

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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HEAVIER THE CROSS.

[From the German.]

HEAVIER the cross, the nearer Heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din.
Oh! happy he with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From the vales we climb to mountain crest;
The pilgrim of the desert tiring
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying;
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou crucified, the cross I carry,
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant Thou such a heart in me
That faith, hope, love, may flourish there,
Till for the cross my crown I wear.

A SPIRIT OF SACRIFICE.

BY ELD. GEO. I. BUTLER.

A GENERAL willingness to sacrifice for the sake of carrying out convictions of truth is the strength of any cause. Where this spirit exists, an impression will be made upon the public mind. God has planted in man a sentiment that respects sincerity, and this respect is not entirely obliterated. And there is nothing that gives so strong an evidence of sincerity as a willingness to suffer loss ourselves for the sake of our convictions. People have learned by experience that talk often amounts to but little. Professions may be insincere. Strong pledges may not be lived out. But when a man gives wealth or comfort, painful effort or life for a cause, they think he believes in it, and means what he says, for these things are universally held to be of too much value to be lightly thrown away. While talk is cheap, we cannot effect others very much in behalf of any truth, unless we can make them think we are sincere, and the only way we can do that very long is to be sincere. People reason that any belief which does not deeply effect those who know most about it, is not of much consequence, anyway.

It is very natural they should reason so, though it is not always correct. Should I represent to others that I had found a great treasure somewhere, and make very little effort to get any portion of it into my possession, and manifest indifference in reference to it, most people would think it was all a humbug. So in regard to any cause. If in our souls we believe it of great value, we shall manifest great interest for it. And as we manifest that interest by sacrifices of comfort or wealth, it has the effect to make others believe we value it, and as we are supposed to know more of it than they, of

course they are more ready to esteem it of value themselves, and thus become interested in it. This is a law of the human mind, and however absurd a thing may be, it will obtain believers if its votaries are very earnest in its propagation. But if effectual in the advancement of error, how much more important in the interest of truth.

As a general rule, that cause succeeds best whose friends have most of this spirit. Every great movement of humanity, which has made a mark in history, has been brought about through the sacrifices of those who have had its success at heart. Nothing can be accomplished without such a spirit.

Let us briefly notice a few illustrations drawn from history. What was it that preserved the Catholic church from being overthrown by the reformation? When Luther, and those who were with him, arose and went forth with the power of the truth to battle with the papacy, God seemed to wonderfully bless them. The papal church was very corrupt. There was no difficulty in making the people see this, and, for a time, it seemed as if the Reformation would sweep all before it, and the Catholic power fall. Its adherents could not meet the arguments brought to bear upon them, and the Reformation made a wonderful progress. Finally the Society of Jesuits was organized under the leadership Loyally, a Spanish fanatic, whose great principle of action was obedience to the behests of the pope of Rome. They devoted themselves to his service. Unquestioned obedience was their rule of action. Death itself seemed not to daunt them. Their principles were abominable. The success of the papacy was made the sole end of their action. Anything that stood in the way of that, they hesitated not to put out of their way, if they had power to do so. They employed cunning and treachery to accomplish the ruin of their opponents.

The sacrifices of these men, had they been made in a noble cause, and from pure motives, would most certainly excite our admiration. There was scarcely a spot on the globe but what they visited to teach and enforce obedience to the pope. Young men of noble birth, of wealth and station in life, under their teaching, gave up all and consecrated themselves to the one object of the Society, and would spend a lifetime far from friends and kindred, in China or Japan, or the distant islands of the sea, toiling and suffering to instill into the minds of pagans the belief in the supremacy of the pope and the doctrines of the Catholic church.

Long before the independence of our country, they had their missionary stations on Lake Superior, on the Mississippi and Ohio Rivers, and even on the Pacific Ocean, carrying out in these wildernesses the one great idea to which they had devoted their lives. They cultivated art, science, and the languages, so as to make themselves useful to those in authority, and in this way worked their way into kings' courts, and among men of high station, that there they might watch for chances to cast an influence in favor of the Roman pontiff. They organized societies of nuns and sisters of charity for the instruction of youth and children of high repute for educational purposes; but these were always made subservient to one greater purpose, and that was, to instill into these tender minds a reverence for the Catholic Church and its supreme head.

There are many of these schools in our land to-day, scattered in all our great cities, and many of the refined and influential have been entangled in this influence. All these schools are under the control of the society of Jesuits. Others of these sisters are instructed to serve in families and there to learn all they can of its secrets, which they confess to the priest, and he to the bishop, so that every fact that can be made available for the benefit of the church they can use for that purpose.

Others of them give their lives to waiting upon the sick and wounded in hospitals, and are often of very great service in such times of distress, and truly put to shame many other people by their care and interest in such cases of necessity. But all these organizations have one great object in view—the success of the papacy.

These efforts of the Jesuits have done more to strengthen that church in the last two hundred years than all others combined. This influence was immediately felt upon the Reformation, and its progress very much checked. You may talk with the lowest Catholic hod-carrier and he has the same routine of argument at his tongue's end, only of course on a smaller scale, that the learned priest has. Where did he learn it? Through the catechisms of the church and the confessional. The care and interest they manifest to instruct their children in their faith put very many of us to shame. These efforts and sacrifices have wrought wonders for the cause of error, and in spite of the fact that the spirit of the age is a spirit of investigation and of progress towards skepticism, instead of going back to the traditions of the dark ages, this band of organized, disciplined men, absorbed with this one idea, have completely turned or checked the current in many kingdoms and countries of the world. This shows what determination and sacrifice will do.

The same principle holds good in Protestant missionary operations, while these have no doubt been a benefit to mankind, and should not be compared to that which I have spoken of above. The cause of the success of these, is that men have taken their lives in their hands, gone to distant parts of the world, among cannibals and idolaters, and there toiled to set forth the light of God's truth as they understood it. Young men of education, like Judson, devoted their whole lives in this manner, often waiting weary years to see one soul converted, perishing in prisons, and suffering martyrdom in many ways. But the result now seen has more than paid them a thousand fold. Millions of pagans have embraced civilization, and given up their heathenish practices.

We might go back, best of all, to the apostolic church, and there find the best example the world has ever seen of this principle. This, however, is quite familiar to those who are readers of the Bible. The Saviour himself sets us the greatest example. Then Paul comes in with "labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." In this manner the truth of God was planted. The seed sprung up, and thousands and millions died for the truth they professed. Men and women of flesh and blood, like ourselves, embraced a faith which they knew rendered them liable to be stretched upon the rack till their limbs were torn from their trunk, liable to the stake, the dungeon, and starvation. A profession of religion once meant all this.

By such a spirit of sacrifice was Christ's church built up in the earth. Satan could not stop it when such a spirit was seen. How could men help believing when such a spirit was shown? But now the enemy seems to have chosen different tactics. He comes in with apparent peace and prosperity. The church is lulled to sleep, until many think themselves good Christians who

never gave a dollar for what they profess to believe the cause of truth, and think they could not spend the time to attend important meetings, for fear they shall lose some little of this world's goods thereby. And such seem to think they shall go to the same Heaven, and have all the blessings that martyrs will have, who have given life itself for their Master's cause.

Poor deluded souls! May God in mercy pity them, and strip from their eyes the deceptive covering which keeps them from seeing themselves as they are. Christ and his truth are just as important to-day as they ever were, just as worthy of making sacrifices for. And there are sacrifices to be made as really as ever before. The Master says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." What, then, shall we think of those who value a little of the filthy lucre of this world, or a little personal effort, more than the Lord's truth? What are their chances of gaining the Lord's favor?

A cause that is not worth making sacrifices for, is not worth choosing, when it comes to religion and eternal things. What! Expect to gain eternal life and endless happiness in the presence of the Creator of the universe, and not be willing to risk anything for it? or give anything for it? We are not in the habit of getting such valuable blessings for nothing. Not that we can ever earn them, but we should show a willingness to appreciate the value of them.

We are living in a selfish age. Men and women enough can be found to labor and suffer, when they can hope to gain worldly applause or wealth by so doing. But I believe there are few, comparatively, who are willing to risk much for God in obedience to his word. They hope to get to Heaven in an easier way. But eternity will show that there is no easier way than to "love the Lord thy God with all thy heart," "and thy neighbor as thyself." Religion and its claims must be uppermost, at all times. Duty must be put before pleasure. "Lord, what wilt thou have me to do?" must take the place of, How can I make money, or obtain ease, or please the world? It is not that God has not given us light enough, but because we don't live up to that light, that we are so weak, so barren, so devoid of spirituality.

A spirit of sacrifice is much needed among us as a people. It is strange the devil can inspire men to labor as the Jesuits did. Is it not more strange that with such a truth as we possess, more are not moved by it? There has never been a doctrine preached, since the world was created, that we should suppose would so inspire men with a readiness to sacrifice, as this which we, as a people, believe. We look for all earthly scenes to soon close. We look for Jesus, our master, to appear in the clouds of Heaven to take vengeance on all wicked men, and to give eternal life to all who serve him. We look for these things in our day, in a very few years, at most. If property loses much of its value in the markets of the world, when threatened by calamities, why does it not in our eyes when we expect the earth to be soon swept with the besom of destruction? What is a good name in this world, to one in the shining courts above, when the one is so soon to be washed out in a sea of fire, and the other to be crowned with a halo of light through unending ages.

We believe we have a testing truth, and that men are going to be lost for not heeding it. We profess to appreciate the value of souls, that one saved is worth thousands of millions of earth's gold. We profess to believe that we are responsible for the talents God has given us, be they one, five, or ten, and that the session of Judgment, where our faithfulness in using them will be

tested, is even now in session. We profess to believe that God has come very near to us as a people, and given us special light from Heaven more than any people have enjoyed for eighteen centuries, instructing us even in such things as food, dress, and the common things of life, what would be pleasing to him. And here we are with a mighty work to do, the world to warn, and Christ to come to reckon with us.

Under such circumstances, I say, never has there lived a people whom God has a right to expect such sacrifices from, as from us. No man can deny it, reasonably. Property, reputation, personal ease, and life itself, should be considered of minor consequence in view of such a prize so soon to be given us. I speak the words of truth and soberness when I say that we are either the worst deceived class of people on the face of the earth, or we have the greatest truth the world has ever seen, involving the most important consequences to mankind.

In view of such conditions, we should expect that every one who believed these things would be like a drilled soldier, ever in his place fighting nobly for victory, awake, terribly in earnest, ready to do anything, or be anything, if pleasing to God. That such a band will yet be seen, upon whom the Holy Spirit will be poured, and through whom God will mightily work to warn the world, is my firm conviction. Whom they will include is hard to tell. But we know very well it will only be such as cherish a spirit of sacrifice and walk in the light. The careless, the worldly, the lovers of pleasure, will fall out by the way. Even now the cause of God is crying out for those who are willing to risk something to rally to its support. At the very head of the work where vast interests are at stake, and other important enterprises involving the preparation of teachers fitted to proclaim these truths to millions, are held in check because of the lacks existing there, it is almost impossible to find men to take hold of these things. If there was a few hundred dollars to be made, plenty might be found ready to step in. But when souls are to be saved, and eternal life to be gained, where are the volunteers? These things may involve some sacrifice. We hope they will. What we need as a people is to have this spirit all through and through the body, burning out selfishness, love of ease, and awakening us to the duties of the hour. Let us not sleep on the "enchanted ground." It lies too near the city of God to run the risk of sleeping now. Holy angels are observing us, the golden gates are opening to welcome us, thousands of hearts are ready to respond to the truth when presented to them. Shall we not earnestly take hold of the work committed to our hands? May all the people say, Amen!

Battle Creek, Mich., Aug. 1, 1872.

A Great Achievement.

ON the 14th inst. was consummated, in a small, select assembly, at Geneva, one of the most remarkable achievements in the civil history of the world—the arbitration of the dispute between England and America.

The telegraph reports that at 12½ o'clock met "the five arbitrators, the agents of the respective governments, several of the counsel, twelve ladies, and ten journalists." But no assembly of kings in Europe has done a sublimer work than this little congress of peacemakers.

It was well that, as the telegraph says, guns were fired in Geneva at the close of the session, in honor of its great results. It was the best use of powder—not for the victories of war, but for those of peace.

The Geneva Arbitration has averted disturbances which might have shaken both hemispheres. It is the triumph of reason over the barbarism of the sword. It makes an epoch in international policy, and is the greatest achievement yet made by the peace reformers; for it is doubtless owing to the progress which their opinions have made, in spite of the multiplicity of modern wars, that this great measure has been found practicable.

As an example, it is infinitely more important than in its immediate results. On receiving the news of its decision, the *London Times* said: "Willingly will we consent to pay this sum to improve the law of nations." A similar utterance respecting the satisfaction of our own government with the award is attributed to President Grant, at the reception of the news in Washington. The people of this country

will quite universally share the President's sentiment.

The amount of the award—fifteen and a half millions in gold—is sufficiently large to be satisfactory to us, while it is not large enough to embitter the submission of the British people, to render them hostile to the future reference of such questions to similar tribunals.

Good sense and the best moral sentiment seem to have prevailed throughout the deliberations of the arbitrators. They were conscious that they were doing a benign and momentous work, not merely for England and America, but for all nations and all time. They have done it well, and it will take its place on the best page of modern history. Civilized nations will have to respect its example in their future disagreements. It has demonstrated that there is a better method of deciding international differences than the slaughter and vandalism of armies. Modern civic life hinges on the industrial pursuits of the people. Modern international relations hinge on commerce. Peace is requisite for both, as war is the deadliest enemy of both. The mass of the people, therefore, have more than ever an interest in the maintenance of peace, and the popular opinion must more than ever influence the international policy of governments. Whatever may be the passions of rulers, the people will, hereafter, point to the example at Geneva as their own policy for the protection of their industries and the lives of their youth against the demands of war.—*Methodist.*

Men and Things.

MARTYRDOM OF HYPOCRISY.

I HAVE seldom read words of greater truth and force than the following. They are sad, but true. The world is daily furnishing us just such martyrs. I see them everywhere I go. Reader, are you one of this class? If you are, may the Lord pity you, for you will never have any reward for your suffering:

"We hear much of martyrs and confessors—of those who were slain by the sword, or consumed in the fire; but we know little of that still larger number, who, by the mere threat of persecution, have been driven into an outward abandonment of their real opinions, and who, thus forced into an apostasy the heart abhors, have passed the remainder of their lives in the practice of a constant and humiliating hypocrisy. It is this which is the real curse of religious persecution. For in this way, men being constrained to mask their thoughts, there arises a bad habit of securing safety by falsehood, and of purchasing impunity with deceit. In this way fraud becomes a necessary of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated, and the gross amount of vice and of error fearfully increased."

Here is a man who believes the present truth inwardly, but because of the cross, and the unpopularity connected with it, he does not face it. Indeed, he acts as though he did not believe it, and will often talk that way. Poor man! his conscience is suffering martyrdom more cruel than a thousand deaths. All the real manhood, nobility, and self-respect that he ought to have, is being crushed out of him. But what is worst of all, he is never to have any reward for his martyrdom. The devil is always a poor paymaster, any way.

A LONG SERMON.

Long sermons are not generally good; but here is a kind we would earnestly recommend:

"A devoutly pious man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the gospel to all the residents and people you pass."

Now brother, or sister, do you live a long way from the meeting-house, and do you think it is almost useless to go so far and so regularly to meeting, when some who live much nearer do not attend as often as yourself, just remember the above and stick to your integrity.

USEFUL WATCH DOGS.

Here is a little anecdote with a good moral:

"In one of our eastern towns there lived

a man who was a bold leader in all opposition to religion. He delighted in finding out all inconsistencies in the lives of Christians, and was sure to publish them throughout the neighborhood. This seemed to be his chief delight. For some reason he made up his mind to remove to another part of the country. Meeting the pastor of the church, one day, he said, after passing the usual salutation: "Well, I suppose you know that I am going to leave town soon, and you will probably be glad of it."

"Glad of it! Why, no," said the minister, "you are one of our most useful men; and I think I shall hardly know how to spare you."

That took the man all aback. He didn't know what to make of it, and asked, "How is that?"

"Why," rejoined the minister, "there can't be a sheep that gets a foot out of this fold, but that you will always bark from one end of the town to the other. I really think you have been one of the most useful watch-dogs that I ever knew."

What minister has not found such persons as the above? Almost every community, and every church is troubled with them. But I am now inclined to think with the minister that they are the most useful members of society. So we say to our fault-finders, Bark away; particularly as you do not cost the church anything. Satan will pay you, and this will not drain the treasury any.

D. M. CANRIGHT.

THE THREE EMPERORS—

Catholic and Social Questions—A Military Sunday.

It was a marked co-incidence that, on the same day when the *Christian Union* set forth your correspondent's prophecy of another European war, the organ of the Pope in Rome threatened the very campaign which was therein foreshadowed,—an attack of France upon Italy for the purpose of restoring Rome to the Pope, and a simultaneous rising of the Catholic population of Germany against the interference of the German Empire in this sacred crusade, to which the faithful of all nations would flock as volunteers. That such passionate threats should find utterance under the eye of the Pope, shows what is wished at Rome, and what is plotting there. At the same time, the marvelous success of the new loan has excited French "revenge" to the fever-point; and the most extravagant predictions of the overthrow of Germany are indulged by the Parisian press of all parties.

As a counterpoise to this war-alliance of Versailles and the Vatican, comes the September council of the three emperors at Berlin. The famous "three crows" did not multiply more rapidly than the rumors that this conference has sent flying over Europe. The very fact of the conference is proof that in intent it is pacific, and also that these three high powers recognize something in the common needs and dangers of Europe which calls for concert of action, or at least for a good understanding. Here, in Berlin, we all believe that it is intended to create a moral barrier against the ever-aggressive tendencies of France. Whatever may be the private wishes of the emperors of Austria and Russia, as to the balance of power between France and Germany, they know what a constant threat to their own domestic tranquillity would be a French Republic bent upon aggressive warfare, and are not unwilling that a united and compact Germany (otherwise an object of jealousy) should stand between them and that peril. If France cannot count upon the alliance of Russia or Austria, nor even upon their neutrality, she is likely to rein in her revenge for years to come. The notion, started by some French and Belgian journalists, that this council is preliminary to a European Conference for the purpose of ratifying the new boundaries between France and Germany, is absurd upon its face; since what the sword has settled so decisively needs no ratification, and could be only undone by the sword.

The change of ministry at Constantinople, and the new symptoms of uneasiness in Turkey and the Danubian provinces, concern Russia and Austria much more nearly than Germany. But as a wise adjustment of the Eastern question is more likely to be reached through the concurrence than through a conflict of these two powers—by mediating between Russia and Austria in the East, Germany may be able to reciprocate the service they will jointly render her in the matter of France; and thus these three powers may be able to keep the peace of

Europe from the Bay of Biscay to the Black Sea.

But there are two questions of internal policy that must engage the three emperors alike—the question of Papal politics, and the question of social democracy. The meddling of the Pope in the internal politics of the several nations of Europe, has come to be a nuisance that must be abated by decisive and concerted action. No longer a prince among princes, he yet puts forth the claim of infallible prerogative and supervision over them and their peoples. Here, in Germany, a book, sanctioned by the highest Catholic authorities, has just appeared, which teaches that the State must receive at the hand of the church the eternal divine law, and must use its power to enforce the faith and the orders of the church in practical life of the people; that the right of control over the authorities of the State is vested in the church, and that the state should be used to enforce the penalties of the church. These doctrines are echoed and applauded by Roman Catholic journals throughout Germany; and by the church is meant the Pope as its absolute and infallible head. In short, the demand is openly made that in all countries the Roman Catholic subjects shall be ruled from Rome; and that when a collision arises between state-laws and churchly powers, the State must yield to the church. Just now it is Germany whose internal peace is most seriously threatened by these assumptions of the Papacy; but Austria, having entered upon an independent self-development, and Russia with her Catholic Poles, have also a lively interest in getting quit of all political intermeddling from Rome. No doubt the three emperors will come to a good understanding upon that point.

The social democracy, no longer a specter, but a tangible fact, must have its share of attention. In many things Catholics and Socialists are working together; thus, under the name of free education, the Jesuits demand the right of independent schools, and, at the same time, the Socialists protest against compulsory education. Germany must choose between the school and the cloister, and between the educator and the demagogue. Again: while the Jesuits insist that the state shall provide religion for the people, the Socialists are demanding (as in Breslau, at a recent convention), that the State shall provide for the people houses to live in, and the means of support. Grave complications may arise from this novel union of forces.

In externals, the meeting of the three emperors will be an affair of much State pomp and brilliancy. The palaces and public edifices in Berlin have already put on a new dress, the troops are drilling for parade, and operas and galas are in preparation on a grand scale.

Last Sunday there was a novel service here, which may deserve the consideration of those who are debating the proper uses of Sunday in New York. You have come to know the Kaiser Franz Garde-Grenadier-Regiment, No. 2, through its splendid band which took part in the Boston Jubilee. Of this regiment, twenty-eight officers and four hundred and sixty-four men fell in the war with France, and the survivors have erected a monument to their memory in the court-yard of their barracks. Upon the monument are inscribed the names of the fallen, the scenes of their heroism—Le Bourget, St. Privat, Sedan—and the words: "How are the mighty fallen," and "God be thanked, who hath given us the victory through our Lord Jesus Christ." On Sunday morning this monument was unveiled in the presence of the regiment and a large number of military guests. The band, just returned from America, led the choral, "Praise and glory to God most high." The eloquent pastor, Frommel, of the Garrison Church, delivered an appropriate address, prayer was offered, and with three cheers for the Emperor, and the music of another choral, the ceremony closed. Was it a Sunday-service? I am as much puzzled as the little girl at the wedding, who asked: "Mamma, is this a meeting or a party?"—*Berlin Cor. of Christian Union.*

DECEPTION OF THE WORLD.—Æsop's fable says:—"A pigeon, oppressed by excessive thirst, saw a goblet of water painted on a sign-board. Not supposing it to be only a picture, she flew toward it with a loud whirr, and unwittingly dashed against the sign-board, and jarred herself terribly. Having broken her wings by the blow, she fell to the ground, and was killed by one of

the bystanders." The mockeries of the world are many, and those who are deluded by them not only miss the joys they looked for, but in their eager pursuit of vanity bring ruin upon their souls. We call the dove silly to be deceived by a picture, however cleverly painted; but what epithet shall we apply to those who are duped by the transparently false allurements of the world?

BIBLE REST.

Rest from the world, how sweet!
From noise of rushing feet,
From striving hands of selfishness and sin:
Rest from the ceaseless war
Of States and sects ajar,
Truth drowned by falsehood in perpetual din.

Rest for the weary thought,
Which knows not whom it ought,
Still lured astray, to follow or to shun;
Rest for the struggling will,
Batting its inward ill
With fruitless toil, forevermore begun.

Rest for the wounded heart!
In grief it hugs apart,
Ungessed by all,—by mortal eyes unseen!
Rest for the hungering soul!
Now hath she reached her goal,
God's Heaven on earth,—Eternal and Serene.

Consecration.—No. 4.

THE Spirit of God is directly opposed to the spirit of the world. The desire of the applause of men, riches of the world, and the pride of life cannot dwell in the renewed heart. And it is because these affections are not rooted out that there is so much drawing back after worldly objects. The heart that loves the vanity of dress will settle back by insensible degrees to the fashions of the world, unless there is an entire consecration and submission so that it has an abiding witness that God accepts.

Crosses are designed to manifest the true state of the heart. Afflictions which seem to come from the hand of God (like those of patient Job) will bring to the surface any rebellious feeling, be it ever so deeply buried beneath forms and ceremonies. When the heart has been cleansed from the love of sin, afflictions only make the gold to shine more brightly. Though earthly hopes, prospects, ambitions, and joys are all swept away in a moment, yet, like Job, we can say, "Though He slay me, yet will I trust in him."

The cross of Christ is not something to be taken up by fits and starts and then laid down again; but to be carried all our life long. When we are filled with the Spirit of God, and hunger and thirst to know more of him, the cross is light indeed; and, like Paul, we glory in the privilege of bearing it. Then, it is to us a sacred treasure. But when the heart begins to lose its love to God, and the spirit of the world to creep in, then, we feel burdened, oppressed, till we lay it down, and oftentimes with it the hope of eternal life. Nothing but a life of constant watchfulness and prayer—literally, to "pray without ceasing"—will enable us to maintain the victory and firmly bear the hallowed cross of Christ.

Dear brethren, you who receive the great Advent truths, how beat your hearts? Does the thought of Jesus near enkindle a sacred joy in your bosoms? Can you, like the seer of Patmos, say, "Even so, come, Lord Jesus"? Are you longing "angelic joys to prove"? Or is it all a theory, a *head* religion, a form, while there is no power to maintain a victory?

The most precious promises in the word of God are for us who live in the last days. Was there ever such a hope as that of being translated without seeing death? Only two of all the race of Adam were thus honored—Enoch, who walked with God, and Elijah, whose strong faith in God could shut the heavens so that it rained not for years, and his poverty such that ravens were sent him with his daily food. Are you, like holy Enoch, trying to draw near to God, longing to know his will more perfectly? or like Elijah, crying to God with strong faith, and venturing your all upon his word? The rich reward is for the overcomer, and the overcomer is he that cheerfully bears the cross of Christ till the victor's crown is won, never once forsaking the Master, but, with humble faith, love, and sincerity, seeking to do his will.

We often sing, "Tis sweet to work for Jesus," but how few have experienced that sweetness, how few have forsaken all to labor in his cause, and thus have brought down the dews of divine grace upon their souls. How few are willing to bear burdens for his dear sake who died for us. Crosses are not lifted, but shunned. By doing duty

as it is made known to us, we get strong to meet opposition and endure trials. And trials are designed to purify us, and cause us, like Job, to draw nigh to God. But how many of us are ready to complain when afflictions come! We say, Why does God suffer me to meet with loss of property? or why this sickness? or why is my family afflicted? And an unsubmitive spirit eats out all the sweet love to God we once enjoyed. Dear brethren, we need to submit fully, from the heart, all to God.

All our interests of a worldly nature must be laid upon the altar. Are we in debt? We need not strain every nerve, work early and late, count every penny, hardly taking time for prayer, or hurrying through with it as we do with our chores, and excuse ourselves from doing for the cause of God because we are in debt. But make the cause of God first or chief in all our thoughts and all our plans, and leave these worldly matters to the providence of God. If we are anxious to serve him, and plan to aid his cause by every means in our power, he will see that even our worldly interests do not suffer on account of it. But it is the service of the heart that God accepts. It is not the amount we do so much as it is the love that prompts us in doing. Love prompted the poor widow to cast in her two mites. It was but little, yet it was all she had, and God regarded it. It was an offering of the heart, most precious in the sight of God.

We need to make more *heart offerings*, but we cannot make them when we are not submissive to the will of God. We must yield the stubborn will; we must have our hearts broken before God; the Spirit of God must rule in the heart; then our tokens of affection, our little gifts to the cause of God will find acceptance in his sight.

Oh! how many will find in the great day that all they have done (Matt. 7: 22) and suffered (1 Cor. 13) is lost to them because the motive of the heart was wrong. We must seek and obtain the converting, transforming Spirit of God to dwell in us, so that we be renewed in the spirit of our minds, then our chief delight will be to glorify God and help in the work of saving our fellow-men.

E. B. SAUNDERS.

What we Need.

We need true men and women, those who will not shrink, or yield one iota when the truth is at stake, those who fear nothing so much as violating their own consciences and displeasing God, such as Eld. D. E. Maxson spoke of in his essay before the S. D. Baptist Conference at West Hallock, Sept. 12, 1872, "We want the most manly men, and the most womanly women, to stand in our pulpits." Every one who loves the Sabbath of the Lord and his holy word must most heartily respond to this sentiment. And not only in the pulpit do we need them, but everywhere.

How shall we obtain them? By training our youth to be truthful, honest, and faithful. We must educate them morally, religiously, and intellectually. Educate them to avoid every appearance of evil, to despise anything that looks like trickery or dishonesty, teach them always to be in earnest, always to say what they mean and mean what they say.

Trickery and corruption run riot through the land without check, and, to oppose it, we need those who will not swerve a hair's breadth for ridicule, opposition, or persecution, in whatever form it may come; those who have the moral stamina to breast the storm, from whatever quarter it may come, trusting in the strength of God and not their own, holding fast the truth in its integrity, holding it up to men as the beacon light to lead them to light and life, feeling the burden of souls laid upon their hearts, and that they must give an account to the Searcher of hearts for the talents entrusted to them, feeling that God has given them a work to do which they and they alone can do.

All must work; but all have not the same work. It is the symmetry of the parts that makes the whole body beautiful. All are members of one body and if we would have the body glorious and beautiful, we must have the members beautiful. If there is anything deformed and dwarfed in the natural body, it excites a feeling of repulsiveness in the mind. So if there is anything sinful and wrong in any of the members of this body, the world will see it, and say that it is not what it professes to be, and will become disgusted.

So the members should strive to exemplify the life of Christ in all their doings.

He is the only perfect pattern whereby true womanly women and manly men can be made. So let us all strive to attain to that degree of perfection by following his example as shall cause the whole body to be symmetrical and beautiful, and show to the world around us that we are indeed born of God, by the love we show to each other and the world, remembering the words of the beloved apostle, "My little children, let us not love in word, neither in tongue, but in deed and in truth."

JOSEPHINE MOTT.

West Hallock, Ill.

Christian Unity.

WHAT is it that divides and separates the true family of Christ, if it is not the remaining corruption of our nature, the remaining darkness of our mind, and the subtle enemy of our soul? It is these foes which disturb the peace of the church, and destroy much of her purity and spiritual prosperity. When the Holy Spirit comes in to revive us, and purge away the old leaven of malice and wickedness, and fill us with love, sincerity, and truth, and cause us to die to self, and live to Jesus, our Saviour, our principles are then new. We act from pure, holy, disinterested motives. Faith, working by love, is the moving principle. Self is no longer the pivot on which we turn, but Jesus is our all in all. We live no longer according to the sinful customs of the world, or the powerful solicitations of the flesh, but according to God's holy precepts. We delight in the law of God. It is our meat and drink. We dedicate ourselves, and all we have, to the service of our divine Lord and Saviour who loved us, and gave himself for us.

Then we shall not be daily occupied in forming plans for worldly pleasure, or projecting schemes for the acquisition of worldly profit, but in devising ways and means for carrying on the cause of truth, and for a general spreading of the third angel's message. When we die to self, and have the love of God deep in our hearts, then, and not till then, need we expect to become bright and shining lights in the world, and advance, as it ought to be advanced, the cause of present truth.

M. WOOD.

Boston, Mass.

The Loan and the Republic.

THE extraordinary success of the French loan has a marked political, as well as financial, significance. It shows that France is regaining her former position in the family of nations, and that capitalists, the most sensitive of animals, have recovered their confidence in her health and longevity. A loan is for a nation what a policy of life-insurance is for an individual. The one, as well as the other, is calculated on the expectation of life of the party insured. If a loan had been solicited eighteen months ago, just after the fierce crisis of the war was over, and while France was yet in the agony of Communism, the *sequela* or dregs of that febrile access, the proposition would have been received with ridicule, and the result, if any there had been, loaded with onerous and humiliating terms. The loan is, in fact, the recognition of the French Republic by the powers behind thrones mightier than the thrones themselves. When the capitalists of Germany itself—of Berlin, of Frankfort, of Cologne—eagerly asked leave to lend many millions to their conquered enemy, it was the surest of proofs that, though conquered, they were sure that she was not destroyed.

When England, Belgium, Holland, and Switzerland, competed with France herself for the privilege of investing their funds in the good faith of the Republic, it were of no consequence if the principalities and powers that predominate over those countries had refused to acknowledge its existence. Even the cities which had been ravished from the domain of France by the conqueror—such as Strasbourg, Mulhouse, and Metz—ask to be allowed to contribute toward the redemption of the soil of what they still esteem their mother country. All this goes to show that the credit of France, which is the breath of the nostrils of a nation, is still sound, though she has exchanged the pinchbeck trappings of imperialism for the simpler robes of a republic.

Much of this renewal of confidence in the credit of France is due to the great statesman whom Providence has raised up in the extremity of France, as was Lincoln at the turning-point of our own destinies. He has

pursued the wise and sagacious policy of strict honesty in his administration of affairs. The polity intrusted to his charge was not the one he would have preferred, could he have had the absolute direction of the form of government to be adopted by his country. He is by nature and conviction a believer in a constitutional monarchy, and holds that a hereditary executive gives a steadiness to the workings of a government which the agitations attendant on an elective one would be very apt to disturb, especially in a people so mercurial as the French, while the responsibility of ministers to the legislature would secure the ultimate prevalence of the deliberate will of the nation. And it was, doubtless, the knowledge of these, his opinions, that induced the majority of the Assembly, which was strongly monarchical, to elect him President of the Republic. They hoped that he would make the Republic a bridge to the Monarchy, and would bring back the Bourbons, as Monk did the Stuarts. Fortunately, the advocates of the elder and the younger branches could not agree on the monarch; for, if they had, they could have proclaimed him by a majority vote, which would have been the certain signal of a renewed civil war. They feared to take the responsibility and the risk of such a measure, and trusted that events, guided by a former minister of Louis Philippe, would bring about the desired Restoration. But M. Thiers had received the Republic in his charge, and he felt himself bound in honor to surrender it intact into the hands of the nation, when the nation was ready to pass upon its future form of government.

The monarchical party has been losing prestige and influence in the nation, from the first. Their obvious wish to juggle the Monarchy into existence by some political legerdemain, has shaken whatever confidence a considerable proportion of the French people was inclined to place in them. These partisans of theirs desired a monarchy, in the faith that it would establish peace and a permanent form of government, quite as much as from any belief in divine right. But when the delegates of the Right and the Right Center expostulated with M. Thiers, on the 20th of June, for not resorting to the tricks of imperialism, and using the power of the government to influence elections by official nominations and otherwise, the truly conservative part of the nation saw that they were actuated by personal ambitions and dynastic prejudices, rather than by intelligent patriotism.

The majority of the Assembly have it in their power to depose M. Thiers at any moment—a power which they dare not use. On the contrary, by the power of resignation which he holds, he virtually controls its legislation, and has compelled consent to his own financial policy, to which the majority at both ends of the Chamber were strongly opposed. He has kept the peace, suppressed disturbances, executed justice, and given to the nation the repose which is its greatest need. It is this fact which gives him his hold on his own countrymen, and gives to his country the confidence on the part of other nations of which the success of the loan is a most signal proof. His own and foreign nations are content to leave the direction of affairs in his hands until the time is fully arrived for a truly Constituent Assembly, answering to our Constitutional Conventions. When this body meets, we may be very sure that no form of monarchy will proceed forth from it. Bourbonism will have as little chance as Bonaparteism itself in it. We may hope that the Monarchists, seeing the hopelessness of their cause, will unite with the moderate Republicans in the establishment of a genuine republic, which will protect persons and property, keep the peace at home and abroad, and give their country the season of rest necessary to repair its forces. If the French can but learn that a republic means the government of the majority, however small, and the submission of the minority, however large, and that tranquillity, and not agitation, is its object, France may recover her rank among the nations of Europe, and her example be more dangerous to crowned heads than her arms ever were.

—New York Independent.

ONE class of Christians are always measuring their progress by their feelings. If they feel well and happy they are satisfied that all is well, and that they are in the right path—Heaven is sure. If trials, temptations, and sorrows come, then they are cast down and discouraged. These do not walk by faith, but by feeling.

It costs more to avenge wrongs than to bear them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 1, 1872.

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

With Me in Paradise.

ACCORDING to Luke's account of the crucifixion of our Saviour, Luke 23: 27-46, one of the two malefactors who were crucified with him, said to Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Verses 42, 43. This, says the immaterialist, "must ever stand as a clear announcement of the uninterrupted immortality of the soul." *Landis*, p. 211. The "clear announcement" is made out in this manner: Christ and the thief, it is claimed, both died that day; they both went to paradise that day; and their condition while there was, of course, one of consciousness and intelligence.

There is one fact which stands somewhat in the way of this clear announcement; and that is, that *Christ did not go to paradise that day*. In answer to the popular view we first set forth this unqualified proposition, and undertake its proof; and if this shall prove to be well grounded, the doctrine of annihilationism will be found in a degree true; for the claims usually built on the scripture above quoted are utterly and forever annihilated by this fact.

In entering upon the argument to show that Christ did not go to paradise that day, we first inquire what paradise is, and where it is. The word occurs but three times in the English version of the Scriptures, all in the New Testament; two besides the verse under consideration; but these are amply sufficient to define and locate it.

First, Paul in 2 Cor. 12: 2 says: I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth,) such an one caught up to the third heaven. In verse 4 he affirms that the place to which this man was caught up was paradise. This establishes the fact that paradise is in the third heaven.

Again, in Rev. 2: 7 we read the promise which the Saviour gives to the overcomers; and he says: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This establishes another equally important fact, that paradise is where the tree of life now is. Now if the Scriptures anywhere give us any further information respecting the place where the tree of life is to be found, we have still further testimony respecting paradise.

In Rev. 21 and 22, we have a description of the New Jerusalem, the holy city which is above. In chap. 22: 1, 2, we read: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city] and on either side of the river, was there the tree of life, which bare twelve manner of fruit, and yielded her fruit every month." By this testimony, we learn that the tree of life, which grows in the midst of the paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the paradise of the New Testament. It is in the third heaven, where the tree of life is, and where God maintains his residence and his throne. Whoever therefore goes into paradise goes into the presence of God. If the Saviour went there on the day of his crucifixion, with the impenitent thief, he went into the presence of his Father.

Now let us reverently listen to the words of the Lord and believe what he says, while he himself testifies whether he went to paradise on the day of his crucifixion, or not. On the morning of his resurrection, the *third day* after his crucifixion, he said to Mary, who was about to embrace his feet, in accordance with the ancient custom of deference or worship, "Touch me not; FOR I AM NOT YET ASCENDED TO MY FATHER." The third day, remember, from the crucifixion, and not ascended into paradise yet!

Struck into a state of bewilderment by this stunning fact, *Landis*, pp. 209, 211, clutches wildly for some supports by which to rear again his prostrate structure. He feigns to find evidence in John 16: 16 that Jesus told his disci-

ples that at death he would go to his Father: a scripture which very evidently has reference not to his death but to his bodily ascension, forty days after his resurrection. Then, referring to the fact that the word "ascend" is from *anabaino*, he says: "Now every tyro knows that in composition *ana* has very frequently [?] the force of *again*. *Baino* alone means simply to ascend; *ana* adds a shade of meaning."

It is frequently the case that writers try to drive others into an admission of their statements by representing that they will appear very ignorant and stupid to deny them. But Mr. L., not being a tyro, doubtless understands that nearly every statement in this criticism is false in itself considered, and every one of them wholly so, as applied to the case in hand. *Ana* in composition with *baino*, does not have the force of *again*. In neither Liddell and Scott, Robinson, Greenfield nor Parkhurst is there any such definition as "ascend again" given to *anabaino*. *Baino* alone does not mean "to ascend." No such definition is given to it in the standard authorities here named. It means simply to go, without any reference to the direction; other words either in composition with it, or in the context, signifying whether this motion is up or down, forward or backward, over or under, &c. In no one of the eighty-one instances of the use of the word in the New Testament, is it translated "ascend again." And finally those texts which Mr. L. quotes as containing the word *again*, as Matt. 3: 16, which he quotes "Christ went up again, or returned," and Matt. 5: 1, which he quotes, "He went up again into a mountain," the word, *again*, is not expressed in the English nor implied in the Greek. In only one instance is the word *again* used with *anabaino*; that is Gal. 2: 1, where Paul says, "I went up again to Jerusalem;" but here the word *again* is from another word (*palin*), and *anabaino* is translated simply, "went up."

Rarely do we meet with an instance of more reckless desperation in the line of criticism. And what is the object of it? It is to have us understand that when Christ says, "I am not yet ascended to my Father," he means to say, I am not yet ascended *again* to my Father. And from this he would have us further draw the lucid inference that Christ had ascended once, that is, in his disembodied spirit, between his death and resurrection, and now tells Mary not to touch him because he has not ascended again! It would be difficult to conceive of a more unnecessary and far-fetched inference. And that men will seriously contend for such a view, shows the orbliss obstinacy with which they will cling to preconceived notions, though they have only the most groundless trifles to sustain them, rather than surrender them for more consistent views. Nothing can be more evident than that Christ when he said, "I am not yet ascended to my Father," affirmed in the most direct manner that since his advent into this world, he had not, up to that time ascended to his Father.

Rather than thus summarily lose the argument that the thief was still conscious in death, and that the soul is therefore (?) immortal, another attempt is made to adjust the matter thus: Although Christ did not go to his Father, he nevertheless went to paradise, which is not where the Father dwells, but the intermediate resting place of departed souls. Do we then understand them? We found them a little while ago, arguing from Eccl. 12: 7 that the disembodied spirit *did* return to God; which they claimed to be proof positive that the soul is immortal; and thought it would puzzle the annihilationists not a little. Do they now give this up, and admit that the soul or spirit does not go to God, but only into some intermediate place, called paradise? It matters not to us which position they take, only we wish to know which one it is. We cannot hold our peace and allow them to take one position on one text and another on another, to avoid the embarrassments into which their theory plunges at every turn.

That paradise is no intermediate state, a half way house between the grave and the resurrection, we have fully shown; for we have the positive statements of the Scriptures to show that paradise is in the third heaven, where God sits upon his throne; and Christ told Mary the third day after his crucifixion, in so many words, that he had not yet ascended there.

The popular interpretation of Christ's language to the thief thus utterly failing, we are thrown back upon the text for some other explanation of the phraseology there used: "Verily

I say unto thee, To-day shalt thou be with me in paradise."

There are but two probable ways in which this language can be explained: One is, to let the phrase "to-day" refer to the time to which the thief had reference in his request. He said, "Lord, remember me when thou comest into thy kingdom." He looked forward to the day when Christ should come into his kingdom. And if the "to-day" in Christ's answer refers to this time, then the sense would be, "Verily I say unto thee, To-day, or this day, the day to which you refer when I come into my kingdom, thou shalt be with me in paradise." The word, to-day, is from the Greek *σημερον* (*semeron*); and all the definitions we find of it would seem to confine it to present time, excluding an application of it to the future. This interpretation, therefore, we think cannot be urged.

The other, and only remaining method of interpreting the passage, is to place the comma after "to-day," making to-day an adverb qualifying say. The sense would then be, Verily I say unto thee to-day, thou shalt be with me in paradise, at that period in the future when I shall come in my kingdom.

This method of punctuation, if it is allowable, clears the subject of all difficulty. Let us then candidly consider what objections can be urged against it.

As to the punctuation itself, we all know that that is not the work of inspiration, and withal that it is of recent origin, the comma in its present form not having been invented till the year A. D. 1790. It is therefore allowable to change this in any manner that the sense of the passage, the context, or even other portions of the Scriptures may demand. And in support of this punctuation, we have the example of some Greek manuscripts, which, according to Griesbach, place the comma after "to-day" in this declaration.

But the objector accuses us of making sad nonsense of the text by this change; and he asks in bitter irony, "Didn't the thief know it was that day, without Christ's telling him?" Very true, as a matter of fact; but let the objector beware, lest his sarcasm fall upon the Scriptures themselves; for such very expressions do occur therein. See Zech. 9: 12: "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Transposing this sentence, without altering the sense, we have phraseology similar to that of Luke 23: 43; namely; "I declare unto you even to-day, I will render double unto thee." The events threatened here were to take place in the future, when the Lord should bend Judah, &c. See context. So the phrase, "to-day," could not qualify the "rendering double," &c., but only the declaration.

Here, then, is an expression exactly parallel with that in Luke, and the same irony is applicable; thus, "Did not the prisoners of hope know it was that day when the declaration was made to them?" But let our opponents now discard their unworthy weapon; for here it is leveled against the words of Inspiration itself.

But when we take into consideration the circumstances of the case, we see a force and propriety in the Saviour's making his declaration emphatically upon that day. He had been preaching the advent of the kingdom of heaven to listening multitudes. A kingdom, he had promised to his followers. But the powers of death and darkness had apparently triumphed, and were crushing into the very grave both his prospects and his promises. He who was expected to be the king of the coming kingdom, stretched upon the shameful cross, was expiring in ignominy and reproach; his disciples were scattered; and where now was the prospect of that kingdom which had been preached and promised? But amid the supernatural influences at work upon that memorable day, a ray of divine illumination may have flashed in upon the soul of the poor thief, traveling the same road of death beside his Lord. A conviction of the truthfulness of his claims as the Messiah, the Son of God, may have fastened upon his mind, and a desire have sprung up in his heart to trust his lot in his hands, leading him to put up a humble and sincere petition, Lord, in mercy remember me when the days of thy triumph and glory shall come. Yes, says the suffering Saviour, in the hearing of the mocking multitude, I say unto thee, to-day—to-day, in this hour of my darkness and agony—to-day, when the fatal cross is apparently giving the lie to all my pretensions

—to-day, a day of forlorn prospects and withered hopes, so far as human eyes can see—verily, to-day, I say unto thee, thou shalt be with me in paradise, when my kingdom shall be established in triumph and glory.

Thus, there is a divine force and beauty in these words of our Lord, as uttered on that occasion. How like a sun at midnight would they have broken in upon the gloom that enshrouded the sorrowing hearts of the disciples, had they fathomed their import. For who had occasion to sink in despair, if not he upon whom all depended, and that, too, when expiring under the agonies of the cross. But lo! no cloud of gloom is sufficient to fix its shadows upon his serene brow. His divine foresight, riding calmly over the events of the present, fixes itself upon that coming period of glory, when he shall see of the travail of his soul and be satisfied. There in the hour of his deepest humility, he points them to the joys of paradise.

Thus, by a simple removal of the comma one word forward, the stone of stumbling is taken out of this text, by making it harmonize with other Scriptures; and thus, the promise, by having reference to something in the future, and not to anything to be performed on that day, contains no affirmation of consciousness in death.

Ministerial Labor.

WITH feelings of tenderest love to all our fellow-laborers, and to all interested in the cause, we wish to say some plain things. During the spring, and the summer just past, we have been separated from the work in consequence of constant hard labor, and wearing care, and have had a good opportunity for reflection, and to observe the workings of the cause.

The intelligence brought to us by the REVIEW of the triumph of the truth in different parts of the field, especially that resulting from tent labor, has cheered and comforted us beyond expression. And one important feature to which we call attention with great pleasure is, that the success has not so much depended upon ability, and on years of experience, as earnest labor and humble trust in God to move the minds and hearts of the people.

Those who watch the providence of God in the workings of the cause will not fail to be instructed by many important lessons. And it should be a matter of the greatest encouragement to young men who feel called to give themselves to the ministry of the word to see that God is taking striplings to accomplish the greatest amount of good.

Maine has been calling for help. She has needed help, and has had much help from our most efficient laborers. And had it not been for the poisonous influence of certain men in Maine who had been in the ministry a score of years, and who came in among us with a feeling that their experience in the ministry had qualified them to lead off in the cause, the membership and real strength in Maine might be fourfold what it now is. In fact, very much of the most efficient labor in Maine for the past few years has been to counteract the miserable, scattering influence of certain ministers in the State.

Maine is a good field of labor. And we have been very much cheered in reading the accounts of the success of Brn. Goodrich and Blaisdell with the tent. And there are others in Maine, who, if they will take hold of the work with a teachable spirit, will also see the hand of God working with them, and souls being rescued from the darkness and errors of this time.

We were very much encouraged for the New York Conference in reading of the interest attending the labors of Brn. Reynolds and Saunders with the tent. These men, comparatively young in the cause, can be strong in God, if they are humble, and may prove a great blessing to the cause in that State.

Michigan seems to be a field of deep interest. Michigan has liberally sent her most efficient ministers east and west and south, and has been for several years almost destitute of laborers. But this State has the present season had two tent companies in the field, which have labored with unparalleled success. And it is a fact that, with the exception of Eld. Van Horn, these laborers have been young men, striplings in the cause, several of them undaunted. It is with pleasure that we mention the names of Lamson, E. B. and S. H. Lane, and Kenyon. There is room in Michigan for

twenty-five more just such earnest, common sense, young men to go forth, armed with the word of God, to fight the battles for truth. God grant that these dear young men may always seek to work in him, keep near to the dear Saviour, and in hope and faith press the battle. If God be on their side, victory will be sure. Then He that will be for them will be more than all that can be against them. God is a majority. Men are feeble. God is mighty. What an unspeakable blessing and honor to feeble men to be clothed with the strength of God, and to work in him.

We have been exceedingly glad to see young men pressing into the ministry in the western Conferences. And it should encourage them to learn that God is working through just such feeble instruments as themselves. The reports from brethren Kilgore, Morrison, Downer, and others, have moved our feelings deeply. And what has touched the tenderest cord has been the fact that these are striplings in the cause that have been witnessing the gracious work of God so gloriously.

Tremblingly they went forth. And, not having a great amount of experience in the ministry to lean upon, they cast themselves in their weakness upon the arm of the mighty God of Jacob, and have found help and strength. To us, this is the most favorable feature of the cause at the present time.

We wish to speak of Iowa in particular. For good reasons we have ever sympathized with and loved the brethren in that State. We have encouraged our best Michigan gifts to that State in times of Iowa's past misfortunes and feebleness. And when we saw that Conference comparatively strong, and other States in destitution and great want of ministerial labor, we were as ready to plead for these destitute States as we have been for Iowa in her destitution. Our efforts were not appreciated. And our remarks upon the subject at General Conference, suggesting that the growth of a sectional feeling in Iowa would be ungrateful and wrong, were misunderstood, and made a bad use of. In that Conference were two strong men, Elds. Butler and Canright. The membership of that Conference looked to these men to do the work, and overlooked, to some extent, at least, the importance of encouraging others to enter the ministry.

But God has taken this matter in hand, and has worked it out to the glory of his name. Our camp-meeting in that State was the best ever held there. With Bro. Canright in Minnesota, and Bro. Butler filling the office of President of General Conference, to labor in the wide field, the brethren of that Conference, at that camp-meeting, came up nobly. There we saw worked out what we had seen in prospect when we made remarks in General Conference, to which exceptions had been taken. God gave us a testimony at that camp-meeting that moved hearts, and inspired faith. And it was one of the most solemn and happy hours of our ministry when we saw bowed in a half circle in front of the preachers' stand, Bro. Hare, Mitchel, Nicola, Kilgore, Morrison, and Osborn, of that Conference to receive ordination to the work of the ministry by the laying on of hands. While we pen these words we feel the tenderest Christian sympathy drawing these brethren to our heart, and tears blind our sight. O God, keep these men pure in thy sight, and make them strong in thee.

And then how touching to the feelings of one who entered the ministry in his school-boy days, and has known much of the toils, trials, and blessedness of such a life for thirty years, to see some eight or ten of the young men of the Iowa Conference pressing into the ranks of the licentiates of that Conference, just vacated by six who had received ordination. True, we were very feeble at the time of that good camp meeting, and probably labored beyond our strength; but the place, especially at the closing services, seemed sacred, and the scene one of those where awful solemnity and holy delight were wonderfully and inexpressibly mingled. To those who can understand the words, will the truest idea be conveyed when we say that the Lord was in the place. Feeling the importance of the occasion, and the presence and power of God in every nerve, how could we keep from the appropriate labors of the occasion?

But in contrast with the pleasing view we have taken of the progress of the cause under the labors of our young men, we look with a de-

gree of sadness to the condition of some of the pioneers of the cause, and the want of success that attends their labors generally. Elds. Cornell and Loughborough have some success in California; but small, when compared with that of some of our striplings. Ingraham is past labor, at present. Waggoner, with his superior argumentative powers, and clear sight of truth, is laboring here and there, and not able to report conversions to any considerable amount. And the reports of our good Bro. Canright, with all his strength and success in debate, is likely to discourage all Minnesota, unless victory soon turns on the Lord's side in his labors.

We take the liberty to hold up the picture in the truest light possible, that our people may learn the lesson from it designed by Providence. We confess that we are getting tired of these everlasting, tedious, and, said to be, able and deep discussions of plain questions, whether oral or written. God has given us a plain, harmonious and mighty truth to proclaim, and his power and success attends its earnest proclamation in that undressed simplicity which the common people can understand. It may be duty at times when the truth is assailed by its enemies, to stand in its defense. But the influence of oral discussions in many respects is to be deplored, while real, lasting good does not, by any means, always result from them. We fear the influence of debate upon our two ablest debaters, Cornell and Canright. They, being accustomed to move the crowd in the warmth of debate, are becoming disqualified, we fear, to bear up under the discouragements of small congregations, and a lack of interest on the part of the people.

Our books, and our preaching, should be such as to meet the wants of the common people. The Sacred Scriptures are given to the people in plain and easy style; and we should be careful to not make obscure, tedious, and doubtful, that which the word of God has stated in clear, brief, and faith-inspiring terms. We suggest that Bro. Andrews, in giving us the Sacred and Secular History of the Sabbath, do not bring before his mind that class of law-abolished men who have rejected the truth of God, and whose hearts are set to oppose the true Sabbath, however plain its perpetuity may be made. Efforts in the preparation of such a work to so meet the objections of the first-day, and no-day, men that they cannot doubt, would greatly injure it for the reading public generally.

The Holy Spirit has not given the facts of the Sacred Scriptures in a manner that men cannot doubt. The great truths in God's word are given sufficiently clear for faith in those who wish to believe, while those who choose to doubt find chance to doubt. God would have us proclaim in books, and from the speaker's stand, the plain truths of his word in the power of their simplicity. The Holy Spirit will set them home to honest hearts, and they will gladly believe. While those who choose to cavil, and who would be a curse to the cause of truth, should we be able to compel them to believe by very labored arguments, will continue to cavil.

The power of the gospel is in its plain, unvarnished, yet sound, primitive simplicity. It is then that the Holy Spirit has room to work. When human sufficiency, learning, and wisdom, monopolizes the business of converting men and women, the Holy Spirit hardly finds room to do anything for the poor sinner.

To our fellow-laborers, especially to those who united with us in the work at an early period in the history of the cause, we wish to speak words of encouragement. The Lord is giving us the field. The present truth, or the truth Providence has brought out for our time, is plain, harmonious, and powerful. And God is ready to bless all who will come so near to him that they can receive the anointing of the Holy Spirit, and have their commission and strength renewed. Most of us are worn, some of us fearfully. In God there is help. In him we may work, and finish our course with joy. Courage, brethren! Courage in the Lord!

JAMES WHITE.

Denver, Col., Sept. 22, 1872.

Meditations.

WE should be careful how we reason, and how we decide in our own minds; how we feel toward God, toward our fellow-mortals, and toward ourselves.

In this world of sin, and error, and crime, much occurs that is paradoxical, much that is strange, and we must sometimes wait a little before we judge; moral worth may struggle be-

neath a load we do not understand, and hasty reproof or random shots may hit wide of the mark, or may wound the innocent.

We should be careful how we hear, lest we guide the spear intended for another to our own hearts, or that which should wound and destroy our own carnality we may parry off and avoid.

Honesty and purity of purpose will stand the test when the glitter of hypocrisy will be held up in its vileness before the universe. No one need fear the truth of the Judge who is to give us our final reward. Only the reality, let us look to this. Do we cherish in our hearts any wrong? Is there any selfishness there? any pride or self-will? any lurking evil? any partiality to our interest or tastes?

We cannot dissemble before our Judge. He looks us through and through. Nothing can cover our sin but the pardoning, cleansing blood of Christ. Let us see to it that we do not part with principle, or truth, or innocence. We may part with our sins, and be the gainers by the exchange. We may part with innocence, and lose eternal life. Shall we do this?

JOS. CLARKE.

The Soul of an Old Coat.

DEAR reader, do you know that that old coat, those old shoes, and that old hat of yours, all have immortal, undying spirits, that will live in the world to come? Perhaps you have never thought of this; but you know that this is an age of improvement and invention, and many things are being found out now which were not known before. Many men have believed and taught that their bodies had immortal souls which live after the body dies; but wonderful to tell! we now learn that even our old clothes which we wear have immortal souls too. You ask how this is proved. Well, we go to the spiritualists and they offer unquestionable (?) proof of it. I will state it as their medium stated it to me.

Suppose you go to a medium to test the truthfulness of spiritualism. The medium goes into a trance, and tells you that your father is present; but you are unbelieving. You want some proof of it. So the medium tells you that he sees your father standing by your side, or somewhere in the room. Now you know that the medium never saw your father. Hence, you ask her to describe him whom she sees; and if she describes a person in every respect like your father, why, you are satisfied, or at least the medium claims that you ought to be satisfied, that it is really the spirit of your father. Well, your father perhaps was a miller; and you remember him, not only his features, size, complexion, but his clothes, which he used ordinarily to wear. So the medium proceeds to describe the spirit which she sees.

"I see a man standing by your side; I should judge that he was about sixty years old." Well, you think that is right; for my father was about that age when he died. She further says, "He has light hair and sandy whiskers." This again is the exact appearance of your father. "He has blue eyes and a deep scar on his right cheek." Here, again, is just the appearance of your father. "He appears to be lame in one foot and carries a cane." You are almost convinced now, for that is just what your father did. "But further, he has on light gray clothes, well worn, and threadbare. They appear to be dusty with flour." Now you are almost certain that it must be your father, for that is just the clothing he wore.

Now, from the description, you would almost swear that that was your father. The medium, and, indeed, all spiritualists claim that you must be very unbelieving if you are not convinced that it is really he. They claim that the same evidence, the same amount and exact description in any court of justice would identify any man; and hence that it identifies this spirit whom the medium sees as being your father, beyond the possibility of a doubt; hence it must be the spirit of your dead father.

Now comes the point to which we wish to call your attention. If the spirit which dwelt in your father's body is there, because the medium sees and can describe the exact looks, and features of your father's face, then it follows just as legitimately that the spirit of your father's old coat is there too; because she describes the coat just as minutely as she does your father's face! If it proves that the spirit of your father's body is there, does it not prove just as plainly that the spirit of your father's coat is there too? Certainly it must.

You remember the case of Samuel and the witch of Endor. Saul asked the woman, the medium, what she saw. "And she said, An old man cometh up; and he is covered with a mantle, and Saul perceived that it was Samuel." Here you will see that one thing that convinced Saul that Samuel was there, was that old mantle, which Samuel always wore while in the flesh. See 1 Sam. 15:27. Now was the spirit of Samuel there? If so, the spirit of his old mantle was there too. Hence you see, dear reader, from all these facts, it is plain that the very clothes we wear are animated with an undying spirit; and still further, that our spirits will be clothed with spirits of garments that we wear here. Now, we can draw a very practical lesson from this; namely, it is very important that we wear good clothing here; and particularly

that we dress up a little just before we die, as we shall have to wear these clothes there eternally!!!

But to be serious about it, I think there is an important point about this, which shows the deception of modern spiritualism. Last night, I heard a trance speaker lecture. I asked him if spirits wore clothing in the spirit world. He said they did; but that it was clothing adapted to that country, and different from ours. Then I asked him how it was, that when mediums describe to us the spirits of our friends, whom they say they see before them, these spirits generally appear in the same clothing that they wore upon earth. He answered in substance as follows: When one person psychologizes or mesmerizes another, he obtains entire control of the mind thus psychologized. Then he has power to make this mesmerized person see whatever he wishes him to see. For instance, the mesmerized person will think that he sees an apple tree before him. He walks up, picks the fruit, and eats it. It is all real to him, though actually, there is no tree there. But the one who mesmerizes him has this power of bringing before his mind any image he chooses, though it is not really there. So it is in the case of a medium in a trance. The spirit mesmerizes the medium; then the medium sees the spirit of your friend; and in order that you may identify its spirit, it appears to be clothed in the same garments with which you were familiar in its earth life—not that the spirit really has on those garments. And so it is in those wonderful manifestations which have appeared at Moravia, N. Y., and other places where not only the medium, but all present in the room, see the form, the features, and the clothing of your dead friend. The spirit materializes itself, and takes on a physical form for the time being; and in order that you may be sure that it is your friend, it also takes on for the moment material clothes, which look just like the ones it wore in earth life. This he explained to me to be the philosophy of it.

Now, reader, look at the facts a moment. If the spirit can magnetize the medium and bring before her mind, and make her see a tree which is not really there, and fruit which does not exist, then the spirit can also make that medium see, or think she sees, the form of a person which is not there at all, any more than the tree is there. And if the medium sees that spirit clothed with garments which are not there at all, what proof have we that the spirit is there any more than the clothes? If she can see clothing which does not exist, she can see spirits which do not exist. And farther, if a spirit can take on a material form and material clothing, so as to be seen, then that spirit can take on any form it chooses, or any color of clothing.

Do you inquire for your mother? It immediately assumes the appearance of your mother, clothing and all. Do you inquire for your little babe? The same spirit assumes the appearance and dress of your little babe.

In confessing this point, the spiritualists have given us the whole argument. We claim that it is simply the devil, and that by psychologizing or mesmerizing the medium, he has power to make her see anything that he chooses, when it is not really there at all. And thus the devil can transform himself into any shape or form to suit the emergency, and that therefore it is no proof that it is really the spirit of your departed friend because it looks like it.

D. M. CANRIGHT.

Hutchinson, Minn., Sept. 8, 1872.

A Sunbeam.

THE greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity, like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion.

The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a guise.—*British Quarterly Review*.

THOUGHTS FOR REFLECTION.

My sister, brother, do we feel how precious are these years,
While God's sweet Spirit still invites and seems to wait so near?
Think of those hours—those bitter hours when we had grieved away
The gentle voice of truth and love which warns and woes to-day.

It seemed that we had sinned so long, God could no more forgive,
Oh! such a dark and hopeless life, 'twas misery to live.
Such gloominess and such despair, and strife and bitter hate;
And evil spirits seemed around to drive us to our fate.

Yet when we cried again to God, and put away our sin,
He did forgive and rescue us, and gave us joy again.
But think, the years are hast'ning fast, the time is almost o'er
When if we grieve the warning voice 'twill come to us no more.

Ah! there will be a famine then, than lack of bread more drear,
For men shall wander north and east, the word of God to hear.
From sea to sea and to and fro; but searching all is vain,
For none then offer pardoning love, or ever shall again.

Then, oh! to think so many years God's mercy was so free,
His holy book he scattered wide, that all might read and see,
And 'mid the perils of the time, again he sent us word,
His Spirit came with power and light and showed us where we erred.

Alas! how could we be so blind? Why did we let them go?
Thank God! we have not, by his grace we'll heed and love them too.
In anything, when he suggests which is the better way,
We'll feel that surely he knows best and trust him all the day.

My brother, sister, when we heed all that the Lord has said,
He'll give us joy and peace and light, the darkness will have fled.
His word says, He that followeth me shall not in darkness stand,
But he shall have the light of life e'en to the better land.

God's precious blessing in our soul and beaming in our face,
We shall give light to other hearts, and make them know his grace.
And when we've reached the bliss of Heaven, many may clasp our hand,
And say, You helped to lead us here—to this immortal land.

E. M. WARREN.

Progress of the Cause.

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

The Indiana Camp-meeting.

THIS was the closing camp-meeting of the season, and we trust it has been an important meeting for the interests of the cause in the State. We were very sorry that we could not commence the meeting with the appointment, Wednesday, but waited till Thursday afternoon and then commenced with a very small audience. The friends of the cause suffered a loss from this which we were sorry for on their account. Finally, however, there was quite a general attendance, and the meeting was said to be the largest assemblage of S. D. Adventists ever held in Indiana.

The larger portion of those present have not held their present views very long, but seem zealous and firmly established in their faith. Most of our meetings were held under the large sixty-foot tent recently purchased for the State. The destruction of the old one last summer will, in this way, really prove a blessing, as they now have as fine a tent as any we have seen. The brethren took into consideration the matter of forming a State Conference, as suggested by the General Conference at its last session. And as Michigan, with which they have been connected formerly in one Conference, was willing they should separate if they thought the common cause could be better advanced by so doing, it was decided to organize the Indiana Conference of S. D. Adventists. This was accordingly done, while an appropriate resolution of thanks was passed, expressing gratitude to the brethren of Michigan for their past watchcare and interest in behalf of Indiana.

The proceedings of the meeting and the names of the officers selected will be published in REVIEW. We think the move was a good one, and hope it will result in greater energy and increased interest in behalf of the cause we all love.

A resolution, requesting the Brn. Lane to labor in the State, in the future, was unanimously passed. The brethren have accepted the plan of Systematic Benevolence, and we see no reason why we may not now look for a strong forward movement of the work in that State. Indiana seems to be a good field for labor, and the brethren seem to be zealously affected toward the cause, and determined to do something in the work.

Our devotional meetings were not all I could have wished, yet we trust were profitable. The preaching was mostly of a practical character, designed to show that theory would never save us alone. A character conformed to the principles of the divine law, and the pattern set for us by the Lord Jesus Christ, must be ours if we dwell in the presence of a holy God. Not merely the intellect, but the heart, also, must be converted. We trust our brethren there will act upon these suggestions. They manifested an interest to do so.

On Sabbath day there was a movement among the people in response to the call for those who desired prayers; and some good confessions were made. On Sunday we had quite a crowd, who gave good attention to the word spoken. On Monday we closed our meeting with a baptism, in which four were buried with their Lord.

And thus our camp-meeting season closed up. No one can go over the field for the first time, and meet with the friends of the cause in the different States, as I have done this season, without being deeply impressed that this is a great work. And yet our people are a unit. They are one on all the great principles of truth. They are laboring for a common purpose. And I trust they realize more and more the importance of maintaining a high and exalted standard of morality and religion. Without this, we shall inevitably fail of accomplishing our work. With it we must succeed, for we have the truth for this time, and God works with his truth when its defenders live in him, and walk with him.

GEO. I. BUTLER.

Battle Creek, Mich., Sept. 29, 1872.

Indiana Conference.

THE cause of present truth, through the blessing of God, has been greatly strengthened in this State during the past two years; so much so, that the General Conference at its last session recommended that the brethren of Indiana organize a separate Conference. This fully met the mind of the majority of the brethren in the State. During the camp-meeting, the brethren requested that a meeting be called to consider the propriety of organizing a Conference. This meeting convened at 9 o'clock A. M., Sept. 20, 1872. The meeting was opened with prayer by Bro. W. H. Littlejohn, Eld. Geo. I. Butler was by vote elected Chairman, and S. H. Lane, Secretary. The Michigan Conference, as appointed, was represented by Brn. Littlejohn and Lane. The object of the meeting was fully explained by Bro. Butler.

Moved, by Bro. James Harvey, That the brethren of Indiana organize a Conference. Appropriate remarks were made concerning the subject by several of the leading brethren, after which a decided vote was given in favor of the motion.

Moved, and adopted, That this Conference be called the Indiana Conference of Seventh-day Adventists. The usual constitution of State Conferences was adopted.

On motion, the Chair appointed the following brethren as a Nominating Committee: W. H. Littlejohn, James Harvey, Isaac Zirkle, Chas. Seward and D. F. Randolph. Adjourned to the call of the Chair.

SECOND SESSION.

Opened with prayer by Bro. W. H. Littlejohn. The Nominating Committee reported the following brethren for officers for the ensuing year: President, Williamson Covert, of Sharpville, Tipton Co.; Secretary, James Harvey, of North Liberty, St. Joseph Co.; Treasurer, Isaac Zirkle, Mechanicsburg, Henry Co.; Conference Committee, Williamson Covert, Noah Carahoo, of Patrickburg, Owen Co.; and Wm. R. Carpenter, of North Liberty, St. Joseph Co. These brethren were elected by a unanimous vote.

After appropriate remarks by Bro. Littlejohn, the following resolutions were passed: Resolved, That the S. D. Adventist churches of North Liberty, Alto, Erwin, Salem Center, and Patrickburg, be recognized as at present constituting the Seventh-day Adventist Conference of the State of Indiana; and that we recommend them from this time forward to send their Systematic Benevolence to the State Conference Treasurer.

Resolved, That we recommend to the scattered brethren in the State of Indiana to send in their pledges on Systematic Benevolence to the Treasurer of this Conference without delay; or that they connect themselves with some church within the limits of this Conference to which they can give the amount which they propose to pay yearly for the support of the cause.

Adjourned to the call of the Chair.

THIRD SESSION.

Meeting opened by prayer.

The following preamble and resolution was presented and fully adopted by all present:

Whereas, The States of Michigan and Indiana have heretofore been united in one Conference, and whereas by the action of this body the State of Indiana has been formed into a separate Conference, therefore,

Resolved, That we take this occasion to give expression to the gratitude which we feel to our brethren in Michigan in view of the affectionate watchcare which they have so long exercised over the cause in this State; and that we earnestly desire their prayers that God may crown our efforts at individual action with success.

Moved, That this Conference express their gratitude to the General Conference for the efficient labor bestowed at the present camp-meeting. Carried.

Moved, That this Conference donate to the General Conference \$100.00. Carried.

The subject of the formation of a Tract Society was introduced, and after some little discussion, it was decided to organize a Society, adopting the constitution and arrangement entered into by the Tract Societies of other Conferences.

Moved, That this Conference invite the Brn. Lane to labor in the State the present Conference year, insuring to them its co-operation and support. Carried.

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

Adjourned sine die.

GEO. I. BUTLER, Chairman.

S. H. LANE, Secretary.

Ohio Conference of S. D. Adventists.

CONFERENCE CONVENED pursuant to call of Committee, on the camp-ground, Mansfield, Ohio, Sept. 12, 1872. Meeting called to order by the President, and opened with prayer by Bro. W. H. Littlejohn.

The number of delegates presenting credentials to the Conference was eleven, representing eight churches. Several churches were not represented.

On motion, all brethren in good standing were invited to participate in the deliberations of the Conference.

Voted, That the church at Waterford be admitted into the Conference.

Minutes of last meeting read and accepted.

On motion, the Chair appointed the following committees:

Auditing Committee: O. Mears, O. F. Guilford, J. Mears, S. Simonds, E. Edgerton, J. B. T. Nichols. Committee on Resolutions: W. H. Littlejohn, Geo. I. Butler, O. F. Guilford. Committee on Nominations: J. W. Wolfe, J. Mears, Geo. I. Butler.

Voted, That the Conference Committee nominate men to move to Battle Creek.

Adjourned to call of Chair.

SECOND SESSION.

Opened with prayer by Bro. G. I. Butler. Bro. E. W. Hutchins, having returned home because of feeble health, Bro. H. A. St. John was chosen secretary, pro tem. The Committee on Nominations reported the following persons for Officers the ensuing year: President, O. F. Guilford; Secretary, A. A. Hutchins; Treasurer, John Mears; Conference Committee, O. F. Guilford, Sanford Rogers, Geo. Bisel.

Report accepted, and the nominees elected.

Voted, That Brn. O. Mears and Newell Grant move to Battle Creek.

Treasurer's report read and accepted.

Voted, That the Conference Committee recommend to the Conference such persons as they think should receive license.

Adjourned to call of Chair.

THIRD SESSION.

Opened with prayer by Bro. J. H. Waggoner. By advice of Nominating Committee, it was

Voted, That Brn. Eli Glascock, J. W. Wolfe, and W. F. Crous act as Camp-meeting Committee for 1873.

Voted, That the Bowersville church be allowed one half their s. v. for 1873, in case they build a meeting-house.

Voted, That this Conference donate the sum of \$250.00 to the General Conference.

Voted, That the following brethren receive license for the coming year: H. A. St. John, Wm. Cottrell, O. F. Guilford, Sanford Rogers.

Voted, That this Conference recommend that Bro. H. A. St. John receive ordination.

Adjourned to the call of the President.

WM. CHINNOCK, President.

H. A. ST. JOHN, Secretary pro tem.

A Note From the Vermont Tent.

THE good work is still progressing here. We have been here two weeks and two days and have given twenty-four lectures. Our average attendance is from one hundred to three hundred and fifty. We never saw a better interest in Vermont. A few have already commenced to keep the Sabbath. Last Sabbath we held our first Sabbath meeting under the tent. Several of our brethren and sisters from Irasburg, Brownington, etc., were in, and eight new ones spoke in our social meeting, expressing a strong desire to

know the truth and walk in its light. We have more calls than we can make. Several come in from neighboring towns. God is hearing the prayers of our dear brethren. This place is situated six miles east of Island Pond. One of us will locate in this section through the winter. Still pray for us.

A. C. BOURDEAU,
D. T. BOURDEAU.

East Charleston, Vt., Sept. 16, 1872.

P. S. Sept. 23. Our meetings have continued here another week, over four Sundays in all, with increasing interest. Several are deciding to embrace the truth. Last Sabbath was a good day to us, and to the friends in this place. Yesterday, Sunday, held three very interesting meetings, the last ones for this season, under the tent. To-day, we take down the tent, giving Bro. W. J. Cross, who has assisted us this season free from charges, a chance to return to his family; and we will continue our meetings evenings and Sundays in a meeting-house in this place, as long as the interest will demand. Our Hymns and Tunes for new fields, etc., are just what we need. We disposed of twenty-five copies, all that we had on hand, yesterday.

A. C. B.
D. T. B.

Rose, Mich.

WE commenced a course of lectures at this place according to appointment, Wednesday, Sept. 18. Although the weather has been unfavorable, there has been good attendance. The audience is one of intelligence, and the best interest is manifested in listening to the word spoken.

There seems to be a very friendly feeling toward us pervading the entire community. We have given five discourses and the interest is increasing. We trust, by the assisting grace of God, that the meetings may be carried on to the glory of God and the advancement of his cause. We ask an interest in the prayers of the people of God to this end.

ALBERT WEEKS,
W. H. HASKIN.

Wisconsin.

It has been some time since I have written anything concerning my labor. The reason is, I have been detained from labor by the serious affliction of Mrs. Sanborn by a cancer while she has been undergoing treatment for recovery. We are now quite hopeful that we have succeeded in removing it, and that she will be restored to health.

In the few weeks past, I have attended the quarterly meetings at Albany, Avon, and Mackford, which were all good and deeply interesting. Five were baptized at Avon. Eld. Thurston organized a Missionary and Tract Society at Mackford. The brethren and sisters are taking hold of the missionary work with a commendable zeal.

I also spent two Sabbaths with the tent company in Grant Co. These were very interesting meetings. I assisted the brethren what I could. It was truly very cheering to see so many forsaking their infidel principles, and others the doctrines and commandments of men, and turning to the Lord with all their hearts. Twenty-six were baptized while I was there. About \$800.00 subscribed to build a meeting-house, and a building committee chosen. I learn that they have commenced building, and expect to finish it in a few weeks. I am satisfied that by careful, faithful, judicious labor there may be a faithful, strong church raised up there. I therefore pray that the Lord may give his servants wisdom to do his work well.

I. SANBORN.

Burnett Junction, Sept. 23, 1872.

Mt. Hope and Bloomington, Wis.

WE have closed our tent labor at Mt. Hope. We think we are not alone in saying that God has done a work there that will stand firm fill our Redeemer shall come. Infidelity, spiritualism, and false theology, have moved back and given place to God's holy truth.

We leave sixty Sabbath-keepers besides children, at Mt. Hope. Thirteen subscribed for the REVIEW. Many more will take it as soon as they thresh their grain. We sold sixty dollars' worth of books. We also leave very many friends to the truth, some of whom promised at our last meeting that they would obey God.

As we look back over our last nine weeks' labor, we feel to exclaim, What a change! Not a friend in town at first. Two strangers came there to find a place for a tent. Some wondered; others laughed. But at the parting hour, warm tears flowed freely. We could only point them to Christ.

Our meetings have been attended with solemnity throughout. The friends at Mt. Hope are building a meeting-house, thirty by forty-five. May God bless the work there, and the dear saints of God get strength to stand in the soon coming struggle.

My health has been poor. Many times

have I feared that I could not stand long enough to preach a short discourse, but have been held up by the blessing of the Lord. Perfect harmony prevailed in our tent company. We feel pained to think we soon must part.

We are now at Bloomington. Our meetings are attended better than we expected they would be. Catholics, infidels, and spiritualists, are very numerous here; but it is said they average better than the professed Christians. We have held two meetings, and had good attention, and good congregations. We shall have hard work to remove prejudice existing here, caused by the unbecoming course of L. Bostwick. It is a terrible thing to have unsanctified ministers go out and hedge up the way. But God is giving us the field here. The fire of God's truth will burn its way into honest hearts. Brethren, we more than ever crave your earnest prayers.

I can say I never have been so determined to become holy as now. I feel a deep conviction that I must seek meekness. Let me say to the scattered saints, Let us humble ourselves before the mighty hand of God. We shall be astonished to see what God will do for us if we only yield up all our carnal nature and have only the mind of Christ.

We are meeting with some embarrassment now in political matters. Brethren, let us let politics alone. When politics come into the heart, religion goes out and the Spirit is grieved. It is my earnest cry, Lord help me to settle into this solemn work of saving men with the truth. Could I make but one request of God and have it granted me, I would say, Lord, let me walk with thee like Enoch of old. DAVID DOWNER.

Minnesota.

I STAYED about eleven weeks in Freeborn Co., Minn. Our meeting, and labor have been much blessed of the Lord. A great deal of prejudice has been removed, souls awakened, and the solemn truths of the third angel's message have found room in many hearts who were formerly opposed to them. Twenty-seven have embraced the Sabbath, fourteen have been baptized, and twenty-two added to the church. Their present memberships is forty-three, of whom seven are living in other places. Their s. n. has been raised about \$31.00 and is now \$155.00 per year. There are several others convinced of the Sabbath, who are God-fearing people and of whom we have good hope. Eld. L. Jorgensen and wife, formerly Baptists, are with us heart and hand, though they have not formally united with the church.

JOHN MATTESON.

Altamont, Shelby Co., Iowa, Sept. 26, 1872.

Nebraska.

THE Lord is good to us as he has promised. He is a present help in every time of need to those that love and obey him. We are resolved to put our whole trust in him, to keep all of his commandments, and live out the faith of his dear Son. It is near nine years since we commenced to keep the Sabbath and sometimes we are almost alone, but we have never regretted it. Oh! the blessedness of keeping the Sabbath and living out present truth. It tenfold pays us for all the sacrifice that we have to make by so doing. We greatly desire that some one of our ministers would come this way. We believe that some good might be done here. There are two families besides mine that are keeping the Sabbath or have kept it, and I fear some of them will become discouraged unless they can be strengthened. Cannot Bro. R. M. Kilgore, of Iowa, come this way when he comes into Nebraska?

My post-office address is Lone Valley, Saunders Co., Nebraska.

WARREN CHEEVER.

Truth Acknowledged.

I WISH to express, through the columns of the REVIEW, my deep and earnest gratitude to God for the light of present truth, as proclaimed by the advocates of the third angel's message, who keep the commandments of God and HAVE THE TESTIMONY OF JESUS. And I know of no way that I can do so, that will result to his glory more effectually, than by confessing to the world at large, my wicked, obstinate, and rebellious opposition both to the precious truths you advocate and the spirit of prophecy as manifested in your midst.

For nearly one year, I waged war against those precious truths, and did several times express my convictions that these manifestations were of a Satanic origin, and that when I became a believer in them, I should be also ready to announce to the world my belief in modern spiritualism; and in my earnestness to break down the prejudice some held against the Sabbath (after I had become a Sabbath-keeper), because of the relation which it held to the visions, I even denounced them in the bitterest terms, re-

erating many harsh and unkind accusations (which I received from some who, having been reproved by them, rebelled against them) into the ears of those with whom I once had to deal, to such a degree that their minds are now firmly fixed against them.

I have had a severe trial in trying to oppose the truth; but Jesus did know that I wanted to be saved, and that my opposition was not of a willful nature. So through his tender love, he wove together a chain of circumstances, in connection with my worldly business, that showed me my true position. I, who verily thought I was doing God service, was standing in the way of the truth, and thus impeding its progress. May God forgive me, and may those against whom I have spoken forgive me, for the harsh and very unkind course I have pursued in the past toward them. And in the future I will try by the help of God to adorn my profession with a conversation that will be void of offense both toward God and man.

In conclusion I would state to the many readers of the REVIEW that I firmly believe that sister White is a humble and devoted instrument, through whom God is speaking to this people of his choice, for whose final salvation he has set his hand to gather and prepare them for his kingdom.

And I am not alone in this settled conclusion. My wife also indorses the whole teachings of the third message, and the light relative to the mode of dress and manner of living, that we should adopt to fit us to stand when the wicked shall utterly perish. We have erected the standard of reform, and by the help of God, we are determined to live out its principles. Dear brethren and sisters, aid us by your prayers.

E. P. DANIELS.

Jackson, Mich.

A Religious Debate.

LAST week there was quite a religious discussion at a school-house, in the town of Bath, commencing on the 3d inst., and lasting three days. The principal parties engaged were Rev. E. Wulfsberg, Lutheran, and John Matteson, Seventh-Day Adventist. Matteson was assisted by Rev. John Hanson, who was allowed to respond in the place of Matteson. Wulfsberg was assisted by Rev. B. J. Muus, of Goodhue County, Rev. T. Torgerson, of Worth County, Iowa, and the last day Rev. S. Reque, of Filmore County was present.

The debate was divided into six sessions, two each day. The first session was devoted to the discussion of the Lord's supper, Matteson holding to the doctrine of the Reform Church as laid down by Calvin, and Wulfsberg to the Lutheran doctrine. The second and third sessions were devoted to the discussion of baptism, Matteson claiming that immersion was necessary in order to constitute baptism, and that children were not to be baptized. Wulfsberg claimed that either immersion or sprinkling was sufficient to constitute baptism, and that children should be baptized. Fourth and fifth was the discussion of the law and the Sabbath, Matteson claiming the seventh day, or Saturday, as the only proper day of worship; Wulfsberg claiming that we are not bound to any particular day. The sixth session was the discussion of the immortality of the soul and eternal punishment. Matteson argued that the soul was not immortal, Wulfsberg holding that it was.

John Hanson, Town Clerk of Bath, was chosen moderator, he not belonging to either of the denominations. At the close, he declared in favor of the doctrine advocated by Wulfsberg. The meetings were well attended and deep interest was taken.—*Albert Lea Enterprise. Sept. 12.*

Corrections:—The moderator said nothing at all in our hearing in favor of either side, neither was he requested to do so. He has been brought up in the Lutheran church, and has never professed to belong to anything else.

John Hanson spoke once, 10 min., on our side.

Mr. Muus was the principal disputant on the other side.

JOHN MATTESON.

Tract and Missionary Department.

Report of the Vt. Tract and Missionary Society.

THE Vt. T. and M. Society held its first annual meeting in connection with the camp-meeting at Richmond, Vt., Aug. 16, 1872. The meeting was called to order by the President. Prayer by Bro. Littlejohn. Introductory remarks were made by Bro. A. C. Bourdeau, showing the importance of this branch of the work, and inviting all present to take an interest in the doings of this meeting.

The doings of the first meeting of the Society at the time of its organization were read. Then the President stated how much

had been done in bringing the churches into working order relative to this Society, and that there was more to be accomplished in this direction.

The Secretary's report was then called for, which read as follows:—

Whole number of members,	173.
Money received for memberships,	\$145.75
Donations,	48.35
Money received on book sales,	15.70
Whole amount of money received,	209.80
Number of new subscribers for REVIEW,	10.
Reformer, 22. Instructor, 4.	
Number of families visited,	146.
Amount pledged on Poor Fund,	\$60.00
of which there has been raised and paid out,	34.35
Value of books and tracts given away,	11.11
Value of books and tracts loaned,	16.58
Amount collected on delinquents on periodicals by the general agent and others,	102.00

Report accepted. At this point interesting remarks were made by Bro. Littlejohn upon the value of tracts, and on the importance of our having lively tract societies, etc.

A Committee on Nominations was appointed, and the meeting adjourned to the call of the Chair.

SECOND SESSION.

Meeting was called again Aug. 18. The Treasurer's report was presented, showing the following results:—

Money received,	\$209.80
Money paid out,	153.88
Cash on hand,	55.92

Report accepted. The Committee on Nominations then presented their report; whereupon the following officers were appointed:

President,	A. C. Bourdeau,
Vice President,	Lewis Bean,
Secretary,	C. W. Stone,
Treasurer,	H. W. Barrows,
Executive Committee,	
In Dist. No. 1,	A. C. Bourdeau,
" " " 2,	C. F. Worthen,
" " " 3,	S. H. Peck,
" " " 4,	T. H. Purdon,
" " " 5,	N. Orcutt,

General agent to collect dues on periodicals, C. P. Whitford. An assistant agent is appointed in each district, for the same purpose.

At this point Bro. A. C. Bourdeau introduced the subject of obtaining new subscribers for a trial trip for the Reformer, whereupon active measures were taken to forward that work. A. C. BOURDEAU, Pres. C. W. STONE, Sec.

THE WORLD WOULD BE THE BETTER FOR IT.

If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts a name
Seemed better than in song and story:
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relieved
On love to guide,
The world would be the better for it.

If man dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world with the supernal:
If men stored up love's oil and wine,
And on bruised human hearts would pour it,
If "yours" and "mine"
Would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheath its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it—
If talent shone
In truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindred feelings;
If men, when wrong beats down the right,
Would strike together to restore it—
If right made might
In every fight,
The world would be the better for it.

Beginning at Jerusalem.

THE Examiner very aptly says: "In this whole matter of Christian work, we should follow the indications of God's providence, which will, pretty uniformly, be found to say: Begin now—here—with the person that is nearest." How natural it would have been for the apostles to have chosen any other field in which to begin their work than the city which they were most familiar with! Undoubtedly the Master knew that this universal human weakness, the desire to attempt great things before experience has been gained in little, would be their first great mistake.

The poor man whose curses may be heard in the next street is more accessible than the heathen in a distant city. He is both

nearer in space, and much nearer in point of influence. He has some opportunity to observe us in our unprofessional garb; has, perhaps, occasion to know that our Christianity is not an affair of mere preaching, and our charity not a simple giving of money and food. If so, we have an advantage in working to save him. And if not, if he knows us to be more pretentious than genuine, and our zeal more partisan than spiritual, it is still well for us to learn this fact before venturing upon the more hazardous enterprise of laboring amid greater temptations.

Not until we have traded with our five talents, and added to them other five, ought we to think of the five cities. Even then, we might better wait for the Lord's bidding before we try to exercise so broad a dominion.—*Christian at Work.*

Not Promise, but Begin.

THE beginning of a new year is a favorite time for making new promises, vows, and resolutions, which are usually broken or forgotten, and are repeated year after year, almost always with the same result.

Such promises amount to but little. The Lord does not ask us to promise to obey him, but he asks us to obey him. He does not ask us to resolve, and covenant, and agree for months to come, but he asks us to serve God to-day, and trust Him "who is able to keep us from falling" for strength in the future.

Most of men's promises are made under circumstances of excitement, and are the direct fruit of a *sinful course*. When men have wandered, and feel condemned, they take a batch of fair promises as a peace-offering to the Lord, to find pardon and comfort. It is easier to promise for six months to come than it is to do *one present duty now*.

"What did you give for that horse?" said a man to his fellow one day.
"I gave my note.—Got it cheap, didn't I?"

That man's note was worth as much as most of the promises men make to the Lord. What does he care for our notes or pledges? He requires us to love and obey him to-day. Let us do this and trust in him for the morrow.

It is related that Mr. J. Hunt, whose labors God so greatly blessed amongst the cannibal Fijians, when about sixteen years of age, was seized with a fever, that threatened to prove fatal. Death was brought to his thoughts, with the deep conviction of his unfitness for the solemn change. Years after, in referring to this time, he says, "I thought it would be of no use to promise the Lord I would serve him if he would spare me, as I had often made such promises and broken them. The only way appeared to me to begin to serve God there and then according to the light I had. So I fell on my knees and began to pray. After prayer, I read my Bible in earnest, but began with the book of Revelation, which considerably affected me, though I understood but little of what I read, having no one to guide me. The conviction thus awakened and promptly and honestly yielded to, ripened into a true conversion, and a permanent change of heart."

This is the true way. Do not waste your energies in promising to serve God, but begin! begin at once, and while your promises may be weak and worthless, God's promises will ever prove a sure foundation, an unailing trust and rest.

SILENT INFLUENCE—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May flowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all teaching, the daily life of each parent and child mysteriously modifies the life of every person of his household. The same process on a wider scale is going on through the community. No man liveth to himself. Others are built up and strengthened by our unconscious deeds; and others may be wrenched out of their places and thrown by our unconscious influence.

Obituary Notices.

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

DIED, in Pleasant Grove, Minn., Aug. 4, 1872, our darling, Wallie H. Lamb, aged fifteen months and three days. We laid our little one away for angels to watch until the Lifegiver shall appear to claim his own. Funeral services by Eld. S. Pierce. I. Z. & S. J. LAMB.

