-1, H W Short 41-12, John Scott 41-12, Geo Waggoner 41-12, L Swinger 41-12, Wm M Eddy 41-12, Cyrus Hill 41-12, H J Turner 40-12, Wm G McDuffee 41-1, E R Wood 40-7, Mrs J J Gaylord 41-12, Lucia Bell 41-1, E D Norton 41-12, Wm Brown 41-14.

\$2.00 EACH. A A Bradford 41-9, Jacob Waldron 41-12, Loren Cram 41-8, T K Henry 41-5, N Hubbard 41-1, C Jerome 40-17, Z W Kidd 41-12, T B Parker 40-7, M Cryslar 41-12, F T Wales 41-8, Henry Beerwort 41-12, T Davis 41-8, E Kellogg 41-14, J Stanhope 41-1, Caroline Baker 40-1, J A Davis 41-1, L L Cook 42-4, Mrs A W Nourse 41-1, Daniel Brown 41-1, S S Van Ornum 41-1, J P Munsell 40-10, E Stafford 41-1, L T Jacobs 41-12, Eld S Pierce 41-1, J S Wicks 42-7, H Crowel 43-1, John Williams 41-11, E B Saunders 41-14, Mrs M Knapp 41-12, R Robbins 41-4, A P Green 41-11, H S Green 41-13, Mrs P Button 40-1, Jane Kirtley 41-1.

MISCELLANEOUS. Nancy Brown \$2.12 43-4, M A Stone 2.44 39-12, Charles Seward 50c 40-14, Geo Irons 50c 40-18, B W Huston 75c 40-12, J Lamson 5.00 44-1, S Steadman 6.75 41-1, W R Priest 3.75 39-10.

Books Sent by Mail.

S Whitney \$1.00, M Chase 1.10, Niels Larson 60c, E R Wood 14c, C E Shepard 20c, Jane Addison 3.82, Jas Sawyer 1.26, Mrs Tosh 50c, Mrs A M Newcomb 1.12, Wm M Bell 3.80, A A Chandler 10c, S A Beach 30, S Hastings 6.25, M Smith 1.80, H Warren 2.00, J Williams 1.80, A J Kerr 11.70, Mrs N Brown 1.00, Wm Covert 2.00, J F Tompson 1.66, E Twist 1.00, C H Foster 2.56, Wm Gulick 40c, J Corlies 75c, A W Shepard 2.00, R M Killgore 1.00, N L McClintock 25c, J Nelson 1.00, N P Hall 25c, L Willhite 50c, E Zytoskee 2.50, Z D Heady 50c, P E Johnson 15c, N Harlam 20c, E M Price 1.25.

Shares in S. D. A. P. Association.

Chas Buck \$10.00, E S Lane 10.00, Mary F Dibble 10.00, Benn Auten 50.00, Elizabeth Hornaday 50.00, Mary Edwards 10.00, Lydia B Heath 10.00, Freddy and Willie Wales 10.00, Mrs Louisa Tarbell 10.00, E Zytoskee 10.00.

Michigan Conference Fund.

Rec'd. from church in Newton \$22.00.

Shares in the Health Institute.

Benn Auten \$50.00, Elizabeth Hornaday 50.00, D F Randolph 50.00, Mary A Bradford 25.00, Daniel Covert 10.00, Chas Buck 25.00.

Donations to S. D. A. P. Association.

Cynthia McCoy \$1.00, Harriet Hornaday 5.00, Jane Kirtley 5.00.

General Conference Fund.

G A King \$4.00.

Books Sent by Express.

S N Haskell, South Lancaster, Mass., \$5.50, L W Carr, 19 Rowland St., Detroit, Mich., 3.60, D M Carrington 20.77.

Cash Received on Account.

L A Rima 20c, A C Bourdeau \$1.50.

Book Fund.—\$10,000 Wanted.

Amount Previously acknowledged, \$4144.90. Ten Dollars Each.—Sandford Hastings. Miscellaneous.—John Williams \$2.70, A T Brown 2.50.

The Review and Herald.

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