THE ADVENT REVIEW

And Genald 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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SUSTAIN THE GOSPEL.

How can we still hope that our souls are new-born, And muzzle the oxen which tread out the corn? Did God care for oxen? or did he say thus, Designing to give some instruction to us?

Saint Paul has explained it, and told what to do:
"Who preaches the gospel must live of it too;"
Some say, Were we able, we'd give with delight;
But think of the widow who cast in her mite.

What though we've no money to pamper our pride, She kept not a penny for wants unsupplied, Yet Jesus beheld her, and sanctioned the deed, And promised in future to shield her from need.

Cast your bread on the waters, obey the command The Lord will restore it; his promise will stand.

Who give unto these, in the name of the Lord,

A cup of cold water, shall have their reward.

M. H. A.

S. Norridgewock, Me.

Testimony of Eminent Authors.-No. 1.

BY ELD. M. E. CORNELL.

THE WALDENSES, ALBIGENSES, OR VAUDOIS.

It is conceded by church historians generally, that the class of people known by these names, retained the truth, as held by the apostles, more free from corruptions than any other class whatever. Many Baptist authors claim a succession from John the Baptist through the Waldenses down to the Baptist church of this day, and that they only can go back to the apostles, outside of the Catholic church. But if the Waldenses were genuine Baptists, there has been a wonderful apostasy; for the Baptists of to-day, very many of them, are antinomians, teaching the abolition of the law of ten commandments. But the Waldenses taught the perpetuity of the entire decalogue.

THEIR ANTIQUITY AND PURITY.

Bishop Claude, of Turin, A. D. 817, bears witness that the gospel was preserved among this people in the mountains, in its native purity and glorious light."

Dr. M'Crie says: "As for the Waldenses, give me leave to call them the very seed of the primitive and pure church." Hist. & Progress, &c.

Theo. Beza says: "They have preserved the Christian doctrine and worship in evangelical purity and simplicity, while the most profound darkness covered the rest of Europe. It is from the apostles, or their immediate successors, that they have received the gospel."

"It is true, the Vaudois have departed more or less from their former simplicity

since the Reformation."—Preface, p. 94.

Benedict says: "Their enemies confirm their great antiquity," and "being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, never partook of the overflowing corrup-

In the preface to the French Bible, the translators say that "they have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures, ever since they were enriched with the same by the apostles; having, in fair manuscript, preserved the entire Bible in their native tongue, from generation to generation."-

Hist. Bap. Denomination, pp. 21, 33, 293.
Baird says: "In the valleys of the Alps, by pure, visible churches, the ancient faith of Christianity has been preserved through all the middle ages of innovating supersti-tion, sound and uncontaminated."—Baird's

Cassini, an Italian Priest, said he found it handed down, that "the Vaudois were as ancient as the Christian church."

Campain, the Jesuit, said: "They were said to be more ancient than the Roman Church.

The Catholic Bishop, Claude de Seyssel, made the following charges against the Vaudois: "They will receive only that which is written in the Old and New Testaments; nay, they say that the Roman Pontiffs and other Bishops have degraded the sacred text, by their doctrine and false com-

mandments."—Hist. Vaudois, p. 108.

Bishop Claude affirms: "The Vaudois are without reproach before men, and do their utmost endeavors to keep the commandments of God.'

The French Historian, De Thou, says: "The Vaudois keep the commandments of the decalogue."

The Waldenses' Confession of Faith, Art. V, reads as follows: "That Christ is that promise to the [our] fathers who received the law. So that by the law, having a just idea of their sins and their want of justice and insufficiency, they desired the coming of Christ to make satisfaction for their

The Vaudois Catechism of the 12th century, has,

"Question. By what art thou enabled to know that thou believest in God?"

"Answer. I know his commandments, and keep them."

"Question. How many commandments of

God are there'?" "Answer. Ten; as is shown in Exodus, &c."—Hist. Vaudois, pp. 233, 234.

In their Noble Lesson, they say: "Christ changed not the law, that it should be abandoned, but renewed it, that it might be the better kept."

In their Confession to the Parliament of Turin, A. D. 1556, they say: "We abide by the ten commandments of God, contained in the twentieth chapter of Exodus.'

A woman testified before the tribunal, that she heard the Vaudois say, "They were the men who had, by God's commandments, learned how to serve him."-Baird's Hist.,

On image worship, the papists plead for excuse: "It is in commemoration and in honor of our Saviour, that we serve, honor, and adore the cross." But the Vaudois minister replied: "God commands one thing; and these people do the contrary. God commands us to bear our cross, not to worship it."—Hist. Vaudois by Henri Ar-

Jones, in his Church Hist., chap. v, sec. iv, says, that "Louis XII, King of Erance, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sarponne, who was confessor to his majesty to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected the places of worship, but they had founed there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The king, having heard the report of his commissioners, said, with an oath, that they were better men than himself or his people.'

The Comprehensive Commentary, on Rev. 12:17, makes the following important statement: "Some think hereby are meant the Albigenses, who were first by Dioclesian driven into barren, mountainous places, and afterward cruelly murdered by popish rage and power, for several generations; and for no other reason than because they kept the commandments of God, and held the testimony of Jesus Christ."

When we reflect that in making much of the commandments of God, we are in har- serve us from this fearful storm.

mony with the purest church that existed, from the time of the apostles, we may say with the psalmist, "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6.

Foggy Lawyers.

A LAWYER once said that if a point is not clear, then go to work and make it so foggy that you cannot see head or tail to it. This our opposers seem determined to do on the law question. For a long time in the past, they have been unwilling to admit any distinction between the so-called ceremonial law and the decalogue, or ten commandments.

June 13, 1871, this distinction is acknowledged. And in addition to these, another code is brought forward, called the law of faith, between which and the ten-commandment law, a distinction is claimed to exist; but in the explanation it is clearly to be seen that there is no difference between them. So, instead of two laws, we have three; the third, however, unnecessary, as it is just like the second; and thus our whole claim is at last admitted; for, says the writer, stealing, adultery, murder, &c., are forbidden by the law of the Spirit. This "&c.," of course, includes the remaining seven commandments not quoted.

But error cannot go straight; for this admission is directly contradictory to a preceding statement and semblance of an argument on 2 Cor. 3: 7-11, making no distinction between the ministration of the law and the law itself. The law as a whole, and in each of its parts, demanded the death of the willful transgressor. Under that ministration, the penalty was immediately carried out, and the death penalty was attached to all the commandments, as all can see who will take the trouble to examine.

And further, the death penalty is still attached to the law of God, and it will be ministered to the finally incorrigible. I refer the earnest seeker after truth to the following scriptures which clearly prove it: 2 Pet. 2:9; Job 21:30. The transgressors of these three commandments, which this writer expressly says belong to the law of the Spirit, will be punished with death. See Rev. 22:15. Notice carefully the characters mentioned here; and these are to be destroyed by devouring fire. See Rev. 20:9.

What, then, is the meaning of the expressions in 2 Cor. 3:7-11? Evidently this: Paul is contrasting the two ministrations—the ministration of righteousness, and the ministration of death; the ministration of life and of condemnation. A practical illustration of this may be found in John 8:4-11. Now Jesus does not mean to teach that the violation of the seventh commandment is not a crime, or that it is not deserving of punishment. See his comment on the same in Matt. 5:28; but he means to give this woman space for repentance. This is the glory of the gospel ministration. In the old ministration, there was no exemption; no means of pardon to the willfully guilty, though it should be sought carefully and with tears. But in the new, repentance and remission of sins is preached in the name of Jesus, Luke 24:47; and the testimony of our Saviour in John 8:11, "Go, and sin no more," covers all the

Remission of sins that are past does not include indulgences for the future, but presupposes a life of willingly-rendered obedience. Then it is the ministration of condemnation and the ministration of pardon which are here contrasted; but pardon only ultimately to the penitent, as the impenitent are reserved to the day of Judgment to be punished; and the manner of this punishment, and the means by which it is in part accomplished, are clearly and graphically delineated in such scriptures as the following: Job 38: 22, 23; Isa. 28:17; Rev. had committed the crime of murder, been 16:21; Isa. 30: 30. May the Lord pretried by your peers, convicted and sen-

There is one peculiarity common to nearly all the opposers of the law of God; they take no position, neither do they define the rule of life, except in a general sense; for instance, by quoting the great commandments in the law, or Micah 6:8. They are similar to characters whom Spurgeon sometimes catechizes in social meetings. They testify of themselves that they are great sinners, and he questions them in the following manner: "What have you been doing? Stealing? No. Covetous? No. Been killing anybody? No." thus he passes through the whole decalogue, and generally succeeds in convincing himself that they either are sinners or they are But in the Advent Christian Times, of not; a point under the circumstances very difficult to determine.

So it is with the arguments produced against the ten commandments. We are left undecided whether there is a law, or whether there is none; or, if there is, how to determine its length and breadth, or to find the exact scale by which all our actions shall be weighed. This one and principal thing is left entirely in the dark.

The law of God is compared to the Constitution of the United States; and, as that is susceptible of, and even liable to, change, yet preserving its validity, so might the constitution of God's government, the ten commandments, be repealed or changed in part, leaving out some portions and adding others, and yet remain intact.

To this, there can be but one answer given. The Constitution of the United States may change, if it should be found to curtail the rights of citizens; or, if in any degree it should deprive them of God-given privileges, it ought to be amended. Being framed by fallen men, men of imperfect judgment, it has doubtless been necessarv to reconsider some of its provisions. But the law of God can never change. If God could change, or abrogate, his law, the ten commandments, he would cease to be God, and would be a being entirely unworthy of worship or reverence. In short, he could not make a law relating to, or defining, moral duties, that would either need, or under any circumstances be susceptible of, change. How men can thus compare the perfect law of God with their own imper-

fections, is indeed a mystery.

"We have, then," says Dobney, "in the essential character of God, a guarantee that the law which issues from him shall be neither deficient nor superfluous; his work is perfect." To which just and wise conclusion we ought to say, Amen.

It is well, in the examination of any passage of Scripture, to consider, if an address is made, the class of persons to whom it has an application, and their peculiar circumstances. Failing to do this, very often

leads us into difficulties. Rom. 7:6, reads as follows: "But now we are delivered from the law, being dead [margin] to that wherein we WERE held; that we should serve in newness of spirit, and not in the oldness of the letter." Great emphasis is placed on the word "were" to convey the impression that the Romans were not then under obligation to keep the law of God. This no doubt was the very furthest from the apostle's intention. The Romans were once sinners, now Christians; once under condemnation, now under grace. The law once held them subject to death, but now had Christ made them free from its curse; not given them liberty to transgress, but a free pardon for all the past, and ability to render, through grace, acceptable obedience in the future. Now they should serve (the law of God) in newness of spirit, and not in the oldness of the letter.

We can keep the letter of a law and not its spirit; but we cannot keep the spirit of the law and not the letter. Then what answer shall we make to the following questions? Having been delivered from the law, shall we try to obey it? Suppose you tenced to death or imprisonment for life.

The law imposes these terrible penalties. It holds you in its dread embrace. It will not be satisfied but with your life. There is but one hope—a pardon from one in whom the power to grant it is vested. It is inflicted upon us on account of it. Let us presented to you, and you are free—free from what? Free from the law. And now what will you do? try to obey it in the future? or would you commit again the crime of murder? If you were wise you would try to be obedient.

"Shall we go on in sin
Because thy grace abounds,
And crucify the Lord again,
And open all his wounds?"

God forbid. How shall we that are dead to sin live any longer therein?

But to the question propounded above, viz., "Shall we try to obey the law?" another answer is returned by those who oppose the law of God by utterly wresting from their proper bearing the following words of the apostle Paul in Gal. 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The ten commandments are claimed to be a yoke of bondage, and Christians are not even to try to obey them. What a horrid doctrine and perversion of scripture is this! The only logical conclusion is, that Christians may lie, steal, commit adultery, murder, and break the Sabbath, and not be guilty. Surely this may be classed with the doctrines of devils; and it deserves no better name. If Christians only have such liberty, let us pray that they be few. But we have not so learned Christ. Let us rather say, in the language of C. H. Spurgeon in a sermon on the first and great commandment, "When God says, Thou shalt have no other Gods before me, nor make a graven image; when he says, Thou shalt not take his name in vain, and that we must remember to keep holy the Sabbath, he does but instance particulars which are all contained in this great commandment." And again, in the closing part of this same sermon, speaking of the freeing of the sinner from the thralldom of sin, from the condemnation of the divine law, he says, "Shall I now break this law from which I have been made free by the blood of Christ? God forbid! but may I evermore, by his grace, from the heart keep its every requirement." I quote from memory. These words have the loyal ring. Let every true Christian say, Amen.

Says the Union Bible Dictionary: "To the soul that is in Christ, the law is no longer the arbiter of his doom; yet it is still the appointed teacher of that will of God in which he now delights." It condemns him no longer, but is a witness of his right-

eousness.

The scriptures most commonly used against this view are the following, and those of like import: Rom. 6:14,15;7:4, 6; Gal. 3:13, 25;5:18. The first and last are most commonly used and strangely perverted. These passages certainly mean one of two things: Either that to be under the law means to be condemned by it, or to be under obligation to keep it. Which is correct? These words are spoken of a certain class of Christians; and the law referred to, it is claimed by all classes of opposers, includes, if it does not mean exclusively, the ten commandments. Ye, Christians, are not under the law, but under grace. Which condemn the Christian? or that he is not now, as a Christian, under obligation to keep it? Can the Christian violate moral precepts which the sinner is bound to observe? If so, then every villain that cannot brook restraint should become a Christian. Indeed, men are found almost as plenty as the leaves of autumn, who justify all manner of iniquity; and it is attributable in a great measure to just such lax teaching as this, that the law of God is abolished, or that we, as Christians, are not amenable to it. Tell me, ye opposers of God's law, How wide is the difference between you who seek life, and they glorified God for the mighty to abolish it, and they who say that "the natural and proper use of the ten commandments is in their violation." However far He was ever attentive to listen to, and reit may be in practice, in faith it is but a lieve the woes of, those who came to him. hair's breadth.

But, says one, if to be under the law means to be under its condemnation, then under grace means to be under the condemnation of grace. None but the spiritually also heard him, in a voice of authority, reblind could so wrest this passage from its buke the power of Satan." Vol. 1, p. 37. true signification. It is the province of the law to condemn the guilty; of grace, to pardon; as far apart in their design as can well be imagined; and yet men lose lawful to call him a man, for he was a doer

6:14. The Christian is under grace, under favor. It is the grace of God that brings salvation—salvation from sin, as also from the puishment which might justly be say with the poet,

"We will be slaves no more, Since Christ hath made us free, Hath nailed our tyrant to his cross, And bought our liberty."

It does not require much acuteness of intellect to foresee the drift of all the arguments against the law. They generally terminate in a grand assault upon the fourth commandment. And if that were not a part and parcel of it, they would let it alone; but with that in it, it is the old covenant, a covenant of works, the law of sin and death, the letter, a yoke of bondage, carnal, shadowy, burdensome.

Just take out the Sabbath, put Sunday in its place, and although it does change the truth of God into a lie, mirabile dictu! it becomes the new covenant, the law of faith, the spirit, &c. So they make the the letter of the law to be the ten commandments with the Sabbath in them; but the spirit of the law, the ten commandments with Sunday in them.

D. H. LAMSON.

The Saviour's Personal Appearance.

THAT there once appeared a personage whom the Christian recognizes as Jesus Christ, the Son of God, but few deny. Our claim of his divinity, many at the present time choose to dispute; while all are willing to admit his superiority as a man.

When he was upon the earth and appeared among men, he was a wonder and an astonishment to those who would not receive him, while his followers revered him, saying, "We believe and are sure that thou art that Christ, the Son of the living God." John 6:69. While his enemies regarded him as an imposter and a "deceiver," those who were best acquainted with him esteemed him a Prophet whom the Lord had raised up unto them, from their midst, like unto Moses. Deut. 18:15, 18; John 1:45. As he taught them, in the temple, the "Jews marveled, saying, How knoweth this man letters, having never learned?" The officers acknowledged that "Never man spake like this man." John 7:15, 46. And as some who were almost persuaded inquired, "Do the rulers know indeed that this is the very Christ?" the Pharisees would answer, "Are ye also deceived?"

His life, as well as his teachings, was a constant rebuke to them, and they murmured against him. As he went about doing good, healing the sick, giving eyes to the blind, opening the ears of the deaf, strengthening the weak and lame, and raising the dead, his enemies were filled with envy, and they tried to catch him in his words, to impeach him as a transgressor of the law, said they would not have him to rule over them, and, clamoring for his innocent blood, cried, "Crucify him, crucify him.'

Though he took upon him the form of a servant, yet his mien was commanding and graceful, and his features beautiful, for he had the "form of God," and was the "express image of his person." His own testimony is, "He that hath seen me hath seen the Father." Differing from others of royal ancestry, he "made himself of no repshall we say? that the law does not now utation;" was found in the company of the poor of this world who were "rich in faith;" and, to all, he extended the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

Of his life and acts of benevolence, Spiritual Gifts speaks as follows: "He restored the sick to health, healed the lame, and caused them to leap in the gladness of their hearts, and glorify God. He gave sight to the blind. He raised the dead to display of his power. The life of Christ was full of benevolence, sympathy, and love. But few could endure to be governed by his sober, self-denying life. They saw him in love and tenderness speak encouragingly to the weak and afflicted. They

The Historian Josephus, writing of the same personage, says: "Now there was about this time Jesus, a wise man, if it be sight of the beautiful truth taught in Rom. of wonderful works, a teacher of such men

as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that had loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him."—Antiq. Book 18, chap. 3, ¶ 3.

The following purports to be a description of the Saviour by one who lived at that time. It may be of interest to the reader, but we give no opinion in regard to its authenticity.

"The following is a description of the person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Judea, to the Senate of

Rome:

"There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped—his aspect amiable, reverend. His hair flows in those beautiful shades which no united colors can match, falling in graceful curls below his ears, agreeably crouching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of the Nazarites.

"His forehead is smooth and large, his cheeks without spot save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, is elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world behold him weep frequently; and so persuasive are his tears, none can refrain from joining in sympathy with him. He is very moderate, temperate, and wise. In short, whatever this phenomenon may turn out in the end, he seems at present a man, for excellent beauty and divine perfections, every way surpassing the children of men."

R. M. KILGORE. Hooper, Neb., Feb. 23, 1872.

"Out of the Abundance of the Heart the Mouth Speaketh."

How little we realize the effect of our words upon ourselves and others! A soft, gentle answer has great power to turn away wrath; while grievous, irritable words stir up anger and strife. Our words reveal what is in the heart. Our heart is the great fountain of which our words are the stream.

It has been said that we cannot tell what is in a man's heart; but if we may judge of a tree by its fruit, if we can judge of a fountain by its stream, so also may we judge of a man's heart by the words which forming an opinion in advance of the facts the heart the mouth speaketh." Matt. 12:34.

It is not natural for a man whose heart is filled with evil to speak good words, any more than it is for figs to grow on thistles, or grapes on thorns. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35.

How quickly do the unchaste words of the licentious man tell of the loathsome corruption of his heart. How constantly do the words of the man of the world remind us that his heart is filled with love for earthly things and a desire to obtain them. But how different it is with the man whose heart is filled with love to God. and whose affections are set on the world to come. His conversation is in Heaven, from whence he looks for the appearing of his Saviour. He will speak of the love and mercy of God, and the glories of his kingdom.

How often do we carelessly speak words to no profit, idle words, little realizing that a record is kept of them all, and that we shall have to give a strict account of them in the great Judgment day.

tion will be according to the words we have Our Saviour has said "that spoken. every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

If we could only feel the force of these words, how often and how earnestly would we pray, "Set a watch, O Lord, before my mouth; keep the door of my lips.' But how may we speak acceptable words? How may we order our conversation aright, so that we may see the salvation of God? Make the tree good, and his fruit will be good. Cleanse the fountain, and the stream will be pure. "Create in me a clean heart, O God." Ps. 51:10.

EDWIN R. JONES.

Prejudice, or, the Little Push.

PREJUDICE seems quite a monster, with varied heads and horns, and changeable colors, ready at all times either to push, or to allure us from the path of duty.

In quite an early day, there lived in the

interior of New York State, a man having a large family of boys, nearly men grown; and having but a small farm of well-improved land, he resolved to sell out his small farm, and go away out West, as far as the Ohio Reserve, or the White Pigeon, where land was cheap, and where his boys could buy them land and settle together around him. And having sold his farm, and what he could not carry, the remainder was loaded into an ox wagon, and started for the great West. But it was the spring of the year, the roads were rutty and muddy, and it was several weeks before they arrived, with a jaded team, and tired bodies, upon the shore of Lake Erie where the present very beautiful city of Erie now stands. The season was fast advancing, and while they stopped a week or two to rest themselves and team, and to wait for the roads to become a little better, a controversy arose between the boys whether they should continue their present course or turn at right angles and find them homes in the nicely wooded valleys of French Creek. The more they talked and tried to settle the dispute, the more determined each party became, until it was finally agreed to decide the question by setting up a cane, and the way the cane fell should be the way that all would go. But here was a point. Who should set up the cane. This was determined by tossing up the cane as at ball-playing for the ins. The lot fell to one of the party who wished to settle in Northern Pennsylvania. And accordingly he placed the cane in an upright position on the ground, and when all parties interested were agreed that the cane was perpendicular, he took his finger from the top of the cane, and sure enough, it fell directly south, and the entire family followed. But the man who set up the cane, said as he ended the story forty years after the event, As I took my finger from the end of the cane, I gave it just a little push, and it fell the very way I wanted it to.

This appears to be a fitting illustration of prejudice, it only needs "the little push" to throw us entirely out of the way of truth, humanity, and justice. We are prejudiced by our feelings, by our interests, and by he speaks; "For out of the abundance of that ought to be taken as evidence in the case. There are a thousand ways in which the mind is prejudiced against men, things, and doctrines that we ought to believe, and practice, and perhaps there is no one entirely free in this matter, yet, so far as we can, we ought carefully to guard against E. Goodrich. "the little push."

Blindness of Prejudice.

In a leisure moment, I took up a child's Sunday-school book. Opening it at random, I read a few pages where first I opened. By a strange coincident, I found the portion read to be a gratuitous fling at the doctrine of Adventism, striking back, in a story, to the disappointment of the tenth day of the seventh month. Doubtless the writer, who thus lugged in the incident, thought himself doing a praiseworthy act in erecting this beacon against so fanciful a theory.

The hook on which he hung his argument, or rather negation, for it was only a negation, was that passage in Nahum, claimed to be prophetic of the chariots of our day—the cars upon our railroads. He made his victim cite the passage, item by Finally, our justification or condemna- item, making his illustration as he cited,

city, destroyed thousands of years ago."

Then quoting chap. 3:2, as a complete ex-

tinguisher to his opponent, since he was

fidently the words are quoted, "Behold,

upon the mountains, the feet of them that

bringeth good tidings, that publisheth

peace," singling out a part of a verse,

from an entire book, applying it to the

present dispensation, making the bringers of good tidings the preachers of the gos-

pel in our day. And as the author was for

standing upon consistency, I felt like plant-

ing myself upon the same ground, and hold-

ing to immediate connections, since he had

shown himself ready to draw inferences

from connections separated by several verses,

the uttermost parts of the earth for thy posses-

the world—but always with profound silence

break them with a rod of iron; thou shalt

dash them in pieces like a potter's vessel,"

a silence that seems sacrilegious, to one of

till, in turn, he chose to refute; which he our father's and the patriarchs prayed. fancied he successfully did, by simply re-Timid man, about awakening from this dream of life, looks through the glass of Scripture, and his eyes grow bright; he does referring to the fact, that Nahum announced it, "' The burden of Nineveh,' a very ancient

not fear to stand alone, to tread the way, nnknown and distant, to take the Death Angel by the hand and bid farewell to wife, not (by his—the writer's—showing) quite and babies, and home. Men rest on their

ready to understand "the noise of a dearest hopes.—Theodore Parker. whip, the prancing of horses," and the "jumping of chariots." So I thought I WHAT THEN? would turn to the passage and refresh my

An old man, crowned with honors nobly earned, own memory, and was led to feel that there Once asked a youth what end in life he sought.
The hopeful boy said, "I would first be learned;
I would know all that all the schools e'er taught." had been a jumping at conclusions, as well as of "jumping of chariots." The old man gravely shook his head,
"And when you've learned all this, what then?" he As I read the concluding verse of the first chapter, I recalled how often and how con-

> "Then," said the boy, with all the warmth of youth, "I'd be a lawyer, learned and eloquent; Appearing always on the side of truth, My mind would grow as thus 'twas early bent."
> The old man sadly shook his head, "And when you've done all this, what then?" he

> "I will be famous," said the hopeful boy;
> "Clients will pour upon me fees and briefs;
> 'Twill be my pleasing task to bring back joy
> To homes and hearts near crushed by darkest griefs."
> But still the old man shook his reverent head, "And when all this is gained, what then?" he said.

And then I will be rich, and in old age and portioned into other chapters. So I turned I will withdraw from all this legal strife; Known in retirement as an honored sage. I'll pass the evening of an honored life." to Ps. 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and Gravely again the old man shook his head, "And when you've done all this, what then?" he sion," which is so often triumphantly quoted in proof of a pet theory—the conversion of said.

'And then! - why, then I know that I must die. My body then must die, but not my fame; Surrounded by the fallen great I'll lie, And far posterity will know my name." Sadly the old man shook again his head, "And after all of this, what then?" he said. as regards the 9th verse, "Thou shalt

> 'And then, and then"—but ceased the boy to speak; His eye, abashed, fell downward to the sod;
> A silent tear dropped on each blooming cheek.
> The old man pointed silently to God,
> Then laid his hand upon the drooping head, "Remember there's a place beyond," he said.

Power of a Christian's Testimony.

I HAVE many times felt my whole being moved by the testimonies of brethren and sisters in the REVIEW; some of which may be from individuals as humble as myself, therefore I am encouraged to write, though it be but few words, humbly asking God that he will help the attempt to the good of

Why are these testimonies so powerful? We come around the family circle after the labors of the day, or Sabbath after meeting, my companion takes the Review, turns to the testimony and reads, first, perhaps, some one's conviction and reception of present truth, how God arrested the attention by a tract, a letter from a friend, suggesting inquiry on some point, possibly nothing but a picture of Nebuchadnezzar's image, thus turning the mind to prophecy; how the Spirit kept pressing these things on the attention, causing search, study, and prayer, till the clear light came, and the soul was filled with gladness and praise to God for his wonderful mercy and goodness to the children of men.

Another alludes to deliverance from some severe trial, or how he has been brought through some dark place, and his heart goes out to his Deliverer full of joy and rejoicing.

Again, some lonely one is made to rejoice by the evidence thus weekly given that God is preparing a remnant people to stand amid the trials of the last days, and finally to have a home in his everlasting kingdom and that he is learning the way to become one of the happy number, and his feelings swell with gratitude, his heart beats quicker with love to God and those of like faith.

All this causes our hearts also to glow afresh with the same emotions of love and gratitude and praise, that our feet have been turned from the broad, to the narrow road, as we hope and trust, and that we are now trying to keep the commandments of God and the faith of Jesus. At these times it seems God is especially near to us, subduing the power of sin, increasing our aspirations after holiness, and strengthening our resolutions to give ourselves more fully to his service. After this influence over us, we feel sure of being, at least, a little better prepared for the hard conflicts of the Christian warfare, to overcome sin in our hearts, and stronger, to resist the devices and temptations of the evil one.

Now, why such power for good in these It is the better part of our sermons. It lifts | simple, broken testimonies? Is it not beman above himself; our best of uttered | cause God is in this work? because these prayers are in its storied speech, wherewith | humble individuals have learned of God and

are enabled to take of the things of God and show them to others? This influence must be good for all that come under, and

I often contrast this influence over us as a family with that which prevailed before we embraced present truth, some three yeare ago. Then stories such as we found in the N. Y. Tribune, Prairie Farmer &c., were most eagerly devoured, reserving Bonner's Ledger for Sunday, and often reading from dinner until midnight; and what did it all amount to? Not scarcely a sentence in a day's reading worthy the consideration of a being before whom eternal life is presented as an end for which to labor and strive in this world; and yet how fascinating! The whole being is bound and led captive by it. Dear friends, let not this influence prevail over us. I know, by experience there is more good and satisfaction to be derived from one of these hearty testimonies than from all the stories ever written. Pray for us that we may overcome all sin and finally have a home with you in that land where sin can never come.

P. A. Roberts. Washington Co., Iowa.

The Humble Prayer-Meeting.

Blessed retreat! How our soul loves the spot where prayer is wont to be made. It is not the gay, the proud, the pleasure seeker, the scoffer, that loves to resort there; the multitude do not usually flock to the place. It is not where folly, and vanity, and covetousness, and worldly-mindedness, find a fit place to gather. To such, this place has no attractions; and yet we will not pass them by, we will try to win and woo them to the feet of Jesus. He is our precious Saviour. His tender, pitying eye sees our distress on their account. He treasures the tears that are shed for sinners. He will meet us in the prayer circle, and bless us in measure as we have labored for him.

Oh! praise the Lord, that we ever learned to love the prayer-meeting. No sermons or exhortations, however good, can supply its place, or make it of no importance to be sustained. Secret prayer is necessary to the growth of the soul, and no public duties can be well performed without it.

But blessed are they that gather together in the name of the Lord, for there will he be in the midst of them.

M. E. PIPER.

Authority.

AUTHORITY is either human or divine. Those truths that have the impress and sanction of Heaven are divine. All Christendom are agreed in recognizing the Bible as divine authority. Every Christian duty obligatory upon us must in some way rest upon a divine command.

No part of the Bible is entitled to greater respect as being divinely given, than the ten commandments, uttered by God himself, in the hearing of his people, and written with his own finger on the durable rock. Standing forth in this sacred document, is the commandment for the observance of the Sabbath. For the keeping of the seventh day as the Sabbath of the Lord, there is, therefore, the very best and highest divine authority.

divine command authorizing their pracword. It is generally confessed that there is no such command. Therefore, the conclusion cannot be evaded, that for making a Sabbath of the first day of the week there is naught but human authority. This being so plainly evident, how long need any one be in deciding what is duty? It is not necessary for the Protestant to wait, before settling this important question of duty, until he has read ecclesiastical history, or the testimony of uninspired men. It is enough for him to know that God has never required the one, but has plainly commanded the other.

What does God want me to do? is the all important question; and this should be answered by an appeal to his revealed will. Then with a heart filled with an earnest desire to do the will of God, we should say, Lord, here am I, to do thy bidding. Such are willing and obedient servants, and, ere long, will hear the voice of the divine Teacher, saying, Well done, enter into the joy of thy Lord.

Reader, which has the greater weight with you, divine or human authority? Are you squaring your life by the precepts of JehoLove Makes the Difference.

"Он, it's just as different as it can be!" said one of my young friends.
"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."
"What did you expect?"

"When you used to talk to me about being a Christian, I used to say to myself, No; I can't now, for I shall have to do so many hard things, and I never can do them!"

"What hard things?" "Oh! I used to think, now if I become a Christian, I shall have to walk just so; shall have to go to church and prayer-meeting; shall have to pray and read the Bible. It is so very different from what I thought.

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer-meeting; you do read the Bible and pray; you do try to walk just right, do you not?"

"Oh! yes," answered James, looking up with a bright smile, "but then I love to do them. That makes all the difference! I love Jesus, and I love to do as he wishes me to."

Yes, love does make all the difference. "Love is the fulfilling of the law."

Guarding the Milk.

A ROMANIST peasant in Ireland had obtained a copy of the Bible. It came to the knowledge of the priest, who endeavored to convince him that he had no right to have the Holy Book in his possession. Among other things, he told him "he had no business with the Bible, for St. Peter said that it was not the word, but the milk of the word, that he ought to have," and he referred to 1 Pet. 2:2, in confirmation of his

The poor man replied with a spice of Irish wit, "I know that well, your riverence, but for fear the milk should be spoiled, I like to keep the cow that gives it with me in the house."—Sel.

The Blessings of Hygiene.

It is universally admitted that good health is the greatest of all earthly possessions; and that without this priceless gift, all other advantages are powerless to procure happiness.

The wasted invalid may own untold wealth, may be surrounded by fond friends and dear relations who are unwearied in their efforts to alleviate his pains, may possess the most valued talents and virtues, may be on the road to honor and fame, yet without health he is unhappy and miserable.

Such a one looks with envy upon the poor laborer who, from morn till night, exerts all his strength to earn the allowance which is necessary to supply his little ones; for the health enjoyed by the laborer brings him more real happiness, without wealth, or learning, or fame, than all these bring the invalid, without health.

If, then, there is a system of life which will procure the blessing of health, all should know of this system; and those who do realize the truth of such a system, should be zealous, not only to defend but to propagate the same, and to publish to all the good news.

Those who understand the laws of hygiene, or the laws of health, as they look around and see in how many ways these laws are violated by nearly all their associates and friends, indeed, as they feel how difficult it is for any to resist the In vain we appeal to Sunday-keepers for | many inducements spread out in all directions to entrap the feet of the unwary, we say, as the tice. None such can be found in the sacred | true disciple of reform beholds the state of affairs in this world, he must feel a missionary spirit springing up within him; and he longs for the day when all shall possess the knowledge he possesses, and the principles he advocates.

To spread these doctrines now becomes his aim; and he longs to warn the victims of appetite and passion of their danger; and he would, if possible, snatch them from the fire.

How many are borne down with needless, nay, with hurtful burdens, and taxed with expenses they are not able to bear, merely from want of the light we possess. Many are being poisoned with drugs, and poisonous medicines, and narcotics, whose strength and virtue are needed to support their families. Life, health, and strength. are worse than wasted upon what are deemed necessary medicines, or perhaps pleasant stimu-

The more is our zeal stirred to action when we see men of learning, and talent, and influence, stand out, the unblushing advocates of tobacco, and alcohol, and poisonous drugs, and stimulants, such as tea, coffee, and unhealthy food.

Reformers are compelled to battle for those principles of right which are often and most generally violated, hence, from necessity, they often reiterate the same principles: and this being so, their opponents, not always seeing the importance of reform, will endeavor to fasten upon them the various epithets that language afvah? or by the sayings and doings of men? | fords; but righteous men can afford to be mis-H. A. St. JOHN. represented, if any can. Jos. Clarke.

intelligent understanding of the true Bible teaching upon the subject. Turning, then, to that passage which is so persistently quoted, "A nation shall be born in a day," I recall how thoroughly I once discomfitted a Bible student, who had for very many years been a min-ister in an orthodox (?) church, by causing him to read the verse, after he had triumphantly misquoted that pet clause; for

he could not fail to see that it affirmed just the contrary of what he had cited it to prove. As a dodge, he was quite sure that "that was not the only place where

it was spoken of.'

It is easy to attach odium to a name, easy to raise a dust and sarcastically pick an exposition to pieces, easy for

"A shrug of scorn to do a mischief That a lifetime can't undo."

But, till a better explanation appears, I go with my discomfited Adventist, since the passage in Nahum is too graphic a description to be lightly set aside. And if those opposing could disarm themselves of prejudice, they must see that the fanciful expositions predominate on their side,—expositions that developing facts in the out-working of our world's history, are continually putting to fault by exposing their fallacy. And besides, they, more than others, sustain their theory by picked texts, and even by isolated clauses from many of these texts.

M. W. HOWARD.

The Bible.

THE Bible is read of a Sunday in all the thirty thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the seas without it—no ship of war goes to the conflict but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties; men are married by Scripture. The Bible attends them in their sickness; when the fever of the world is on them, the aching head finds a softer pillow if its leaves lie underneath. The mariner escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It goes with the peddler in his crowded pack, cheers him at eventide when he sits down dusty and fatigued, and brightens the freshness of his morning face. It blesses us when we are born, gives names to half Christendom, rejoices with us, has sympathy with our mourning, tempers our grief to finer issues.

The Review and Merald.

"Sanctify them through Thy truth; Thy word is truth." BATTLE CREEK, MICH., THIRD-DAY, MARCH 12, 1872.

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

Papal Infallibility.

WE are coming to think that the infallibility dogma is a good thing. It is n't working, to be sure, exactly as the pope designed; and that is where its value comes in. He designed to show himself infallible; but his course on this question is simply proving the prophetic scriptures infallible; for it is alienating all his national supporters, and giving a new impetus to the decadence of his influence, which the Scriptures foretold should take place in the last days. The Detroit Post, says :-

The declaration of infallibility has, in Europe, created a schism in the church, and the pope finds himself doctrinally, at least, at the head of a faction opposing the traditions of the church.

This is probably the just view to take of the situation. The pope has now no friend, as his adherents complain, on any throne in Europe. Thiers, quasi-president of a semirepublic, offered his protection; but evidently that was only an imitation and continuation of Napoleon's policy. In accordance with his policy-borrowed from the fable of the old man and the ass-of obtaining the support of every class for his presidency, Thier's hoped to conciliate the ultramontanes. The government will not tolerate the The police have already broken up German an establishment at Posen, and Bismarck's war upon them is begun in earnest.

The Catholics themselves feel that the modern world is against them. The pope in his syllabus of 1864 denounced pretty nearly everything characteristic of the age.

In Detroit, a short time ago, one of their clergy devoted the whole of a public lecture to showing that this was an age of retrogression, not of progress; and that the only hope of its salvation lay in the triumph of the Catholic church. In a recent Chicago lecture, another member of that church complains that there is scarcely a book or paper puplished in this country which does not fling, or sneer, at the Catholics. The Catholic religion, he said, has not a single friend among the daily newspapers, which are filled with false statements about that religion, and Catholics have no opportunity to reply to them. The New York papers have a combined circulation of half a million, and are "spreading the poison" among a million and a half or two million readers. The sectarian press is occupied in the same enterprise, and this immense power is daily used against the Roman Catholic Church.

This, perhaps, is the most notable confession of the decadence of the Catholic Church recently put on record.

"Wanted-Persecution."

Under this heading we find the following in the Advent Christian Times, Eld. Himes' paper, of Feb. 27, 1872. We place it on record to show the animus of the conductors of that sheet, and also for future reference. They anticipate, it would seem, sailing calmly into Heaven, unmolested, if not honored, by all men, during the times of iniquity and peril with which earth's history is to close. They think to escape the "war" which John assures us the dragon will make upon the "remnant of the woman's seed," that is, the last generation of the church. Perhaps they will, but if so, it will only be because they do not belong to the remnant church "which keep the commandments of God, and have the testimony of Jesus Christ." Or do n't they believe there is to be any such closing period of trouble and peril as the Scriptures foretell? Or have they been willing to sacrifice consistency for the sake of indulging in a little ad captandum talk against those who are such heinous sinners as to keep the seventh day?

"Our seventh-day-keeping friends are exceedingly anxious to become martyrs. They have prophesied that they should be persecuted for keeping Saturday-be taken to prison, and perhaps killed by those who have 'the mark of the beast,' that is, people who observe Sunday as a day of rest and worship. Anxiously as Elijah watched for the coming rain, they await the appearance of the 'little cloud' which is to be the precursor of their tribulation. If a movement is made against German 'Sabbath-breaking, so-called, it is hoped that now the glad day has arrived when 'the two-horned beast' that is the United States—will make a law that all who will not 'worship the beast'—that is, Midianites. But the Lord said there were too

slain. The fact is persistently overlooked, that none of these moves are directed against Jews, or other Saturday-keepers, but against men who not only keep no Sabbath at all themselves, but disturb other people in keeping theirs. The notion of forcing all men to 'keep Sunday' has never been entertained in this land, and never will be. The tendency is precisely in the opposite direction.

"But the would-be persecuted hope they have found, if not the 'little cloud,' at least the straw, which shows the blowing of the wind that will eventually bring the cloud. A convention has been held in Cincinnati to organize measures for a religious amendment to the Federal Constitution. The character of the men engineering the movement is indicated in the fact that already two governors of States-Connecticut and Massachusetts-whose names were attached to the call for this convention as sanctioning it, have repudiated the entire movement, and declared that their names were used without their consent. This indicates the need of a religious amendment among the would-be amenders of the Constitution, whatever the Constitution itself may need. But the whole movement is absurd, and uncalled for, and will amount to nothing. Our seventh-day friends fondly hope it is the beginning of a movement which is to culminate in a Protestant ecclesiastical despotism. But we assure them there is no rain in this cloud. However, they will do well to make the most of it. Something must be done soon, or there will be a new application of an old saying
— 'Every vision faileth.'"

An Actual Conversation.

Bro. A. Bro. B., do you think you are obeying the precept of the apostle in wearing a gold watch chain?

Bro. B. My chain is not gold.

Bro. A. Why, it looks like gold. Bro. B. Yes, but it is only washed.

Bro. A. Well, it is a good imitation. Now

do you not think it was made thus for the purpose of making people believe it was gold? And did you not suppose, when you bought it, that those who saw it would think it was gold?

Bro. B. Why, yes, it does look like gold, and I suppose it would be taken for gold by most people, at first sight.

Bro. A. Then I understand that you are not breaking the commandment laid down by the apostle; you are only pretending to break it. Now, Bro. B., pretending to serve God while you do not mean to serve him in fact is considered a bad thing, but pretending to serve Satan, while in heart you do not mean to serve him, is worse, if possible. To be a hypocrite toward God is bad enough, but to be a hypocrite toward the devil is getting pretty low.

I do not mean that these are the exact words of a conversation which I heard, but the ideas are all the same that were expressed. And is it not a fact that there is a great deal of making believe to serve the devil among those who have purposed in their hearts to serve God alone. Whenever, and in whatever, we hide our faith, or conform to the world to please the world. while yet we profess the faith of the gospel, we are really pretending to serve the devil, for the gratification of his people. It is a humiliating position to occupy, and yet it is one that is easily taken, and probably is often taken unwittingly by those who mean to be consistent and honest in their profession of religion.

The time is coming, and is very near, when Persecution is a wonderful sifter, and it will doubtless open the eyes of many to their true condition who were not before aware that they had so greatly compromised their faith to gratify the enemy of their souls. Moses had once to divide the camp of Israel to know who was on the Lord's side. And again the time is near when there will be a discerning between him that serveth the Lord and him that serveth him not.

It is a good plan to "examine yourselves, prove your own selves, whether ye be in the faith." If this self-examination be done now, if now we put ourselves to the proof, we may correct our errors and get ready for the Judgment. But if it be put off to the examination of that day, no errors can then be corrected, the unrighteous will be unrighteous still. Better be close and severe with ourselves now, than to suffer the severity of that day of wrath. J. H. W.

Gideon's Army.

AT the sound of the war trumpet, a host of thirty-two thousand rallied to the standard of keep Sunday, 'the pope's Sabbath'—shall be many; he could not give the Midianites into

their hands, lest they should take the glory to themselves. So a proclamation was made, by the direction of the Lord, that whoever was fearful and afraid should depart and return home, whereon twenty-two thousand departed, leaving ten thousand. But the Lord said there were still too many; so they were brought down to the water to drink, and there the Lord chose out three hundred only to go to the battle, men that by faith could do the Lord's bidding and give him the glory and praise of saving them from the mighty host of their enemies.

At the sounding of the proclamation, "The hour of his Judgment is come," a mighty host was rallied in expectation of the second advent. But the great disappointment of 1844 came, and the fearful and faint-hearted returned to their former homes. Still there remained a respectable force who would not quit the field. But when they were directed to the waters of truth, and tested by the commandments of God, but a small handful were found to commence the mightiest work in the history of the Churchthat of proclaiming the last fearful warning of probationary time. May that few ever humbly give God the praise and glory due to his name, and may they live to see the glorious victory achieved. And may you, dear reader, and the writer, share in the glory soon to be revealed. R. F. COTTRELL.

Mutual Obligation .-- No. 2.

To the Churches in California: Before receiving this, you will all doubtless have read my former article on this subject, in No. 5, of the present volume of the REVIEW. Those who read carefully Bro. White's articles on "Mutual Obligation" can see clearly that in all the mutual relations existing among men there are obligations to each other, growing out of those relations. This is most emphatically true in the church. So Paul admonished the Galatians to bear one another's burdens, and "so fulfill the law of Christ." In writing to the Romans, he makes the broad statement: "None of us liveth to himself, and no man dieth to himself." Every one has an influence for good or for evil. In our associations with our fellow-men, we are either gathering with Christ or scattering abroad. It is best for us to know our relations and our obligations, and seek to discharge them in such a manner that we shall indeed "live unto the Lord." What can that be but devoting our time, our strength, and our means, in that manner that shall "gather with Christ"?

Do we make the cause of God "first" in all

our plans and devisings for the expenditure of neans? Do we keep the different enterprises that have as their object the wider spread of this truth before us, in our thoughts, in our prayers, in our calculations? Do we plan simply for ourselves, for our own comfort and convenience, or, while thus planning, do we give the cause of God an equal place? Do we live simply to ourselves, or do we realize that we owe our all to God, and seek to "live to him" by using all we can of our substance to advance his cause, and as little as possible for self-gratification? Do we act like those who will be waiting for our Lord, or do our actions, our plans, and our financial course, show that we expect to make a long stay here? Are we "providing bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth"? Do we realize that all we conscientiously invest to God's glory, for the advancement of his truth, and to help on the great work of preparing a people for the coming of the Lord, is really so much treasure laid up in Heaven?

We see how earnest men are to invest in mining stocks when a favorable lead is struck, and there is a prospect of a rise in stocks; and yet we see, too, how often they fail in their anticipations. Can we not realize that what is used to God's glory of the means at our command, which is all soon to perish, is so much invested in a treasure in Heaven which will soon be the only valuable substance? Shall we not, in view of these facts, "make to ourselves friends (God and Christ) of the mammon of unrighteousness (the means of this world, which is the god of the unrighteous man), that, when we fail, they may receive us into everlasting habitations"?

But I trust none of you will be like a friend I met not long since, who complacently said that he "did not see but the brethren East were doing all that was necessary on book fund, &c., so we need not do anything with our means in that direction."

I tried to make the matter plain in a former article, that we have received from the general treasury of the cause \$1700 to start the work in this State, while we have placed into that treasury, at present writing, only about \$196. So it must be apparent to all that there are at least \$1500 of the general funds of our brethren East invested in the cause here. Under such circumstances it is not very becoming in us to let them bear all the burden of sustaining Health Institute, Publishing Association, New Missions, and the \$10,000 book fund, and, last but not least, the \$10,000 thank offering to the Health Institute. I believe the Lord wants us to solemnly consider these things, and act our part.

Some, who have little idea how the printing | fruit that the tame olive tree did!

business is carried on, do not see what is wanted with any more means at the Office. When they read in the report of the Association meeting that the net value of the property of the Association above all debts is \$60,893.09, they are ready to exclaim, Why, that is all that is necessary there, surely. It must be remembered that this sixty thousand is not all cash, but includes buildings, with the land they stand upon, Office fixtures, presses, engine, type, &c. And when you have said that, you have taken ip the largest portion of the means, and most the balance is invested in books.

It cannot be otherwise than that much means must lie for a time in books. Suppose, for instance, there were only twenty different kinds of books to be published, and in order to have the first kind last until you could get around again by printing them all, you needed an edition of each book of 4000 copies. You must buy all the paper for the 4000 copies of each book, which is no small item on twenty books, even averaging between such works as "Thoughts on the Revelation," and small tracts.

Again, the type setting, press work, printing, and folding of each book in its turn, must be done at once. So you perceive there must be much means invested in publishing the truth to

get out a variety of books.

Again, as the work increases there must be a larger number of copies of each work published, or the first will be reported "all gone!" long before the publishers can complete the list of books and get around to publish the first again. Twice, in the last year, have I ordered several hundreds of that little tract "Elihu on the Sabbath," and been informed that it was "out of print;" whereas it once took an edition of only two thousand of that tract to last until they could get around to print it again. The last edition issued was ten thousand copies; and I have feared by the time the Pacific Railroad was open for freight, and we order our supply for spring, they will report again, "Out of print."

Brethren and sisters, the publishing fund must be increased. It will be increased to meet the demand of a rapidly rising message. The question is, Shall we, on this coast, act our part in raising this fund, and thus show that we feel under some obligations for what has been done for us? Shares in the Publishing Association are only \$10. each. Donations can be made to the Association or to the \$10.000 book fund all the way from ten dollars to one thousand dollars. All this serves to increase the publish-

ing fund.

Then there is the General Conference Missionary Fund. As already shown, we actually owe that a debt of gratitude of \$1500 for what it expended in starting the work here. If it was a good work to have the truth brought to us, it will be just as good to have others receive it. Shall we help extend it by contributing of our substance to the General Conference Treasury? Of the Health Institute I would say, I know it has been the means of bringing many to a knowledge of the truth. Persons brought under the friendly help of those connected with it, and having their bodily infirmities relieved, are anxious to learn the truth that prompts a people to act as S. D. Adventists are acting in the cause of humanity. Learning the truth, they embrace it. I baptized, on one occasion, in Battle Creek, before I left there, seven new converts, all from the Health Institute. There are many who will rejoice in God's kingdom that ever such an Institute was established. Many of you have figured up to me what you have saved per year in doctor's bills, tobacco, tea, coffee, &c., by what you have learned of health reform through the medium of the Health Reformer published by the Institute. Do you not wish to do a part in raising the \$10.000 thank offering?

Now, dear brethren and sisters, as I have given you a faint idea of how matters stand, I trust, and expect, you will all act with that promptness with which you have acted on former occasions, and that, at least, you will do enough soon to amount to as much as the \$1500 invested from General Conference funds in our behalf. And then, acting on the plan that this cause is one, and concerns us mutually, with our brethren and sisters in other fields, shall we not act our part still in the work?

Pray over these things. Is there not some self-denial, some sacrifice, some contributing of our substance, that we can make to advance the light of this glorious truth? May God help us to lay these things to heart, and act promptly, and in the fear of God.

J. N. LOUGHBOROUGH.

*We have just printed another edition of Elihu of 10,000 copies, which makes 70,000 of this tract which have been issued at this Office.—EDS.

A New Argument against the Sabbath.

ELD. VICAR, a Baptist preacher, opposed us on the law of God a few nights since, and among other things he claimed that the new man, which was put on at conversion, was immortal, and could not sin; but that the old man was born in sin, and would cling to us till death, and that the new man was not responsible for the deeds of the old man. He compared it to Paul's grafting process, claiming that the scion that was grafted into the tame olive tree did not bear the same

Thought I, what a cloak to cover sin, giving the Christian license to sin, while the sinner will have to render a strict account for his evil ways. How unlike the gospel that Paul preached when he taught that the "old man" was put off and crucified when the new man was put on. To our mind, those who preach such a doctrine as expressive of their experience, show clearly that they have never put on the new man, and have never been converted; or, if they have, they have backslidden. And how strange that

some would receive such teachings in preference to indorsing the truth!

As to Paul's grafting process, it was against nature; the scion of the wild olive tree, when grafted into the tame olive tree, will bear the fruit of that tree. The Gentiles, who are truly converted, will have the law of God written in their hearts, and will carry it out in their lives. Jer. 31:31, etc. A reference was made to Paul's experience in the 7th chapter of Romans, in which he says that when he would do good evil was present with him; that it was no more Paul that did evil, but sin that dwelt in him. But Paul, in this chapter, gives his experience in conversion while putting off the old man, "the body of this death," from which he was delivered when he believed on Christ for pardon, and to obtain strength to fulfill the righteousness of the law, having thoroughly repented of his sins. Read Rom. 7:7-25;8:1-4.

D. T. BOURDEAU.

Church Ventilation.

Too MUCH importance can hardly be attached to the idea of making the conditions in the house of worship as favorable as possible. The object of congregating the people is that of producing in their minds impressions which shall at once be correct and lasting. In order that this may be done to the best advantage, it will always be required that both the preacher and the people be in the very best frame of mind possible; on the one hand to impart, on the other to appreciate, clear conceptions of the

No man has ever yet been found with gifts of a nature such that he could present the truth with as much force and power while his surroundings were such as were calculated to depress and enervate, as he could when they were of a character to strengthen and stimulate.

Again, congregations are invariably affected easily, or with great difficulty, as their minds are, for the time being, active or sluggish. It not unfrequently occurs, that in the very midst of a moving appeal which is in itself calculated to stir the multitude, and would, under ordinary circumstances, succeed in doing so, you will find them apparently unmoved by what is said. Perhaps a portion of them are soundly sleeping in their pews, while others, stupefied and oppressed by the impure and heated atmosphere, are turning upon their seats and rubbing their eyelids in the vain effort to arouse themselves sufficiently to appreciate the full force of that of which, in their insensible condition, they are able to obtain but a very poor conception. The result is, that the minister labors with all the power and energy of his being to bring them into the point of sympathy with himself, but when the service closes, finds that his efforts have been vain, that his time has been wasted, and his strength needlessly exhausted. As a consequence, he returns to his home, debating in his own mind, it may be, whether he has not mistaken his calling, while the people return to theirs, in nowise bettered by the experience of the occasion. Perhaps some of them who are not in the habit of attending church service oftener than once in months, have been deprived of all its benefits, not by any lack on the part of the preacher, nor because he has not uttered cogent truths and burning thoughts, which under more favorable circumstances might have rehis efforts have been defeated by the want of a little attention to outward circumstances on the part of the individual whose duty it was to regulate the temperature, and to secure the proper ventilation, of the room.

This being the case, it will be readily perceived that attention to minor matters, of the nature above alluded to, is nearly as important to the success of the preached word as it is that the gospel itself should be proclaimed. So true is this, that one who has observed the terrible effects of a want of judgment in the regulation of these things, will come to appreciate, when entering upon a series of meetings in a given community, a discreet sexton as an almost indispensible auxiliary in the work of bringing the public mind under the influence of the truth. Nor is this all; remembering that the construction of the house itself may be such as to render all his efforts to make it comfortable, unavailing, upon first crossing the threshold, his eye passes through the room, taking in at a glance the locality of the stoves, and the chances for supplying fresh air. If his experience be like our own, the first particular will be regarded as of great importance.

Several times it has been our misfortune to find stoves on either side, or in front, of the pulpit in which we were compelled to stand. As a necessary consequence, while the people were suffering for the want of the very heat which we would have been glad to dispense with, our

strength was exhausted, and our voice rendered hoarse and almost inaudible by the necessity of laboring, while reeking with perspiration in the immediate presence of fires which were destroying the vitality of the pure air which the overworked lungs needed so much. It is, therefore, in the interest of the people themselves, as well as in that of the preachers, that we make the following suggestions:-

1. Let the sexton in every church be selected with reference to his possession of the qualities of neatness, taste, activity, and judgment, in the management of such matters as relate to the house of God, and which would naturally come under his control.

2. Let those who are building houses of worship see to it that the stoves be removed just as far from the desk as possible; and if in any already erected, this plan has not been carried out, let them be removed with reference to it as far as can be done.

3. Let it be remembered that what is wanted is pure air which is sufficiently heated to render the condition of the congregation comfortable, and that this state of things cannot be brought about so long as they suffer from either excessive heat or cold.

4. In order to secure this end, let the windows be dropped from the top somewhat on the opposite side of the house from the prevailing wind, and let the temperature of the room be regulated by a thermometer.

5. Let the person having charge of the house, when the fires are first built, place the thermometer at the opposite end of the building from the stoves until the mercury shall reach the point of, say, sixty degrees above zero. Then let him remove it to a locality nearer the stoves, and after the lapse of a few moments he can determine by it the exact amount of heat necessary in the vicinity of the stoves in order to make it comfortable at the farther end of the church. Then let him regulate the fires so as to keep the mercury as nearly as possible at the same point, the windows remaining lowered as before.

6. Let him repeat the experiment of moving the thermometer as above, whenever the change in the temperature out of doors is so great as to render the same amount of heat either excessive or insufficient, in order to the preserving the temperature at about sixty degrees in the parts of the room removed from the stoves.

7. Let him see to it that all his efforts shall be conducted as noiselessly as possible, in order that his movements may neither disturb, nor attract the attention of others.

W. H. LITTLEJOHN.

Men and Things.

WHAT MIGHT HAVE BEEN.

How sad to look back upon life and see where we have made great mistakes, now past remedy, and then think how different might have been our lot if we had only used wisdom, and taken the right course at the proper time. What soul does not at times feel thus? The following lines seem to express this thought very touchingly:

"It might have been! Alas the thought, It thrills through all the lives of men, And from the dreary paths of life Comes up the cry, It might have been!

"It might have been! No more in life The precious boon comes back again, But weary, hopeless retrospect And bitter tears. It might haveb een !

"It might have been! My heart will break, The thought wells up again-and then are all my My hopes are lost-It might have been!

"It might have been! The prayer goes up,
O Father, guide in wisdom then! Help me to trust upon thy word, And calmly say, It might have been!"

Keenly as we may feel these things here, how much more terrible will that soul feel who is finally lost, after having had every opportunity to gain Heaven and eternal life. To look upon the holy city, to see all its glory, to behold others in possession of the prize, to know that it is lost forever, and to realize that it was once freely offered to us-oh! with what anguish that soul will go down wailing, "It might have been!"
Reader, however much occasion we may have to know the meaning of these words now, may we not have to say them then. "Behold, now is the day of salvation."

FOR MONEY OR FOR SOULS?

If we judge from the actions of many churches around us, it would be a question which was their grand object, money or souls. Indeed in many cases there is no room to doubt, as every effort is made and their highest energies bent to get money. Everything is shaped to this end. Here is a little item from the report of a church. It is only a sample.

concert that winter, a flower festival in the spring, a fair in midsummer, and a series of tableaux in the fall. They netted altogether \$431.75, according to the report."

How much "fun and feasting," how much begging and teasing, how many grab games and wire pullings, are covered in that little report. What was all this for? To catch that \$431 from a set of worldly, fun-loving young men whose only object was to have "a good time," caring little who got the pay for it, the church, or the saloon, God, or the devil.

Is God pleased with such offerings as these? Not unless he has changed much since Bible times. Said the Lord:

"You shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give; because they are all corrupted and defiled; you shall not receive them." Lev. 22:25, Douay Translation.

From this it is evident that God is not well pleased with offerings obtained in this manner. Moreover, covetousness is at the bottom of the whole of it. If church members would pay up liberally as they ought, would be contented with plain churches, and the minister would live on apostolical salaries, there would be no need of all this money catching to sustain the cause of religion. "Covetousness" with the preacher and members, "pride" with the congregation, and the love of pleasure" with the contributors, are the necessities which have invented this money-making system.

D. M. CANRIGHT.

Sentimentalism,

"WISDOM'S ways are ways of pleasantness, and all her paths are peace."

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements.

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professing Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness.

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or true happiness.

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom.

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, keeping the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever ex-perienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. "The ladies worked with a will. We had a The religion of Jesus Christ is first pure, then world.—E. G. W., in Health Reformer.

peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence.

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen and performed with a ready, cheerful will.

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us.

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work."

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life.

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and healthy exercise of all their powers, would withdraw their thoughts from themselves.

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action.

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the

ALL THIS FOR ME.

For me, the Saviour came to earth, For me, accepted lowly birth; Trials and crosses meekly bore Nor yielded once, though tempted sore.

For me, in Herod's hall was mocked, For me, by wicked men was scoffed; For me, the cruel lash he bore, For me, the thorny crown he wore.

For me, the bitter cup he drained, Till naught of all its dregs remained; For me, he groaned, and bled, and died, For me, the Lord was crucified.

For me, for me, oh! can it be, That precious blood was shed for me; For me, so poor, so vile, so mean, Unworthy, sinful, all unclean?

Bow low, my soul, with grief and shame That deeds of thine should cause such pain, And now may all my life be spent In showing him how I repent.

Healed with thy stripes, O Lord, I'd be, Cleansed and made pure, dear blood, in thee; Then may I dwell in Heaven above, Then may 1 dwell in 1100.cm.
And ever sing redeeming love.
M. E. WILLIAMS.

Millgrove, N. Y.

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.

My last report was made Feb. 2, since which we have had some very interesting meetings. Our meetings, since the heavy rains commenced, have been confined to places where companies had already been raised up, as it is so stormy and muddy it would prove a failure to undertake entering new fields. This has been the hardest winter ever experienced in California, by the oldest settlers. They say they never knew so wet a winter. There has more rain fallen the past winter than in all the three previous winters that I have been here, combined. Our heavy rains here, have been snow upon the mountains, so that we have had no overland mail for four weeks, in consequence of the snow blockade.

After being blockaded a few days, it opened just long enough for us to get the REVIEW, numbers 3. and 4, containing report of the General Conference and the appointment of the fast, then the road was closed and we have had no REVIEW since. We shall be glad indeed to see it again, and presume we shall soon, as news this morning is, that eight passenger trains will arrive in San Francisco tomorrow night.

My labors, since my last report, have been in Santa Rosa, Petaluma, San Francisco, and Healdsburg. At Santa Rosa, the church are overcoming former trials, growing in spirituality, and awakening to more and more of a sense of these times.

In Petaluma, the meetings were encouraging to the church. I was glad to learn that one more had united with the church, a few days before my visit there.

At Healdsburg, yesterday, another one was

baptized and united to the church.

In San Francisco, the work still advances steadily, and those who have taken their stand are growing stronger, and learning to be earnest workers in this cause. I was with them during fast days, Feb. 10 and 11. It was a solemn, precious, heart-searching season. One brother remarked that he had been trying to serve the Lord for the last sixteen years, but he must confess that this was a new atmosphere to him. One new one came out while I was there.

During the fast, Bro. Cornell was at Santa Bro. Ferguson at Petaluma, Bro. Kellogg at Healdsburg, Bro. Wood at Green Valley, and Bro. Morton at Bloomfield. The fast was observed with services each day, abstinence from business and food as directed, humiliation, confession, and earnest prayer to God to raise up laborers. It was a precious season at every point on this coast. God has signally blessed us, and we confidently expect to see the answer to our petitions. What shall we expect? What did we ask? We plead with the Lord to raise up laborers. We shall then expect to learn, that from the ranks of those who have had experience in the truth, men are moved to proclaim the truth of God, and, as one of our leaders remarked, in response to a letter I wrote him before the fast, "If we consecrate ourselves to the Lord in accordance with his word, by self-examination and prayer, and a determina-tion to do all the good we can, the result will be that we shall all find ourselves laborers in the great harvest of the Lord. We can all become helpers in the work. If the most of us have not the gift of tongues, we have the gift of action, if we are inclined to use it. I think the way has opened through the missionary plan, whereby the work, through the power of the Holy Spirit, and with consecrated action, will be effectual in bringing many into

May God grant that with all there may be a disposition to do what we can and a solemn inquiry Lord what wilt thou have me to do?"

I will note an item or two of affairs in the city.

Our first-day friends have boasted much of "wiping out" the work commenced by the Sabbath truth there. Some said, "When Eld. F. comes, the Seventh-day hall will be closed up in about three weeks." In this, they were disappointed. Immediately after his arrival, during the first three weeks, we organized the church, commencing with nearly thirty members, and organized Systematic Benevolence amounting to over \$1000.00 per year, in coin. Several, in the mean time, took their stand upon the truth And from that time there has been a steady progress in the work, both in a growth in grace, and numbers.

Then they said, "When Eld. G. comes, he will set matters to rights." But his meetings have not, as yet, jarred one of those who had taken a stand on the truth. During the first week of their meeting, however, one brother, formerly of their number, commenced to keep the Sebbath. The Elder went from house to house among our people, telling them that sister White was influenced by a demon, and that the whole work of Sabbath-keeping was a trick of the devil, gotten up to scatter and divide the flock. Our brethren and sisters had read too much of sister White's writings to conclude that these are "the words of one that hath a devil." They also referred him to the consecration, devotion, and spirit of sacrifice connected with this work. "Oh, yes!" he said, "these are good people, and wherever they go, their doctrine takes the very best; they are a self-sacrificing people, I admit." Our people were not quite ready to admit that the good and excellent fruits of God's Spirit would flourish on a tree of Satan's planting, or that Satan's work should take "the most devoted" and "the best." So, judging the tree by its fruits, their decision was that the work was of God. So his visits made our people the stronger on the truth, and more confident than ever that "this work is of God."

But the next effort was to get up a discussion between Eld. Cornell and Eld. Grant, some of their numbers declaring that Bro. C. "did n't dare to meet Eld. Grant." So an arrangement was made for a discussion to commence the evening of Feb. 26, on the Sabbath question. Our prayer is that the Lord may signally help in the vindication of the truth. The sequel is yet to be known. We wish to calmly trust in God at all times, ever feeling our dependence upon him.

I see in the report of the standing of the different Conferences, as appears in the proceedings of the General Conference, that our figures in California stand the same as two years ago; namely, one hundred and thirty Sabbath keepers with \$800.00 s. B. The cause of this, I perceive, was on account of our report for the Conference, being detained by storm last year. The secretary fell back on the previous year's report, and the same happening this year, it only reports matters as they stood two years ago. Our present number is 208; s. B. pledges for the year are over \$2100.00, in coin. Our people stand united, and desirous to know their place and act their part in the great work of the third message.

Just before closing this report, I received REVIEWS, No. 5 and 6. It seems indeed, after a month's delay, like meeting an old and dear friend again. Pray for us.

J. N. Loughborough. Santa Rosa, Feb. 18, 1872.

Ridgeway, N. Y.

My last report was from Milford, Ont. No apparent fruit of my labor there; yet seed has been sown which may spring up hereafter. The weather was exceedingly stormy, and the congregations small. Almost all that did attend were eager to read our tracts, and many were distributed.

Since returning to Ridgeway, have had five meetings at our house. With some of our neighbors there is an increasing interest. Some are seeking the Lord who have never before made a profession. One at our Sabbath meeting yesterday, Feb. 2, made a good and earnest start. We hope to see some fully established in the present truth.

To-morrow I go to Lancaster, and thence, I expect, into a new field.

R. F. COTTRELL.

Feb. 3, 1872.

Richland Co., Ohio.

FROM Nov. 18 to Dec. 30, held thirty-three meetings in Bro. Geo. Bisel's neighborhood Richland Co. For most of our meetings here, we occupied an old, Protestant Methodist house their society there having gone down. The interest here was not good at any time during the meeting. Attendance small. A good part of the time there were three protracted meetings within about two miles, in different directions. Much prejudice existed, some living near the church would not come to hear. Our principal object in holding this meeting was to encourage the few believers living in the vicinity, and, perhaps, to gain a few others, that they might have meetings among themselves. In all this, we were not disappointed. Our labor was not in vain in the Lord. Three earnest souls embraced the truth, and are keeping God's holy Sabbath while others, for whom we hope, are halting.

They will meet regularly for prayer and Bibleclass.

Some one, authorized to administer baptism and set things in order, should visit this part of the State, and that, too, it appears to us, as soon as practicable. May God bless these dear souls. establish and confirm them in all the present truth. May they ever love the holy law of God, and so speak and so do, as they that shall be judged thereby.

Left Ohio, Jan. 4, and arrived in Hillsdale, Mich., the next day, where we remained two days with the brethren in quarterly meeting assembled. Spoke three times. Hope the solemn pledge made by nearly the entire congregation at the closing meeting, to seek for a deeper experience in the things of God the present year, may be faithfully adhered to by all.

Sunday evening, Jan 7, reached home, after an absence of more than nine months, feeling to thank God for the experience gained in this time, and for a safe return home. As I take a retrospect of the past nine months, I see many things to regret; but my confidence in the present truth was never stronger, and I am satisfied that God will give power to the third message in about the same ratio that we consecrate ourselves to him.

May God speed the time when his people shall be clothed from head to foot with the armor of light. H. A. St. John.

Ransom, Mich.

Kansas.

My last report was from this place the 15th inst. I found the friends that took hold of the truth one year ago holding on, though somewhat discouraged. The evening after I left, one year ago the first day of the present month, Eld. Raymond, Baptist, commenced a protracted meeting in the same house, and continued three weeks, taking up some of the subjects upon which I had spoken; and with his deacon and another leading member, visited from house to house to persuade those that had embraced the truth to give it up, as I had gone; telling them that if he had not come, this Advent doctrine would have remained here twenty years, and that he was going to get every Jew there was here. The result was, he got one that professed the truth to join his church by first getting his wife, who was opposed to the truth, to join. And, through her influence, he joined. There were some ten who joined him in all. But the scales soon began to turn. Eld. R. traded with a Methodist minister, shifting on to him some patent right that proved worthless, for a fine horse. Then he left for a time. The people say that he cheated the minister out of his horse. On his return, he wanted to preach to his people, but they would not hear him. He stopped with one of his members over night, and some one carried away one of his buggy wheels so that he had to ride home on horse-back. I commenced meetings on the evening of the 15th inst., and have continued evenings, save one, and Sabbaths and first-days, until last evening I closed. The interest increased from the commencement to the close. The house has been filled to its utmost capacity. Yesterday and last evening, there were some people here from Clinton, Big Springs, and from near Lecompton, and Topeka, who had just heard that I was here, and they expressed their sorrow that they did not hear before. There are calls in every direction. There is work enough for twenty men if we had them here. Oh! may the Lord respond to the prayer of his people. The Lord greatly blessed in the presentation of the truth. Its enemies seemed to be awed before it. Praise the name of the Lord. I have held sixteen meetings, and the friends of the truth are greatly strengthened and blessed. Some new ones have taken hold.

of middle age were baptized ence of over one hundred people who had come to witness the scene. These men were converted from the world. Then we met at the house and took the names of twelve persons, all middle-aged persons, heads of families. After examining them satisfactorily their names were attached to the covenant, taking the name of the Seventh-day Adventist church of Big Springs. Bro. John Lewis was elected elder, and Bro. George Kennedy, deacon, on trial. Since then two more have joined, making fourteen; eight men of middle age and, five women, all | Lord! should be our motto. heads of families, also one little girl. One of them had heard but one sermon in fifteen years, and that was a funeral sermon of his own daughter. He came out to hear, to the astonishment of all. He accepted the truth, was baptized, and is a member. Oh! what a change! He is now clothed and in his right mind.

We organized Systematic Benevolence amounting to over seventy dollars; also a Tract Society, the males paying one dollar and a quarter apiece. exonerating the women from paying, and giving them a membership; thus raising ten dollars for books, for which I gave them thirty dollars' worth of our tracts.

Brethren, pray for these dear friends, that they may stand fast. They are greatly strengthened; they express great joy over the light they have received. May God bless them. Others we expect will join them soon.

R. J. LAWRENCE Big Springs, Kan., Feb. 26, 1872.

Switzerland.

THE interest in, and the attendance of, the lectures is still growing, so that in both places the lecture rooms are becoming too small. Spoke at each locality three times on the Sabbath of the Most High, which caused several to cease their attendance, while, on the other hand, new ones are coming to hear the word. There are many who say, "He told us the truth." And others say, "It is a pity that he touched these questions." However, souls are stirred up by the truth of God, and are earnestly inquiring, What shall made? What shall we do?

The ministers of the National church, too, are aroused. But they try to tranquilize the people about the coming of our heavenly Master, his holy Sabbath, and Soripture baptism. They say that about the great day of God Almighty nothing can be known, and that the signs in the sun, moon, and stars, are not fulfilled yet.

They have already preached in their churches against the impending day of the Lord, his holy Sabbath, and Scripture baptism. In regard to the coming of our dear Lord, they say nothing can be known about it, and that the signs in the sun, moon, stars, etc., are of such a nature as to base no faith upon. The signs of the times, they say, will be fulfilled just before the great day. Poor men! They forget wholly that which is written in Matt. 24:29, 32, 35; Mark 13: 24, 28, 29.

Concerning the Sabbath, they pretend that the whole law, all the prophets, and the entire Old Testament, were fulfilled by Christ. But has Jesus fulfilled Dan. 7:23-25? Are we on the new earth spoken of in Isaiah 66:22, 23? Where is it? What absurdity! How can men speak thus? The Sabbath, it was said, was Jewish, and Sunday observance took its place, and this observance came to us directly from Christ and his apostles. To prove this, appeal was made to the epistles of Barnabas, Ignatius of Antioch, and the letter of Justin Martyr. Thus, to sustain Sunday observance instead of that of the holy Sabbath of the Creator, they must have recourse to the spurious letters of the Catholic church, and other fables. Shall we be judged according to their standard? Oh, what a shame! But here is also to be seen the accomplishment of the word written in 2 Tim. $4:3,\bar{4}.$

On baptism, they would not say as much as on the other points. Their main points were, It is of no importance whether sprinkled or immersed, whether child or an adult. Babes are holy and have faith in virtue of their parents, and, therefore, can be baptized. Thus they make the commandments of God of none effect by their traditions. But what says the Lord because of all this? "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

Already I have refuted the points advanced by the National ministers against the Sabbath, and many were convinced of the truth. Will they obey? The future will show. May the Lord help. I shall try to refute the others too. May I be guided by the Lord's Holy Spirit. May his work be deepened in the hearts of many. May his holy name be glorified, and souls saved in his everlasting kingdom!

I ask an interest in the prayers of God's dear people for myself, as well as for the work in witzerland.

Yours, with Christian love, JAMES ERTZENBERGER. Chaux de fonds, Feb. 14, 1872.

New England.

Nov. 8, 1871, went to Brimfield, Mass., and gave some lectures. But few came in to hear while we were there. But three are keeping We met last Friday at Bro. Wm. Lewis', at ten the Sabbath as the result of the meetings, who, in o'clock, on Dry Creek, where four men and one addition to a few that were trying to obey God there before, have regular me growing more and more interesting.

Dec. 13th, went home, and with my family attended the meetings held in Westerly, the 16th and 17th, by Bro. and Sister White. Their testimony was with freedom, and we see no reason why it it should not better prepare the way for labor by them or others in that town in the future. Hope the few in Westerly will come forward and take their stand unitedly, not letting the adverse winds they meet discourage or turn them from the track. Courage in the

Since then, have been in Rhode Island and Connecticut, meeting with the churches and rearranging Systematic Benevolence. The brethren are ready to make their pledges; nearly all have done nobly in pledging for 1872. There is a rise of interest with most of the churches. We baptized three at Green Hill, and our meetings were well attended. Jan. 20, 21, attended quarterly meeting in Rhode Island. Bro. Haskell was there with his usual interest, and the brethern and sisters are getting more of the missionary spirit, so that the most of them have a mind to work, and, if they persevere, they will see glorious fruit ere long.

Feb. 3, 4, at quarterly meeting in Lancaster, Mass.; this was a very important, and, we think, a very profitable, meeting. Some important steps were taken, an account of which will appear in due time. It is more and more apparent that the providence of God is leading on in this work of truth and reform. Shall we keep pace

with the work and be victors at last? We may if | Conference, which I truly feel was of great imwe will, for the Lord will give grace and glory. Then labor on dear brethren, watching, praying, weeping, and hoping, to the end.

We continued in Lancaster over the days of fasting and prayer. These were days of solemn interest; one was baptized on first-day, and in the evening, we closed this fast in celebrating the ordinances.

We believe the Lord was with us in very deed, and that to bless, and will send forth labor-P. C. RODMAN. ers into his harvest.

Ludlow, Mass., Feb. 15, 1872.

St. Clair Co., Mich.

SINCE my last report, Dec. 1, the time has been occupied in this county, with the exception of one meeting in the county of Sanilac. The interest is still growing, and the prospect as favorable as at any time since the more recent work began here. Have been able to give but about fifty discourses during the last ninety days on account of severe hoarseness and soreness of lungs, for some days, with almost incessant coughing, the first experience of this kind, I believe, in my life. The work in the vicinity of Smith's Creek, it is thought, will be permanent. Some twenty or more have pledged themselves to sustain Sabbath meetings. A Sabbath-school is also partially organized, and the house is usually quite well filled with those interested. It is the design to complete the arrangement for Sabbathschool next Sabbath. It will be a great help to those here when the Instructor contains lessons, which I am credibly informed will be the case as soon as April. May the blessing of the Lord rest upon this vine which we trust is of his own planting, and fruit be seen in the world

Strong efforts are made, public and private, to destroy our influence here, as also against the cause we advocate. A three hours' discourse was given on the Sabbath question opposing the views we advocate, Jan. 21., by Eld. Burgess, a minister of the Christian denomination. I was not present on the occasion, but by the id of notes taken by Bro. H. S. Gurney, was able to review the subject to the satisfaction of all the friends on the following Sunday, Jan. 28. The effort of Eld. Burgess proved a help instead of a hindrance to the cause.

Several meetings have been held in an adjoining neighborhood, resulting, as far as known, in three heads of families taking a stand upon the truth. They all meet together on the Sabbath. The future of this little company depends altogether on how near they live to the Lord. May he in his mercy help them to shun unnecessary trials, and to exert a gathering influence. Almost the whole neighborhood here are favorable to the cause of present truth, and if a proper walk is maintained, others may be induced to take their stand with us.

Spent last Sabbath in Greenwood. The church here are determined to do their part in the great work before us. Succeeded in perfecting an organization, Bro. J. L. Westover being ordained elder. Systematic Benevolence had been previously entered upon, and a clerk and treasurer appointed. We celebrated the ordinances on this occasion for the first time, and we can truly say the Lord gave us his blessing. They will report to the Conference before its next session, and ask to be taken under its watchcare. Progress is made in getting rid of idols. The elder of the church had been an inveterate user of tobacco for forty-four years, yet has been able, by the help of the Lord, to gain a complete victory. I write this for the benefit of others, for "What man has done man may do." Have, within the last two weeks, held several meetings about three miles out of Memphis. These have been almost entirely between my other regular appointments, and we earnestly hope they may result in good. Expect to commence a course of lectures at Ruby, this county, on Sunday evening next, to continue as long as the interest may warrant. I cheerfully and gratefully acknowledge the assistance of H. S. Gurney in getting from place to place, he kindly providing a horse and carriage on all necessary occasions, as also occasional help in singing and preaching. I fervently desire the prayers of all the friends of the cause, that the work may prosper, and that sheaves that are now ungathered may find a place in the garner of the Lord. D. H. LAMSON.

Feb. 28, 1872.

Wisconsin.

I WOULD inform the readers of the REVIEW that I am yet laboring on. After closing our tent labor, I returned home, and was sick for some time. I commenced meetings at the Burns church, LaCrosse Co., Dec. 6, 1871. I remained one week. Our meetings were attended with success. We all felt that we had been profited. I then went to Robinson Creek. By an urgent request, held three meetings. People were much astonished to find no Bible for Sunday-keeping. Their Methodist ministermade them hope he would confirm the word; and said if he did not find proof for Snndaykeeping in the Bible, he would give them one hundred dollars. He has since attempted and failed. I have had two invitations to return and follow up the interest. I then attended our and the appearing of our Lord in the clouds of where houses in long rows shelter each other,

portance to me. I then returned to Plainfield, Waushara Co. Jan. 12, went to Fish Lake church and held a quarterly meeting; five churches were represented; two united with the church. We had a good meeting. Jan. 15, visited Bro. Lane, formerly at the Institute; found him strong in the faith of redemption. We can truly say, he died in hope. I then commenced meetings at Plainfield; spoke in the school-house two evenings; there was one objector, and I closed meetings at the school-house. I then held meetings in a hall. There has been good interest and eight more have commenced keeping the Sabbath; others are almost persuaded. Feb. 9, 10, held a meeting of fasting and prayer. This was a very good time for the brethren. More are now keeping the Sabbath there. Friday, 16, went to Dell Prairie church; held a two days' meeting; this was a very good meeting; we all feel strengthened; two churches only were represented; one or two more have obeyed the Lord there. People are crying for help in many directions. May God help me to do his will. Bro. Thurston has aided me in some of these meetings. Pray for me.

DAVID DOWNER.

Fayette Co., Ohio.

In company with Bro. W. F. Crouse, commenced a course of lectures at Jeffersonville, Fayette Co., Ohio, on Feb. 4. The attendance has been very good, the interest to hear we think is good. Our meetings have been broken off twice by other meetings, as we have to occupy a union house that is occupied by two or three other denominations. We are not yet through. expect to return in a few days and finish up. Bro. Crouse has returned home. The result, as far as we know, is that two have commenced keeping the Sabbath. I understand that the people, many of them, at least, say that we have the truth; no open opposition so far. We have sold and given away nearly eighteen dollars' worth of books, and obtained one subscriber for the REVIEW. I want to have wisdom to move in the fear of the Lord. I shall try to work whereever duty leads, and will try to pray the Lord of the harvest to send forth laborers into the harvest. The Lord is good, and I will try to praise him.

In the blessed hope, WM. COTTRELL.

Berrien Co., Mich.

I LEFT my home for this place, Feb. 6, 1872. by the request of Bro. Inman. Have held meetings nearly two weeks. There is quite an interest manifested on the part of the people to hear. My congregations average from seventy-five to one hundred. What the result will be, time will determine Have just introduced the Sabbath. Some oppose very strongly. The people manifest quite an interest to read our publications. Have sold, and given away, several dollars' worth of books. A few weeks before I came here, a man by the name of Smith, of the age-to-come order, concluded a series of meetings, which left quite a prejudice in the minds of some against the Advent doctrine. Yet I hope to see some fruits of my labors. The people are mostly of the Disciple order. They are very friendly, and appear quite liberal in their views, with a few exceptions. I feel of quite good courage to labor on in the work, and hope to be enabled to do so with acceptance. Shall continue here as long as I can be of any service to the people.

H. M. KENYON.

Reports from the Field.

THE reports that come in from all parts of the wide harvest field, as they appear in the REVIEW, are cheering in the highest degree.

ed with our Conference, is manifest. Preachers and people seem endowed with a spirit of earnest, persevering effort, for the salvation of souls. In an advance ratio to this encouraging feature, the Macedonian cry from all parts of the country is at once a solemn and affecting appeal to the church, to be no longer recreant to her obvious duty. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his

But prayer upon this point, as upon any other, should be accompanied with works that will fully attest its sincerity.

One of the most obvious duties growing out of this principle, as connected with the subject before us, is that of promptly contributing of our means, in harmony with the Heaven-approved system of benevolence among us, for the support of the ministry. Upon this point, much more might be written, but I leave the subject to those whose pens are less circumscribed than mine.

In the general Tract Society, with its auxiliary branches, the hand of the Lord is manifest, fitting the church to carry the message under the guidance of the mighty angel whose glory is to lighten the earth.

Thus briefly noting points of interest among ourselves, that move our hearts to rejoice in the evidently speedy outpouring of the latter rain,

heaven, we turn our attention to the political world, and witness rapidly ripening principles, that we know must culminate in a point no less near at hand, a gigantic faction arising from the ashes of the consuming papal See, and, by attrition, absorbing corrupt Protestantism, produce a speedy formation of the image to the beast, against the worship of which the third angel's message is increasing its volume of solemn warn-

The fulfillment of our Lord's prophetic declaration, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the seas and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," is too manifest on every hand to need elucidation here.

Nahum's chariots, with their flaming torches, on every hand, proclaim, in tones that shake the earth, the day of His preparation, whose right is universal dominion here, as an event at hand. Not only in America, and throughout Europe, but in the land of the Pharaohs, the country of the Veda, and in the distant isles of Japan, is heard the unearthly screech of the locomotive, as it dashes forward with impetuous speed, drawin its train a freight of precious human souls, or, it may be, carrying the bread of life to perishing millions. The very sea that parted its waves for escaping Israel, now bears upon its bosom many of the most important steam vessels of the commercial nations.

The magnetic telegraph, by which the most remote points on the earth's surface can hold strange converse, speaking our mother tongue, affords facilities for communication, which apparently cannot be surpassed in this mortal state. A telegram to Japan, and reply in ten minutes. is said to be a possible feat.

Thus, we see that the facilities for carrying the message to every quarter of the earth in a very brief space of time, are nearly perfected, and what a half century ago would have required years to accomplish, can now be crowded into a few days, or weeks.

A contemplation of these facts compels the glad conviction that the period of the happy release of God's faithful people is near at hand, and calls upon them to lift up their heads and

Soon, their bodies now mortal, and clad in the badges of our transgression, shall put on immortality, and, clothed in the vestments of light, shall meet our descending Lord in the air, and with the millions of the redeemed of all ages and nations, escorted by myriads of angels, discoursing the richest melody of Heaven, they will ascend to the city above, whose walls are resplendent with the glory of God.

O reader, shall it be your happy lot, and mine, to be there, to join in the symphonies of Heaven, to cast our crowns at the feet of Jesus, and cry,

"Worthy, worthy, is the Lamb?" ADOLPHUS SMITH.

Ohio.

SINCE the General Conference, I have labored as follows :

Jan. 8, 1872, commenced meeting in Bloomingville, Erie Co., eight miles south of Sandusky city. Held meetings in this place till the 19th. Our meetings were largely attended, except while presenting the Sabbath question. We were not disappointed in this, as they had previously declared themselves decided not to hear on the subject.

Commenced meeting in Republic, Seneca Co. Feb. 3, and continued till the 24th. The immediate result of our labors here was the removal of much prejudice, and the return of one to the commandments of God, who embraced the truth under the labors of Bro. Loughborough some thirteen years since. There are others of whom we entertain hopes. At this place we had twenty-three meetings, besides one funeral, which we held eight miles from here.

We are encouraged to continue in the good work of our Master, feeling grateful to him for his blessing bestowed upon us from time to time, and hope to be remembered by those who have an interest at the throne of grace.

A. A. Hutchins.

March. 1, 1872.

The Beauty of Winter.

THE beautiful aspects of nature are not limited to times and seasons. This would be a strange world if the revolving year clothed it now with grace and then again with ugliness. Winter, to those whose frames are in harmony with it, is neither sullen nor repulsive. The cold gray of its clouds, the somber hue of its earth, and the dimmed brightness of its brief days, have a charm of their own. The colors of the universe are toned down, but the reverent eye can detect the touches of the divine Artist still. The keen air of winter is more resonant than the moistureladen atmosphere of summer; the sense of hearing grows more acute, and sounds which, in other seasons, would be dull thuds, in winter bring echoes. The chords of nature are strung to their utmost tension, and every one rings out melody.

Perhaps to this fact of nature is due the musicalness of winter winds. Dwellers in cities,

know little or nothing of this weird music. The winter wind, as it sweeps round the country house—now sobbing like a fretful child, now dying away with a long sigh, now coming on ten thousand strong, with a whistle and a whir, as if it would storm its way in-doors-creates the feeling that the whole mid-region of air is vital, and endued with semi-intelligence. One is now and then startled with sounds that almost resemble human calls. To the lover of the beautiful, such sounds are but strains from nature's great orchestra, which never cease their outpouring of melody, though the melody falls for most part on inattentive ears.

But the eye is not left in winter unblessed by sweet visions. The glinting of the sunbeams through the bare and blackened branches of the forest, all the poets love to celebrate. The cloud formations follow each other so rapidly that there is a constant change in the tone of the landscape. And as we are made to be affected by the aspects of nature, we find our feelings played upon with a power which it is impossible to resist. Our sensibilities are toned down with the subdued coloring of the outer world. Occasionally, however, there comes to us in the midst of winter, with the south-west wind, a return of mellow October. We see all things in the golden mist once more; the haze gathers again upon the horizon, and at sunset is burnished until it is all aflame. Such days we have had since the beginning of our new year, and they make our winter inexpressibly lovely. If the lesson of summer is gentleness, the lesson of winter is force. The winter is not dark; it is brightness relieved of the glare, which, if not suspended for a time, would become painful.—The Meth-

Railroads of the United States.

MR. HENRY V. Poor has just published his "Manual of the Railroads of the United States for 1871-1872." It is an octavo of 592 pages, containing an introductory essay on railways, a tabulated statement of the condition of every railroad in the country, and an appendix showing the public debt of the United States and the debts and liabilities of the several States, compiled from official reports. One, by consulting this "Manual." can inform himself as to the material facts in respect to railroads in general, or any particular road whose condition and history it may be his pleasure or interest to

The general view, as presented in the introductory sketch of Mr. Poor, is exceedingly instructive. In 1830 there were but 23 miles of railway in the United States. This was increased to 2,818 miles in 1840, to 9,021 miles in 1850, to 30,635 miles in 1860, and to 53,399 miles at the close of 1870. During the decade ending with 1870 the increase of railway mileage was 22,764 miles; and during the year 1870 the increase was 6,145 miles, the largest in any single year. The total earnings of the roads in operation in the United States during 1870 amounted to \$450,000,000. The increase of earnings in the last twenty years is \$400,000,000 or at the average rate of \$20,000,000 for each year. The gross tonnage carried by railways during the last year was 125,000,000 tons, valued at \$10,875,750,000. The entire cost of the roads in operation Mr. Poor sets down at \$2,400,000,000, or about the same as the total of our national debt.

These statistics, which we take from Mr. Poor's "Manual," show that railroads in the United States have become an institution, progressing with a rapidity and wealthproducing power which have no parallel in any other nation. every 500 miles of railroad built in this country adds \$120,000,000 a year to its wealth. At this rate the railway mileage completed last year will during this year add \$1,440,000,000 to our national wealth. A nation that is adding a million each year to its population, and whose productive capacity increases four-fold to that of numbers, with a vast territory for its own expansion, has before it a brilliant future. It certainly can manage a large public debt, and admit of a great reduction of its present rate of taxation, without any diminution in the aggregate amount. No one can study the exceedingly valuable "Manual" of Mr. Poor without being impressed with the greatness of this nation.—Independent.

A WISE DECISION.—The Postmaster-General objects to the establishment of a postoffice in a retail liquor shop. And well he may. A drinking place is no fit place for a post-office. Thither men, women and children, must go; and if, in any village in the United States, the post-office is kept in a liquor store, complaint should be made at once, that the nuisance may be abated .--N. Y. Observer.

The Review and Kerald.

Battle Creek, Mich., Third-day, March 12, 1872.

In the article in another column, on Perseaution Wanted, from the Advent Christian Times, the statement is made that the names of the governors of two States, Massachusetts and Connecticut, were used without their consent, in the call for the late National Convention in Cincinnati, to secure the Religious Amendment of the Constitution. Whereupon the Times takes occasion to prance after the leaders in this movement in the following style:

"This indicates the need of a religious amendment among the would-be amenders of the Constitution, whatever the Constitution itself may need."

A similar statement is going the rounds of the papers to quite an extent. But in the last number of The Christian Statesman, March 1, 1872, now before us, correspondence is given from both these men, Gov. Jewell and Gov Washburn, showing that those who used their names were fully warranted in so-doing. People may be assured that those who are conducting this movement are not acting in so careless or reckless a manner as to make unwarranted use of any person's name.

The inquiry has arisen from the item published in REVIEW, No. 5, on the date of the crucifixion, whether the darkness over all the land from the sixth to the ninth hour, was caused by an eclipse of the sun. We think not; for the darkness was too long continued to be attributed to such a cause, and occurred at the wrong time in the month. We have no doubt that the correct date of the crucifixion, so far, at least, as the year is concerned, was given in that article; but some of its statements have doubtless suffered by extensive copying through inaccurate journals.

Future Labors.

WE did hope to labor in New England, especially in Maine, the latter part of the winter, and during the spring months. But it seems duty to remain in this State till our General Camp-meeting in May. Then we hope to be able to hold meetings in different localities in the East, during the pleasant season in a tent. Mrs. W. and self may be able to do the speaking, if good help can be furnished to man the tent. It is in our hearts to visit California in September.

Laborers Wanted.

Under this caption we made a call a few weeks since for young men and young women to labor in different departments of the work at this Office. Not less than sixty persons have responded. At present, we have room for not more than a tithe of those who have applied. We shall put these papers of application on file, and when we are in want of help shall correspond with those who have made application.

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

For the present my address is Gosport, Owen Co., J. H. WAGGONER.

"The Books Were Opened."

Could we now gaze on the Judgment scene, how intense would be our feelings. All our listlessness and apathy gone. No indifferent spectators there, for the opened books reveal a faithful history of all lives. Nothing omitted, nothing forgotten. This very day the recording angel notes our every word and act. All our opportunities, all our duties, done or undone, all our influence, with its consequences, are plainly written there. Well may we tremble at our accountability, and shudder lest the blood of souls be found upon us. What horror to think that we may not only destroy ourselves, but also drag our dearest friends to perdition. Sinners may stumble over our unholy lives or perish through our neglect.

We cannot undo the past, but the blood of Christ is able to cleanse us from all sin, and to blot out the terrible evidence of our guilt. Now space is given us for repentance, and the Redeemer calls, "Look unto me all ye ends of the earth and be ye saved." And besides him there is no Saviour. Sin has ruined us, and, if we neglect so great salvation, there is no escape. Soon our probation will be over, soon the "great white throne" appear, and the books be opened before the Judge of all; and whosesoever name is not found written in the book of life shall be cast into the lake of fire. "He which testifieth these things saith, Behold I come quickly; and my reward is with me, to give every man according as his work

Obedience to God is the test of our fitness for eternal life, and the evidence of our love to the Saviour. When we are tempted to sin, may we think of these things, keep back the dreadful deed, and crush each wrong desire, ever remembering the opened books, and the Judgment of the great day.

What is Needed.

REV. MR. MURRAY, in his lecture on "Deacons," says that the church needs life if it would direct the age, and not be left behind in the march of improvement. It had been represented by dyspeptic and consumptive men long enough. He hoped to live to

see the day when a stoop in the back would be unorthodox, and a narrow chest put a theological student at an immense disadvantage in candidating. A church should examine its paster as closely touching hygiene as touching his theological tenets. He was brought up among people like those he was describing, and he had preached in a parish where the blast of a steam whistle never sounded, where to skate was unministerial, and to slide down hill a sin; where the crack of his rifle caused as much excitement in the church as the last trump would, and where, if he took a step over fourteen and a half inches from heel to toe, it made the sewing society lively for two weeks. Large-hearted, level-headed men in the churches must come to the front. -Sel.

News and Miscellany.

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

THE FINANCIAL EXHIBIT. The, ninth census reports give an aggregate of \$9,261,775,121 as the true value of the farms of the United States. Adding \$336.890,871 for agricultural implements, and \$1, 524,271,714 for domestic animals, and we have a total agricultural capital of \$11,122,937,706 in 1870 against \$7,983,301,641 in 1860, an increase in ten years of \$3,139,636,065, or about 40 per cent. The total value of the agricultural productions of 1869 was \$2,445,602,379, or about 22 per cent, upon the entire capital.

Four hundred and forty-five vessels belonging to or bound to or from ports in the United States were reported lost or missing during the year 1871, and their estimated value was \$11,985,000.

ANOTHER ATLANTIC CABLE.

A NEW company, which proposes to lay a telegraph cable direct to New York, has been registered. One of the features of its prospectus promises to fix the tolls on dispatches at twenty shillings per ten words.

IRON STEAMSHIPS.

THE House Committee on Naval Affairs have agreed to report a bill for the construction of 10 iron steamships at a cost of \$3,000,000.

Ir the Russian newspapers represent public opinion, the Russians are delighted with the prospect that England and America will not be reconciled by the Washington Treaty. "England," says one of them, "humiliated in Europe and America, loses her influential position in the West, while America continues to form bonds of friendship with Russia, and promises to be an important element in all future European questions. Russia can only congratulate herself on such a change in the situation." The Moscow Gazette says the Catacazy affair has had no unpleasant consequences, so far as Russia and America are concerned.

England can hardly be so blind as not to become reconciled with this country, completely and speedily.

As an illustration of the personal interest which leads the House of Lords to look with disfavor on any movement for the separation of Church and State, it is computed that the two English archbishops dispose between them of 828 livings, of the total annual value of £111,872. The 25 bishops, 24 of whom sit in the House of Lords, have in their hands the appointment to 2,018 livings, with an aggregated annual income of £577,702. Of the temporal peers, nearly 300 are patron's livings, and they divide between them 1,720 livings—an average of nearly six livings to each patron peer. The annual value of these livings is £461,362. The Lord chancellor has 800 livings at his disposal of a total annual value of livings at his disposal, of a total annual value of about £197,552. Add to these various items the stipends of the bishops and archbishops, amounting to £157,900, and the total annual value of the patronage exercised or enjoyed by the peers, spiritual and temporal, amounts to very nearly £848,000 a

THE Moscow Gazette publishes aremarkable article upon the naval forces of Russia in the Baltic. It affirms that unless the Rusian government should take decisive measures to fix the just limits of the influence of Germany, the Russian fleet in the Baltic will be rendered as decidedly useless, as it was form erly in the Black Sea.

THE revolution in Mexico has assumed alarming proportions. In a recent battle between the government forces and the revolutionists, the former were routed and Zacatecas was occupied by the latter who levied a forced loan. The government has put a large army in the field to suppress the revolt.

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Appointments.

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

Tract and Missionary Society.

PROVIDENCE permitting, I will meet with the friends of the Tract and Missionary Society in District No. 6, at Allegan, Mich., March 16, 17,

I will meet the church at Monterey the 18th, at 6 P. M., and with the church at Otsego the 19th, at 6 P. M. Bro. Littlejohn, and Bro. Geo. T. Lay are requested to join me in all these meetings to assist in

I will meet with the brethren from Gaines and Leighton, at Leighton, Mich., March 20, at 6 P. M. Bro. Charles Buck is requested to meet me at Leigh-

I will meet the friends in District No. 7, at Wright, Mich., March, 23, 24. Bro. Geo. T. Lay is requested to be at this meeting.

E. H. Root, Pres. T. & M. S.

QUARTERLY meeting at Ulysses, Pa., the fourth Sabbath and first-day in March, 1872. By order of church,

WILLARD W. STEBBINS.

I WILL meet with the churches in District No 12, of Mich. Conference, to organize Tract and Missionary work as follows:

Holly,

Oakland,

'' 24,

Memphis, 66 31 I hope all the scattered brethren and friends of the cause will make an effort to attend these meetings. WM. POTTER.

Director Tract and Missionary Society, Dist. No. 12.

QUARTERLY meeting for the church at Appleton, Licking Co., Ohio, will be held at Appleton the last Sabbath and first-day of March, 1872.

J. B. T. NICHOLS, Clerk.

PROVIDENCE permitting, I will meet with the church in North Liberty, Ind., Sabbath and first-day, March 16, 17; Tuesday and Wednesday evenings, 19, 20, in Howard Co.; and Sabbath and firstday, 23, 24, in Owen County.

Will some one meet me at the depot in South Bend,

at mail train going west, Wednesday P. M., 13th. Also, at Fairfield, Howard Co., the 19th. The meetings of 23 and 24, as Bro. Randolph may arrange.

J. H. WAGGONER.

LAPEER, Sabbath and Sunday, 16 and 17, and continuing longer if interest demands. Will the breth-ren make an effort to get their friends and neighbors to attend, praying to God for a profitable season.

By advice of committee,

PROVIDENCE permitting I will meet with the brethren at Hartland, Maine, March 30 and 31.

THE next quarterly meeting for the Allegany church will be held at Niles Hill, Alma, N. Y., April D. C. PHILLIPS

Business Department.

Not Slothfal in Business. Rom. 12:11.

E. S. CRAM: The P. O. address you inquire is West Bolton, Vt.

RECEIPTS

For Review and Herald.

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

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Amount previously acknowledged-\$4160.10. One hundred dollars each-Jacob Hare.

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