

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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LINGER NOT.

The time is short!

If thou wouldst work for God it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon thy way—
Up, linger not.

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on.

Sheathe not the sword!

The battle lies before thee, and the prize
Hangs yonder, far above these earthly skies—
Fight the good fight.

Life ebbs apace!

Fast crumbles down this house of mortal clay,
Fling not like dust thy precious hours away—
The end is near.

Faint not, O man!

Follow the Master through the glorious strife,
Follow his footsteps till they end in life—
Be strong in him.

With his reward

He comes, he tarries not, his day is near;
When least men look for him will he be here—
Prepare for him.

Quar. Journal of Prophecy.

The Breadth of the Earth; or, the East and the West.

BY ELD. J. N. ANDREWS.

EACH day of the week occupies twenty-four hours in passing any one place in its westward course around the earth. And each day begins earlier as we go east, and later as we go west. At the extreme limits of the east and the west, exists the day line which divides between the beginning and the termination of the course of day. Of necessity the two sides of this line are twenty-four hours apart. This has been fully shown in former articles. Because the east and the west touch each other of necessity on our globe, a mere line alone dividing between them, it is difficult for many persons to see that the difference between the east and the west sides of that line, is, in time, just the space requisite for the sun to go round the world; for there is a circuit to the sun as nature plainly teaches. And this fact is equally plain from revelation. Observe these remarkable words of David:

"In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Ps. 19:4-6.

This text recognizes the fact that there is a circuit to the sun. It also recognizes the fact that the sun has of necessity a starting point in this circular journey, and also an end to that journey where it enters upon a new circuit. As the sun could not start from all points of his circular course of travel, there was of necessity some point the farthest east of all, at which his light was seen when he first set forth as the light bearer and the ruler of the day. This must be "the end of the heaven" from which his going forth takes place, and here must also be "the ends" of the heaven at which his circuit terminates. Now it is plain that a mere line or point is all that divides the two ends of this circuit, and that the difference between the two sides of this line is the space of time requisite for the sun to make the circuit from the west side of that line round the globe to the east side. In other words, there is a difference of twenty-four hours between the two sides of this line.

We may state the case in a different light, as follows: Most atlases have one map rep-

resenting the earth upon what is called Mercator's projection. This presents the entire surface of the earth at one view like a sheet of writing paper, the length of the sheet representing the breadth of the earth from east to west, and the width of the sheet presenting the extent of the earth from north to south. Such a map does therefore represent the surface of the earth as a parallelogram or oblong square; the length representing the distance from east to west, or the circumference of the earth; the breadth representing the distance from the north pole to the south. A sheet of foolscap paper laid crosswise before the reader will give a good idea of the surface of the earth as presented upon this projection. It is true that this kind of map is not correct with respect to the polar regions because it is drawn upon the plan that the circumference of the earth at the poles is the same as at the equator. Every map of our globe, however, is of necessity distorted somewhere. But for the purpose for which we want it, this map is quite accurate. It presents the breadth of the earth from east to west, and the belt of the earth along the equator is sufficient for our purpose.

If we conceive the surface of the earth thus spread out, it will be very easy to understand why the east edge of it is twenty-four hours in advance of its west edge; for it requires twenty-four hours for the sun to pass from the one to the other. It is therefore plain to every mind that the eastern and the western extremities of the surface of this map are just twenty-four hours apart. If now we take this sheet of paper and bring the two ends together, so that it shall resemble a joint of stove pipe, the ease is still the same. The eastern and the western edges touch, and a line having no breadth is all that divides them. Yet as the sun starts from the one side of this line, and making the circuit of the earth reaches the other side of that line in twenty-four hours' time, the two sides of that line are in time one whole day apart. It is in evident allusion to facts of this kind that the Lord thus addresses Job:

"Hast thou perceived the BREADTH OF THE EARTH? declare if thou knowest it all. Where is the way WHERE LIGHT DWELLETH? and as for darkness, where is the PLACE THEREOF, that thou shouldst take it to the BOUND THEREOF, and that thou shouldst know the paths to the HOUSE THEREOF? Knowest thou it, BECAUSE THOU WAST THEN BORN? or because the number of thy days is great?" Job 38:18-21.

"The breadth of the earth" is manifestly the circuit of the earth from east to west along which light and darkness make their way. "The way where light dwelleth" is the place from which it first set out on the circuit of our globe. "The bound of darkness" and "the house thereof" must represent that point or place at the eastern extremity of the darkness where God first began the work of dividing the light from the darkness. When it is added, "Knowest thou it, because thou wast then born?" or because the number of thy days is great?" it is plain that the Almighty cites the mind of Job to the most ancient things; viz., to the events of the creation week. And, indeed, nearly all the previous portion of this remarkable chapter relates to the work of the creation. The earth at the beginning of its existence was in appearance like a vast body of water. Gen. 1:1, 2. And it is in reference to this fact that the Creator in this chapter speaks of the earth at the moment when he called it into existence, as though the creation was the birth of the mighty ocean. Job 38:4-8. And pursuing this figure still further, here presents the darkness which shrouded the entire globe for the first twelve hours of its existence, as the swaddling band of the new-born earth. Verse 9. We cannot therefore doubt that this chapter relates to the events of the creation, and that the bound of light and of darkness whence they make their way over the breadth of the earth is that day line which the Creator established when he began on the first day of time to divide the light from the darkness.

The existence of the day line will be disputed by no one who will give the subject serious attention. But if there be such a line, say some, it should certainly be on the meridian of the garden of Eden; that is to say, this line extending from north to south should cross this garden. But this would have been to subject the dwellers in Eden to the most extreme inconvenience; for in the garden of God itself would exist a difference in time of twenty-four hours. The observance of the Sabbath would have been rendered difficult, and the constant derangement of dates would have been inevitable. But as we have seen, the location of this line through the midst of the ocean is attended by no real difficulties at all. And as the whole face of the earth was water when God at the creation of light established the day line, it is certain that God did in the first place fix this line through the water. On the third day God gathered the waters together unto one place and caused the dry land to appear. In order to do this, he had to depress the bed of the ocean to receive the vast body of water which covered the face of the earth. And now observe how he states this act whereby he located the place of the water, when he says to Job, I "brake up for it MY DECREED PLACE, and set bars and doors." Job 38:10. As this line is a necessity in the economy of God, and as it cannot be established upon the habitable earth without the greatest inconvenience and perplexity, but can be thus established through the waters, and as it was established in the first place when water covered all the globe, we conclude that when God broke up his DECREED PLACE for the bed of the ocean, he caused that the place of that line should be the midst of the ocean, and that it should not be transferred from the water to the dry land, when the waters were gathered unto one place. As everything that God had made was very good, we may be sure that the location of the ocean was fixed with reference to the important purposes which it was to serve, one of these manifestly being that it should be the place for the bounds of the circuit of day.

There are, indeed, since the deluge two oceans extending from north to south. But this line cannot be drawn through the Atlantic as we have seen heretofore, and can be drawn through the Pacific. Moreover, if this line were to be established through the Atlantic, as the course of day is westward, it would make the new world one day in time in advance of the old world, which is a manifest absurdity. But the providence of God has so ordered events that mankind have unconsciously but truly recognized the day line substantially where it exists; for the west shore of the Pacific is one day in advance of its eastern shore, a convincing proof that somewhere in the midst of that great body, this line is to be found. The bounds of the circuit of day were not therefore fixed at Eden, but in the midst of that ocean which lies to the east of it, and here it is that day begins earliest of all and latest of all, for here the east and the west come together. The line which divides these two extremes represents the time that is required for the sun to make the circuit from the west side of that line round the world to the east side. In other words, that line represents the space of twenty-four hours. This line, as has been shown in a former article, was established on the first day of time; but the garden of Eden was not planted, probably, till the sixth day.

When we journey to the east our watches indicate that each day begins earlier than it does at the place we last left. This is because that we are tracing back the track of day toward its source. And in like manner when we journey westward, our watches indicate that we are following the track of day towards its termination. The changes which we make in our watches cause them to conform exactly to the course of day wherever we may be. And when we pass the day line, our change of one whole day in our numbering of the days of the week is because that one side of the day line is twenty-four hours in advance of the other as has

been proved, and the reasons given. Our gain or loss of time, as we term it, in these several acts, simply keeps us with the people of each meridian that we cross.

There are two bounds to each day; one fixed, the other movable. At the fixed bound, which is the day line, the transition from one day to another is taking place at each moment of every day. That is to say, as evening, or midnight, or morning, or noon, comes up to this line, and passes it, each changes in an instant to be the corresponding parts of a new day. Thus the noon of seventh-day on the east side of that line, becomes the noon of first-day on crossing that line, and so of every part of the day. But the movable bound of each day is the evening or sunset, which makes the circuit of our globe taking the day in its train. At the movable bound of day, which is simply its forefront as it advances, the transition from one day to another takes place only at evening, which is ever on the wing westward. This movable bound, for it is rightly termed a bound, inasmuch as it divides between the advancing and the retiring day, passes us westward each evening, closing the old day and bringing us the new one; and this it does every twenty-four hours.

A few words should be offered relative to the place of sunset, for some do not rightly understand this. Though sunset itself is the disappearance of the sun in the west, yet when we speak of this as closing the day, we have reference to the standpoint of the observer, rather than to the place of the sun. We see the sun to the west of us for the whole afternoon, but the line of sunset, i. e., the narrow tract in which the sun is in the act of disappearing, is east of us, and is approaching us from the east with the same swiftness that the sun is traveling in his westward circuit. The place of sunset, as marking the transition from one day to another, is, properly, the place where the observer stands at the time of the sun's disappearance, and not the place at which the sun appears to set; for could you be at that point in the west at that instant you would see the sun still visible in the western heavens. Remember, therefore, that sunset approaches us from the east, though the sun itself is west of us some six hours before that sunset reaches our own standpoint from the east; and it is then at our place of observation the moment of transition from one day to another. But if we regard the western horizon, behind which the sun disappears, as the line of transition with us from one day to another there is never a moment when that transition is at our own standpoint; for though that transition line was east of us up to a certain point, it then passes us far to the west in a moment. But this is not true; for at every point in the sun's westward circuit of the globe the transition from one day to another takes place, and this transition is always the standpoint of the observer who witnesses the disappearance of the sun in the west.

We have seen that each day of the week makes the definite circuit of the globe; and that the change of one whole day in the count of those who simply cross the Pacific Ocean is due to the fact that there is in that ocean a day line, one side of which is twenty-four hours in advance of the other. This line is a necessary consequence of the fact that each day of the week makes the circuit of the earth, and must therefore have a starting point and a termination. For if we go east, our day begins earlier, and if we go west, it begins later; and the points where it begins earliest of all, and where it begins latest of all, are simply the two sides of the day line, which are twenty-four hours apart. And here observe that we do not mean that the sun rises at a different hour, either earlier or later by the clock, in consequence of our going east or west, but that each hour of the clock comes earlier in the east than in the west. And thus when the two extremes meet as they do at the day line, for instance, five o'clock or the hour of sunrise on seventh-day morning on the east side of the line is five o'clock or sunrise of first-day morning on the west side of that line. Thus the

eastern and the western extremes of our earth's breadth are as a consequence of its globular form separated from each other by a mere line; but this represents the space of twenty-four hours.

The Great Speech in the Vatican.

In a full-length portrait of Strossmayer, Bishop of Bosnia, the strongest points of expression are a very resolute though pleasant face, and a pair of top-boots, very large in the feet, very thick in the soles, and very square in the toes. The vision rises before me, as I turn from the opening scriptural argument of his great speech, to the second part, in which he proceeds to present to the unwilling ears of his "venerable brethren," "the results of his historical researches":—

Finding no trace of the papacy in the apostle's days, I said to myself, "I shall find what I am looking for in the annals of the church." Well, then, I tell you frankly that *I have been looking for a pope in the first four centuries, and have not found any!*

In confirmation of this proposition, the orator quotes those African councils (of one of which St. Augustine himself was secretary), which forbade, under penalty of excommunication, the practice of appealing to the see of Rome; the laws and canons which recognize the bishop of Rome simply as having precedence among his peers; the words of popes St. Gregory and Pelagius II., in which they denounce the assumption of the title *universal bishop* as impious and profane:—

Do not these authorities (and I have a hundred more just as strong) prove as clear as the sun at noonday, that it was not until a very late date that the bishops of Rome came to be regarded as universal bishops and heads of the church? . . . Who is there but knows that councils were convoked by the emperors, without consultation with the bishop of Rome, and sometimes in opposition to his wishes? that Hosius, bishop of Cordova, presided in the first council of Nice, and drew up its canons? The same Hosius presided in the council of Sardis, to the exclusion of the legates of Julius, bishop of Rome. I will not press this further, venerable brethren, but pass on to the great argument which is alleged in proof of the primacy of the bishop of Rome.

By the *rock* on which the holy church was built, you understand *Peter*. If this were true, it would be an end to the dispute. But the early fathers, who must surely have known something about it, did not think as we do on this point.

The bishop proceeds to cite the fathers—Cyril, Hilary, Jerome, Chrysostom, Ambrose, Basil of Seleucia—as agreeing in the view that the *rock* was *Peter's faith*, or the great *truth* to which he testified, and concludes with several emphatic and decisive expressions from Augustine:

So far was this great bishop from believing that the church was built on St. Peter, that he said to his people in his thirteenth sermon: "Thou art *Peter*, and on this *rock* which thou hast confessed—this *rock* which thou hast acknowledged in declaring, 'Thou art the Christ, the Son of the living God'—I will build my church—on myself, in that I am the Son of the living God, will I build it—on me, AND NOT ON THEE."

St. Augustine's opinion on this famous text was the opinion of all Christendom in his day.

To sum up, then, I have proved:

1. That Jesus gave to all the apostles the same power as to Peter.
2. That the apostles never recognized Peter as the vicar of Jesus Christ, and the infallible teacher of the church.
3. That Peter never thought of being pope, and never acted as pope.
4. That the councils of the first four centuries, while acknowledging the high dignity of the bishop of Rome, conceded to him only a pre-eminence of honor—never of power or jurisdiction.

5. That the holy fathers, in the famous passage, "Thou art Peter, and on this rock will I build my church," never understood that the church was built upon Peter (*super Petrum*), but upon the rock (*super petram*) that is the apostle's confession of faith.

I conclude triumphantly with history, with reason, with logic, with common sense, and with Christian conscience, that Jesus Christ conferred no supremacy whatever on St. Peter; and that if the bishops of Rome have come to be sovereigns of the church, it has only been by the process of confiscating, on by one, all the rights of the bishops. (*Voices: Silence the impudent Protestant! Silence him!*)

I, an impudent Protestant? No! a thousand times, no!

History is neither Catholic nor Anglican, nor Calvinist, nor Lutheran, nor Armenian,

nor Schismatic-Greek, nor Ultramontane. It is what it is; that is, it is something mightier than all the decrees of the ecumenical councils.

You may write falsely against it if you dare; but you can no more destroy it than you can throw down the Coliseum by pulling out a brickbat. If I have said anything which history disproves, confront me with history, and without a moment's hesitation I will make the *amende honorable*. But be patient awhile, and you will find that I have not yet said the whole of what I have undertaken to say and must say. If the stake were waiting for me out on the great square of St. Peter's, I could not be silent, I should be bound to go on.

Bishop Dupanloup, in his famous *observations* on this Vatican Council, has said, and justly, that if we declare Pius IX. infallible, we are bound, as a natural and necessary inference, to hold all his predecessors as infallible. Well, now, my venerable brethren, hear how history lifts up her commanding voice to assure you that some popes have erred. You will have a good time protesting and denying, I promise you, in the face of such facts as these.

We cannot transcribe the long catalogue, extending from Pope Victor in 192 to Pope Pius IX. in 1870, of popes who have contradicted themselves, or contradicted each other. And yet as the speaker claims, it is only a partial list.

I should never get through, venerable brethren, if I were to lay before your eyes all the contradictions of the popes in their teachings. If, then, you proclaim the infallibility of the present pope, you will be forced either to prove what is impossible, that the popes have not contradicted themselves, or to declare that it is revealed to you by the Holy Ghost, that papal infallibility dates only from the year 1870. Will you have the courage to do it?

The public may perhaps pass by, with indifference, theological questions, the importance of which they do not apprehend. But however indifferent they may be to principles, they are not at all indifferent to facts. Do not be deluded! If you decree the dogma of papal infallibility, our antagonists, the Protestants, will leap into the breach with all the more boldness for the fact that they will have history on their side and against us, while we shall have, to oppose them, nothing but our negations. What can we say to them when they begin to march out before the public the line of the bishops of Rome from Lucas down to his holiness Pius IX.?

Oh! if they all had but been such as Pius IX., we could beat them all along the line. But alas, alas! it is very different from this. (*Cries of, Silence, silence! Enough, enough!*)

Do not cry out so, my right-reverend brethren! To show such alarm at the facts of history, is tantamount to giving up all for lost. For if you were to pour over it all the waters of the Tiber, you could not wash out a single page. Suffer me to speak, and I will be as brief as the importance of the subject will permit.

The bishop then proceeds with the subject of papal immoralities—as he had with the subject of papal heresies and contradiction—in chronological order. Passing over the horrible indictment which he draws against the pope and court of Rome, we come to his inferences:—

To sum up, then: if you declare the infallibility of the present bishop of Rome, you will be held bound to prove the infallibility of all his predecessors, without a single exception. But can you do this, with history lying open and showing as clear as sunshine that the popes have erred in their teaching? Can you do it, and maintain that popes who were guilty of avarice, of incest, of murder, of simony, were nevertheless vicars of Jesus Christ? O venerable brethren, to maintain this monstrous thing would be to betray Christ worse than Judas did. It would be flinging mud in his face! (*Outcries of, "Down with him from the rostrum! Hush! hush! Silence the heretic!"*)

Venerable brethren, you are making this outcry. But would it not be a more dignified course to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, you cannot make history over again. There it stands, and there it will stand forever, to protest mightily against the dogma of papal infallibility. You may proclaim it unanimously, but you will have to do without one vote, and that is mine.

The eyes of true believers are upon us; they look to us for the remedy of the numberless evils by which the church is dishonored. Shall we disappoint their hopes? What account could we give to God, if we should let slip this solemn opportunity which he has given us for preserving the integrity of the true faith?

Let us hold it fast, my brethren; let us arm ourselves with a holy courage; let us put forth one mighty and generous effort; let us turn to the teachings of the apostles, for aside from these we have nothing but error, darkness, and false tradition.

Let us make use of our reason and understanding by taking the apostles and the prophets as our sole infallible teachers on that greatest of all questions, "What shall I do to be saved?" This being decided, we shall have got the foundation laid for our dogmatic system.

Setting our feet firmly on the solid and changeless rock of the holy Scriptures inspired of God, we will go boldly forth against the world, and like the apostle Paul, in the presence of the free-thinkers, we will know nothing but Jesus Christ and him crucified. We will conquer by the preaching of the foolishness of the cross, as Paul conquered the orators of Greece and Rome, and the church of Rome will have its own glorious '89! (*Clamorous outcries: "Down with him! Put him out! the Protestant! the Calvinist! the traitor to the church!"*)

These outcries of yours, right reverend sirs, do not frighten me at all. If my words are warm, my head is cool. I am neither of Luther nor of Calvin, neither of Paul nor of Apollon, but of Christ. (*Renewed outcries: "Anathema! Anathema! upon the apostate!"*)

Anathema! gentlemen! Anathema! You know perfectly well that you are not protesting against me, but against the holy apostles, under whose protection I would that this council might place the church. Ah! if, bound about with their grave clothes, they were to come forth from their sepulchers, would they speak to you in any different strain from mine?

What answer will you make them, when out of their writings I tell you that the papacy has departed from that gospel of the Son of God which they preached with such courage, and sealed with their generous blood? Will you have the hardihood to say to them: "We prefer to your instructions those of our popes, our Bellarmines, our Ignatius Loyolas? No, no! a thousand times no! unless you have closed your ears that you may not hear, and blinded your eyes that you may not see, and made gross your hearts that you may not understand.

Ah! if He who sitteth in the Heavens is disposed to make heavy his hand on us, as once on Pharaoh, he has no need to suffer the troops of Garibaldi to sack the Eternal City; he need only let us go on to make Pius IX. a god, as we have made the blessed virgin a goddess.

Pause, oh, pause, my venerable brethren, on that hateful and absurd declivity on which you find yourselves. Save the church from the shipwreck that threatens her, by seeking in the Holy Scriptures alone the rule of faith which we must believe and profess.

I have spoken. God be my helper!—*The Congregationalist.*

Moral Courage.

THIS principle is very essential to enable one to withstand the trials and difficulties of life. True moral courage will remove mountains which stand in the way of progress. All great reformers have had a good share of this quality, and it has enabled them to "face the music" of many a hard-fought battle with error.

In these last days when Satan has so much power, those who do not possess this principle, and do not cultivate it, will not be able to stand the test.

That young man or woman who knows that it is wrong to go to a theater yet does not resist the temptation and refuse to comply with the invitation of friends, lacks moral courage. They may say they have never attended one and wish to learn something. Alas! that man should long for such knowledge. Those things which he never ought to know he is desirous of knowing, and willingly remains ignorant of what he should know. Poor excuse for yielding to temptation! The man who cannot resist the social glass, the cigar, or chew of tobacco with a friend, lacks this principle.

That brother or sister who will not heed the injunction, "Be ye not unequally yoked together with unbelievers," is in danger of apostasy, and should cultivate moral courage.

The man who has been awakened by the Spirit of the Lord to seek salvation, and has become interested in present truth, and knows it is his duty to keep God's law knows that he is trampling upon his Sabbath, acknowledges that the whole law is binding, and would be ashamed to be caught stealing a horse; yet this same man has not the moral courage to keep the Sabbath because it is

not popular, or his wife may oppose him, and he has not the bravery to resist her. There are many of this class. May God help them to arouse, is my prayer. Oh! that I could speak to them with the voice of an angel, and with a "tongue of fire," that every word might burn. In the spirit of Christ I would try to constrain them to awake, put on their strength, and no longer consult with flesh and blood when their duty to God is clear. If necessary, we should have the moral courage to forsake all for God, and we shall have the reward. Our Saviour said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecution, and in the world to come, eternal life." Mark 10: 29, 30. WM. PENNIMAN.

Tribute to the Bible.

WHO composed the following description of the Bible was never known. It was found in Westminster Abbey, nameless and dateless:—

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It affords a copy for a king and a rule for a subject.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of a household, the wife as a mistress of the table—tells him how to rule and her how to manage.

It entitles parents to honor, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the ruler, and authority of the master—commands the subject to honor, and servants to obey, and promises the blessings and protection of the Almighty to all that walk by its rules.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former and a husband to the latter.

It teaches a man to set his house in order, and know his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first book and the oldest book in the world. It contains the choicest matter—gives the best instruction—affords the greatest pleasure and satisfaction that were ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only true and living God, and shows the way to him, and sets aside all other gods, and describes the vanity of them and of those that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors; and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

Search the Scriptures.—*Sel.*

MAXIMS.—The devil tries to destroy the Christian's hope, while truth and conscience disturb the hypocrite's.

There are two kinds of hypocrites—legal and evangelical. The legal trusts in work—the evangelical in discoveries.

DRINK no kinds of intoxicating liquors.

THE CHRISTIAN'S MISSION.

BROTHER, you may work for Jesus;
God has given you a place
In some portion of his vineyard,
And will give sustaining grace.
He has bidden you to labor,
And has promised a reward—
Even joy and life eternal
In the kingdom of your Lord.

Brother, you may pray for Jesus,
In your closet and at home,
In the village, in the city,
Or wherever you may roam;
Pray that he would send the Spirit
Into some dear sinner's heart,
And that in his soul's salvation
You may bear some humble part.

Brother, you may sing for Jesus;
Oh! how precious is his love!
Praise him for his boundless blessings,
Ever coming from above;
Sing how Jesus died to save you,
How your sin and guilt he bore;
How his blood hath sealed your pardon,
Sing for Jesus evermore.

Brother, you may live for Jesus,
Him who died that you might live;
O, then all your ransomed powers
To his service freely give;
Thus for Jesus you may labor,
And for Jesus sing and pray;
Consecrate your life to Jesus—
Love and serve him every day.

—Sel.

Is it Egotism?

THE cause of God calls for devotion and sacrifice. The people need to be aroused to take part in the work. The number of believers is increasing, and many need to learn how the proclamation of the third angel's message has worked its way to its present position; how it has been sustained by arduous labor, self-denial, and sacrifice, in order to understand their duty to engage in bearing the burdens of the work.

God has called Bro. and sister White to take the most leading part in the work. Satan hates the cause of God, and directs his assaults particularly against those at the head of the work. He raises false accusations against them, in order to keep people from embracing the truth that will save them. He stirs up jealousies against them, in order to divide those who believe, and thus hinder the work. Hence it becomes necessary that the moral character and course of these servants of God should be vindicated from these vile aspersions, for the advancement of the cause and the salvation of men. God chooses those to lead in his work whose character and conduct are above reproach. And if Satan can make it appear that our leaders are vile and selfish persons, it is his strongest argument against the truth of God which we hold and advocate. Therefore their true character must be known, and the course they have pursued understood. And all lovers of the truth must and should feel a deep interest to have them vindicated from defamation, and to have their exemplary labors and sacrifices known, so that their zeal may provoke others to follow their example. 2 Cor. 9:2.

Is it egotism for them to speak of these things, stating the facts themselves? Perhaps others are at fault that they are compelled to do so. But they know the facts better than any one individual, and therefore can state them best. Was Paul to blame for commending himself when he was compelled to it for the good of the cause? 2 Cor. 12:11. Was he wrong to refer to his abundant labors, his stripes, imprisonments, perils, and sacrifices, in the cause of Christ? Chap. 11:23-28. Was it egotistical for the prophet Samuel to demand of the people: "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" 1 Sam. 12:3. Was it wrong for Moses to vindicate himself in his administration as a leader in Israel? Num. 16:15.

No. Let those who love the prosperity of the cause of God stand by those whom he has chosen to lead in his work. And, for the sake of the truth and the salvation of men, defend them from calumny, and thus wrest from Satan his strongest argument against the truth. The Lord has said, "Be ye clean that bear the vessels of the Lord;" and such he chooses for his work. God will certainly honor those who stand up for his chosen servants, and repel the attacks of those who would traduce them. R. F. COTTRELL.

Unintentional Admissions.

A LATE New York paper, (N. Y. Times) in commenting upon some singular manifestation, has the following important admission lightly but truthfully spoken:—

"In more common-place regions than Nevada, a spectacle of the earth vomiting forth steam from a hundred fissures would be considered remarkable, and to the average mind a speedy cessation of the alarming jets would seem very desirable. But use creates necessity, and the good people around Virginia City feel as much perturbation at the sudden stoppage of their steam-boat springs as elsewhere might be caused by their beginning. "Steam," impressively says a local journal, "has rushed from these crevices and flues ever since the eyes of white men first rested upon the spot," and now that the phenomenon has ceased to show itself, the gravest consequences are apprehended by the denizens of the neighborhood. A grand

explosion of the world is the mildest result looked forward to by the editor of the Virginia City Enterprise. Let us hope that when the blow does come he may meet it with proper fortitude, so that

"Si fractus illabatur orbis,
Impavidum ferient ruine.

"In other parts of the country, nature has been acting in no less erratic and unaccountable a manner. Scarcely in the memory of man have earthquakes been more general, tornadoes more frequent or more fierce, or floods more destructive. Never at any time have we had more wonderful seers prophesying evil to come."

At this time when men contend that every thing earthly is improving, such a testimony is of much weight.

JOS. CLARKE.

Outward Services.

IN religious duty, as set forth in the Bible, there are two classes of service which are obligatory upon all who acknowledge its authority. Let us consider their relation to each other, and the relative importance of each, and the object to be accomplished by them respectively.

One of these classes I designate outward services, the other is the effort to attain that condition of character which is acceptable to God and in harmony with his law. In the former we include, under the old dispensation, the sacrificial system and all those positive institutions contained in the law of Moses, and the outward acts of worship; and in the new dispensation, those ordinances pointing back to Christ, such as the Lord's supper and baptism, attending and taking part in religious meetings, and the outward performance of devotion, and other things. In the latter is comprehended the heart service which results in love to God and man, and the development of the principles of justice, mercy, and truth, in our souls. It is perhaps needless to say that the latter is that which is acceptable to God, and the object of the former in God's economy is merely as a means to the attainment of the latter, and that when this is lacking, the former is utterly worthless and even an abomination in the sight of Heaven. This may seem strong language, but it is fully warranted by the Scriptures. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6. "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear [margin, to be seen] before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands [evidently to pray], I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." Why does the Lord thus express himself to the house of Israel? Every one of these things he here speaks of were specially commanded by him in the law, and at times the Lord complains that this very kind of service was not rendered by them. Why then did the Lord complain when these services were so freely rendered? Why was he not willing to hear their prayers? Does not God desire his people to pray? Let the prophet answer: "Your hands are filled with blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:11-17. The first class of services were abhorrent to God unless the great principles of mercy, justice, and truth, were found in the heart.

Our Saviour says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. Both were obligatory, and the neglect of paying tithes is even declared by the prophet Malachi to be robbing God. Yet these outward services are not acceptable without the great principles of righteousness and mercy are in the heart. Nay, they are utterly useless, and even serve as a blind to those who are inquiring the way to God, by leading them to think this is sufficient when it is not. I have been thus particular in giving these plain testimonies of Scripture because there is such a disposition in the human heart to accept this service as being all that is required. Satan tries to hinder us first from making any effort to serve God at all. If he fails in this, then his effort is to misdirect the mind to those things which are wholly insufficient to bring us to a condition to be saved. What multitudes has he deceived in this manner!

The pagans who have forgotten the true God have faculties that lead them to worship some-

thing. The gods they worship represent their standard of excellence; and it is of such a character as we should suppose Satan would be pleased to have man aim at, many times combining murder, adultery, and kindred abominations. Attached to their worship are seen many ceremonies of a gorgeous character to entice the popular mind, and very many painful, sanguinary rites. It is wonderful what zeal is manifested in their worship in contrast with the apathy of many in the service of a holy God. Men make the most painful pilgrimages, sometimes rolling over the ground doubled like a hoop, at other times stretching themselves on the earth repeatedly measuring hundreds of miles in this manner, at others holding the arm in some painful position for such a length of time that it grows fast and cannot be changed, and perhaps destroying themselves at last by being crushed beneath the idol car or burned upon the funeral pile. What zeal the devil inspires in the hearts of his votaries. But it will be noticed that his worship never leads to such graces as humility, meekness, mercy, and purity. Those fruits never grow on that tree.

When we come to those systems of religion which have apostatized from the Christian, we see the same principle. In the Catholic and Greek churches what an endless round of ceremonies! Ordinances are thought to possess a saving power. Every one familiar with church history knows to what an extent bodily mortifications and the observance of rites have been carried. Outward worship of the most pompous and dazzling character is ever seen; but when we inquire for meekness, love, mercy, and justice, we are answered by the cries of martyrs stretched upon racks, and the crackling flames of the stake, consuming the confessors of Jesus. The national, established churches called Protestant, are fast following in the steps of the "mother church." The movement of the ritualists of the Episcopal church is but an evidence of the truth on this point. They are trying to ingraft upon their former practice all the rites of the Catholic church. And is it not a fact that in the great mass of Protestant churches today the service of God is principally seen in attending meeting, listening to preaching, and such forms and ceremonies as are thought to be obligatory upon Christians. And to bring the matter closer to us, I fear the same principle is seen manifested to an alarming extent among us. How many there are who seem to be satisfied with the mere form of outward service, and comparatively little of that. The truth is, there is a strong disposition of heart in humanity to be satisfied with this kind of service—an alarming danger on our part of resting easy while going the round of outward forms. If we have been baptized, if we have partaken regularly of the Lord's supper, if we have attended meeting and outwardly kept the Sabbath, if we make our morning and evening prayer, if we have adopted the health reform, we then are pretty certain to consider ourselves Christians, all prepared for translation. On the contrary, those things in themselves never will make us Christians at all. To be a Christian, is to be a follower of Christ, to be actuated by the same principles, to possess the same traits of character, to love the same things he loved. He says, "Learn of me; for I am meek and lowly in heart." The will of God he was ever ready to do, whether pleasant for the time being or otherwise. He was not mainly intent on caring for his own interests, but felt specially interested for others. If we are his followers, we shall do as he did. The character of Christ was just such a one as the law of God, carried out, would perfect in us. "He was the end [object aimed at] of the law," a living exemplification of its principles. These principles must be wrought in our hearts in indelible characters. Without this work is going on, all outward service is worthless, utterly worthless. But the very object of these outward services is to aid us to accomplish this work. Baptism and the Lord's supper point vividly back to those great events in the life of our divine Example upon which our salvation turns. He died for us, was buried, and rose again. How important for us to realize and keep in memory these facts, if we are going to imitate his life. Attending meeting is a great assistance in the attainment of the principles of holiness referred to, as the importance of them and the objects to be gained by their attainment are there impressed upon the mind. Without prayer we never could gain strength to carry out these principles.

By wrong habits of living we may bring our bodies and minds into such a condition that we should find great difficulty in perceiving or appreciating the truth, or carrying it out if we did perceive it. The health reform may be a mighty help to us in many ways in that transformation of character required of us in the Scriptures. But eating and drinking, in and of themselves alone considered, will never commend us to God. It is a character fitted for Heaven that will be admitted into Heaven. That transformation must be wrought in this world. Justice, mercy, and humbly walking with God, love for others, a meek and quiet spirit, a faithfulness in all the little acts of life, reverence for God, submission to his will, love of obedience, strict integrity of character as though we saw God's eye upon us every moment, these, and such as these are the principles in which God will be well pleased, and without them all the outward services in the world are utterly valueless.

GEO. I. BUTLER.

Knoxville, Iowa, May 29, 1871.

We often lack nothing to be joyous but a little more simplicity in Christ.

Trials and Temptations.

DO NOT marvel, dear reader, if you find many hard trials and temptations in your pathway. These all work for our good when borne with patience and resignation. And, by the grace of God, we can be victorious, having our loins girt about with truth, covering ourselves with the shield of faith, wielding the sword of the Spirit, which is the word of God, and praying always with all prayer and supplication in the Spirit. Eph. 6. Such a warfare is very useful to us. It exercises and strengthens our faith. The precious gold is tried and purified by fire. So likewise is our faith proved and strengthened by temptations.

Sometimes we are overcome on account of our ignorance or weakness. This is pitiful and shameful; yet it should not cause us to give up or cease the struggle. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." 1 John 2. Jesus will kindly receive us when we come unto him, even though we have been wanderers or backsliders. The inkerman he will spew out of his mouth in the great and final day; but still sweet mercy lingers. His counsel to such is to be zealous, and repent. Rev. 3. Let us then come to Jesus, even if we have to come all covered with shame. Let the heart be broken. Let anguish pain the soul. Such shame and pain are very small compared to the shame and torment which will be ours in the great day if we are found wanting. What incalculable loss and infinite misfortune then to get a place assigned unto us outside of the city in the lake of fire; but how sweet the words will sound: "Come, ye blessed of my Father."

Dear reader, the desire of my soul is, that we may together be saved. Think how small our sacrifices, self-denial, and tribulations, are, compared with the exceeding glory, which will soon be revealed. Let us then not pray to God for easy times; for that is not the way of salvation; nor let us ask to be free from trials and tribulations, for only through these can we be purified and prepared for the kingdom; neither let us murmur under distressing circumstances, on the dark and dreary days. Let us rather say: Lord, thou knowest best what is for my real good. May the Lord give us patience and long suffering, and willing and submissive hearts; then we can say, "Speak, Lord; for thy servant heareth." 1 Sam. 3:9. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Then will we learn to understand that the greatest happiness and sweetest peace on earth are not to be found in temporal enjoyments or luxuries, nor in gratifying our fleshly desires and having our own way; but they are to be found in communion with God, and in sweet submission to his holy will. "Not as I will, but as thou wilt," were the humble, submissive words of our blessed Saviour, in that hour of deep anguish when his soul was exceeding sorrowful, even unto death. Matt. 26. Such submission gives sweet and true peace in the soul, and strength in the hour of temptation.

Many earthly things and enjoyments make fair promises, but they have all a bitter sting, which is full of poison. Often deceived by the allurements of the world and the flesh, we do not perceive the terrible danger, before it is very difficult to return to the Lord. The yoke of Jesus alone is easy and his burden is the only burden that is truly light. Sweet yoke of Christ! may we all learn to wear it willingly and joyfully. Then the heavenly joys and pure enjoyments of the world to come will be sweeter to our taste. Then we will long to be with Christ. May this heavenly desire increase until we shall become tired of this old, sin-cursed earth, and rejoice with joy unspeakable and full of glory at the revelation of our blessed Saviour.

JOHN MATTESON.

Neeah, Wis.

We Should not Be Ruled by our Feelings.

A VERY devoted and godly minister who had been the means of the conversion of many souls, was often oppressed by a sense of his own unworthiness; and sometimes he felt this most deeply when about to preach. He observed that after such experiences, his labors in the work of God were crowned with more success than at other times.

Now suppose that when he was about to preach, feeling, as he describes, such a sense of his unworthiness and weakness as sometimes almost to overcome his physical strength, he had given way to this feeling, and had made known this irresolution and weakness to his congregation, which being composed of various classes of minds, might have come to as various conclusions. None of them would have been benefited or pleased by such a self-dissection, in a promiscuous assembly, and would have returned as unaffected and hardened as before.

Instead of this, this minister forgot his own condition in his ardent desire to save his flock; and determined that whatever his own chances were for eternal life, he would adapt his discourse to the condition and wants of his hearers. As he proceeded, light filled his soul, and his words entered the hearts of his people. Saints were strengthened, and sinners were alarmed, convicted, and in time converted.

So should we study what is duty and never run from it, because of discouragement; but go on in the fear and love of God; so shall light arise and darkness shall flee away. Thus will Satan be foiled in his plans, and victories will crown the labor of the just.

JOS. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 27, 1871.

ELD. JAMES WHITE,
URIAH SMITH,

EDITOR.
ASSISTANT.

Western Tour.

WE were very sad not to be able to attend the Illinois Camp-meeting. It would have given us great pleasure to meet old friends of that State in annual convocation, had we been in a condition to enjoy such a meeting, and to contribute to its general interest. But Mrs. W. was ill with severe cold, and we were hoarse from too much speaking at the Knoxville Camp-meeting. In this condition we decided to rest one week at Washington, Iowa, and be in better condition to labor at the La Porte Camp-meeting.

June 15, we reached La Porte, and found a much larger meeting than we expected. Beside the large congregation tent, the speakers' stand, and the provision tent, there were fifteen family tents. The ground was fine, and well prepared. The people of the village treated our meeting with great respect. We spoke in the evening of the 15th to a large congregation of very attentive hearers. We were told that the business places of the town were closed at 8 P. M. by consent, and that La Porte was out to hear. We spoke once on the 16th, and became very hoarse. Evidences of failing health, led to painful reflections as to what might be the result of struggling through the amount of labor thrown upon us by our people. Certainly, while trying to accomplish so much, dividing our time and strength in so many departments, we can do nothing well, and will be sure in a short time to break down entirely. If we are able to speak to the people, it will be a pleasure to attend the camp-meetings. But in order for this, contributors to our several periodicals should give them especial attention in our absence from the Office.

On sixth-day, near the commencement of the Sabbath, at a special appointment, we spoke freely to our people in reference to these matters, stating that unless relief should immediately come, we should be compelled to leave the work entirely. We spoke of the inefficiency of a very large portion of the church at Battle Creek, which made our labors more difficult and wearing, of the importance of having picked men in the church at the head of the work, and how very difficult it was to induce such as were needed to take up their residence in, or near, Battle Creek. For a time the introduction of these matters had a depressing influence upon the meeting. But Sabbath was a good day. The rain had laid the dust and cooled the atmosphere. Social meetings were good, and our congregations numbered not far from one thousand, who listened to the word spoken with marked attention. About forty came forward for prayers, and the brethren and sisters seemed moved to deeper interest in the work.

On Sunday, the congregation was probably as large as at any of our camp-meetings in the West. And what seemed wonderful in such a vast assembly, all, without a single exception, as far as we were able to judge, conducted themselves in a manner which showed that they had respect for themselves and for the services of the occasion.

La Porte City is a pleasant town on the Burlington, Cedar Falls, and Minnesota Railroad, twelve miles from Waterloo, the seat of Blackhawk County. Around La Porte is a most rich and beautiful farming country. There is much of the New England element in this community. And for real enterprise, inquiring minds, and candor, they are hardly excelled by any community.

On the 19th, twenty-five were immersed by Eld. Butler, in the Cedar river, in the presence of a large and candid congregation. In the evening, Mrs. W. spoke to a very attentive audience on the subject of health reform. And on the morning of the 20th, the brethren took down their tents, and left for their homes, all feeling that they had enjoyed a good meeting.

The editors of the "La Porte City Progress," who attended our meeting, more or less, being desirous of getting facts relative to our people, our camp-meetings, and other matters, we helped them to the leading items in the following liberal and candid report, which appeared in their issue of June 21, 1871:

THE CAMP-MEETING.

The Seventh-day Adventists have just closed their camp-meeting, held near this village, commencing on the 15th and closing on the 19th.

Having held a much longer meeting of this kind, in connection with their annual State Conference in Marion County, June 1 to 5, this meeting was not as large as their usual annual camp-meetings.

These meetings are regarded as very important by them to the building up of their cause, and are annual occasions of a general rally from all parts of the several States where they are held. The present season they held them in Missouri, twice in Iowa, once in Illinois, Wisconsin, Minnesota, Indiana, Ohio, New York, Massachusetts, Vermont, and Maine.

These meetings call immense crowds, especially on Sunday. It has been estimated that La Porte and vicinity turned out on last Sunday, not far from four thousand people. Such a vast turnout of people on an occasion like this, speaks well for the piety and morality of the place.

The grounds are selected with a design to secure ample shade, good water, a central and accessible point for themselves, and for the assembling of the people. Their grounds are prepared and seated with a becoming taste, which gives them an inviting appearance. Their family tents are generally made of duck, and are sufficiently heavy to shelter them in a violent storm.

They also have at their camp-meetings one or more large congregation tents, used to lodge strangers, and in which to hold service in case of rain. The meetings are characterized with earnestness on the part of the speakers, and great freedom in their social services, all the brethren and sisters taking part, and at the same time seem free from that confusion and meaningless noise which have too often been witnessed at meetings of the kind. The managers design to treat all with kindness and true Christian courtesy, which is ever reciprocated by the intelligent and candid. Good order is thus secured and the best of feelings preserved.

Their church organization is simply as follows: They have an annual General Conference which takes the entire oversight of their cause everywhere, composed of delegates from their State Conferences. Their State Conferences are made up of delegates from their churches.

They have no settled pastors. Their preaching elders are all evangelists, laboring from place to place, under the general supervision of a conference committee of three. Each church has local elders, deacons, and other officers usual to other denominations.

The ministry, as well as the cause generally among them, is sustained by a plan which is called by them "Systematic Benevolence." It is drawn up somewhat like the ancient "tithing" system of the Jews, designed to secure a tenth of the annual increase from all their members. This system does not touch the principal; while it leaves nine-tenths of the increase also untouched, it calls for one-tenth of the increase. Acting upon the plan that all property, like money at interest, is worth ten per cent per annum, a "tithe" would be one per cent annually. Their system then calls for one dollar annually from each and every one hundred dollars held by the members.

The equity of their system is apparent. It draws very lightly upon those in limited circumstances, while the greater drafts are upon those who do not feel them.

This system, however, differs from the legal taxation to support the civil government, in that it is purely benevolent. While all their members are taught the importance of entertaining this system, it is not made a condition of membership. Believing that all gifts to sustain the cause should be free-will offerings, they are not anxious to obtain members whose gifts might be regarded as systematic compulsion. Their members generally enter this arrangement from a choice worthy of the name—"Systematic Benevolence."

They have at Battle Creek, Mich., a legally organized publishing association, with a capital of \$50,000, which publishes a weekly paper entitled THE ADVENT REVIEW; also a semi-monthly sheet, *The Youth's Instructor*, and a monthly magazine entitled *The Health Reformer*. Besides these, they publish and circulate by sales and gratuitously, sixty different theoretical and practical works, varying from a tract of a few pages up to several volumes of 400 pages each. Large editions of these are reprinted on their steam press, and are circulated with great activity. The rapid increase of their publishing work, makes it necessary for them to put up a second building this season, at a cost of \$10,000.

The grand principle of interpretation with them, is simply to accept the Bible as meaning what it says, excepting where the text and the context clearly show that a parable or figure is used. With this rule they regard the declarations of Scripture relative to the second coming of Christ, as meaning just what they say: "If I go away, I will come again."—JESUS. "The Lord himself shall descend from Heaven."—PAUL. While they regard the event as near at hand, they hold that the definite time is purposely hidden from man.

With this rule governing them in their relation to truth and duty, they accept the moral code of the ten commandments as it reads, and thus they are led to observe the seventh day of the week as the Sabbath of the Lord. They hold that if that moral code has been revised, and if the fourth precept has been changed, the Scriptures will distinctly teach *how* and *when* this was done; and until a revised copy of the original can be shown, they decide it to be the safer part to observe that grand old document just as it reads.

The above, or a large portion of it, was handed us by Eld. White, for which he will please accept

our thanks. Eld. White is President of the Seventh-day Adventist Publishing Association, and editor of their denominational paper.

We were desirous to publish something of the kind, and had no other way of gaining the desired information.

We have attended many large congregations of people, and never before in our lives did we observe so much good order and becoming behavior on the part of every one. This speaks volumes of praise, both for those who were conducting the exercises on the ground, and the citizens who repaired thither to hear what the strangers among us had to say.

Besides the large tent, the commissary storehouse, and the speakers' stand, we noticed tents from Washington, State Center, Marshall, Waterloo, three from La Porte City, West Union, Anamosa, Tama City, Waukon, Marion, Lisbon, Tipton, Pilot Grove, all in this State. There were many more items we intended to notice, such in part as the manner of conducting their exercises, the perfect method in doing everything, &c., &c., but our space will not permit it this week.

On the morning of the 20th, as they were about to leave the ground, Eld. White offered the following resolution, which was unanimously passed:

"Resolved, That with pleasure we express sincere thanks to the citizens of La Porte City for the liberal interest they have taken in our camp-meeting, the assistance they have given, and for the candor and respect manifested by the people who have assembled at our encampment."

In reply to the above resolution, we have this to say in behalf of this community: That no difference of what religious faith our brother may be that comes to sojourn, for a season among us, nor how much we may differ with him in his religious sentiments, if he is a Christian at heart, it's all we ask to insure kind treatment at our hands.

For two days after the close of the camp-meeting, we found an excellent resting place at the home of Bro. and sister Ings. Here we rested weary brain and limbs, and enjoyed freedom of spirit. We visited several sick people, some of whom seem to have but a slight hold of this, and of the next, life. We felt the deepest sympathy for them; but for want of strength and time could do but little for them. Mrs. W. spoke in the large tent in the village the 21st, on the subject of health. Would that the people would learn how to live so as to enjoy life here; and that they would also lay hold of eternal life by faith in Jesus Christ, so as to have a strong hold on both worlds.

On the 22d, we left La Porte, for the Wisconsin Camp-meeting. At Waterloo, Bro. and sister Burbee showed us many kindnesses, in helping us on our way, after a godly sort. We reached Freeport, at midnight, and at 7 A. M., took a freight train fifty miles to Clinton, and reached the ground sixth-day, the 23d, at 3 P. M. Mrs. W. is very weary, and stern necessity alone urges our weary pencil to give this imperfect sketch, ready to mail before the Sabbath.

This encampment is truly beautiful. There is a good turnout of our people. Bro. Canright has left to join Bro. Butler in a course of lectures at La Porte. Here we are glad to meet brethren Littlejohn, Matteson, Sanborn, and others. After resting, we hope on the morrow to be able to join in the exercises of the meeting.

Abhorrence of the Jews.

A FEW days since, we met an individual who claimed to be a minister of the gospel, who also said that he was an Adventist, but not a Seventh-day Adventist; for he had such an abhorrence of everything that pertained to the Jews that he could have nothing to do with the seventh day.

This remark revealed a misapprehension which exists very extensively at the present day, on two points; namely, first, that everything with which the Jews ever had to do, is to be rejected with scorn and detestation; and, secondly, that the seventh-day Sabbath, had its origin with that people, or was ever peculiarly a Jewish institution.

What are the facts in the case? Why should Christians abhor those institutions which existed in the former dispensation, even those which were peculiarly Jewish? What is there in them to excite in us either hatred or disgust? These were the queries suggested by that remark. The Bible furnishes a clear answer to these questions; and any one who professes to be a teacher in Israel should read his Bible to better purpose than ever to be guilty of such a remark.

1. There is nothing to excite in us bitterness and hatred against the Jews in the reasons which led at first to their being set apart as the people of God. Abraham was chosen and made the father of the faithful, because he was found true and righteous in the midst of a generation of apostates from God. So Israel became the people of God,

set apart and distinguished from the nations around them, because they alone among them all were found worthy to become the depositaries of divine truth and the guardians of the knowledge of God and his will in the earth. Let us honor their fidelity to God, at a time when all others had enlisted in the ranks of the devil.

2. It is nothing against them that God committed unto them his lively oracles, revealed to them his truth, and committed its care to their hands, chose from their tribes men to be the amanuenses of his written word, and proclaimed himself to be their God. All these were surpassing honors, which, though they might cause us to envy, should not lead us to abuse, them.

3. It is nothing against the truths of God's word, the knowledge of himself, and his moral law, the lively oracles, that they were for a time committed to the only people who were worthy to have charge of them.

4. It is nothing against the Jews that God chose them as the people with whom to make both the covenants, under the second of which the Gentiles come in to share in the blessings of God's grace, and under which we now live. But some may ask, Was the new covenant made with the Jews? Listen to Paul: "To whom pertaineth the adoption," says he, speaking of the Jews, "and the glory and the covenants [plural] and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever." Rom. 9:4, 5. And Paul, in writing to the Gentile Ephesians, says, 2:12, 13, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants [plural again] of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." That is, these Gentiles, so long as they remained in their Gentile state, without an interest in the blood of Christ, were strangers from the covenants of promise, those covenants having been made with Israel and Judah. And this is in accordance with the promise of the new covenant; for God said that he would make it, not with the Gentiles, but with Israel and Judah. See Jer. 31:31, and Heb. 8:8.

5. It is nothing against the Jews, that the truth of God has come down through them to us. Stephen said, speaking as a Christian, that the Jews received the lively oracles to give unto us (Christians). Acts 7:38.

6. It is nothing against the Jews, that they constitute the root and fatness of the olive tree into which God condescends to permit us, Gentiles, to be grafted. See Paul's beautiful illustration of this subject in Rom. 11:17-24. Some of the branches of the good olive tree were broken off through unbelief, and branches from the wild olive tree, the Gentiles, were grafted in. Paul tells such not to boast against the branches, for thou bearest not the root, but the root thee. They were broken off, by unbelief, and thou standest by faith, says Paul; and if the Jew abides not in unbelief, he can come in again. That is, the Gentile comes in by believing, and the Jew can come in in the same way; and if God spared not the natural branches because of their unbelief, much less will he spare the ingrafted Gentile branches, if they indulge in the same sin. The Gentile in this matter has no privilege above the Jew; and Paul says in verse 25, that he wants them to understand that mystery, lest they be wise in their own conceits. But how many do become wise in their own conceits over this matter, and boast against the branches as though they were a race detested of God, and one that ought to be abused and detested of men; and as though the Gentiles had so commended themselves to God by their unparalleled virtue as to become the especial favorites of Heaven!

Abhor, forsooth, that with which the Jews have ever had anything to do! Men would do better to abhor their own blindness. What have we of any good thing that has not come down to us through them? We enter into the new covenant made with them and share in its gracious provisions. We are engrafted into their olive tree. We bring no addition or blessing by coming in, but come in as helpless and undone beggars, to share in their blessings. Through them, we receive the law; of them, as concerning the flesh, Christ came; and salvation itself, said our Lord, is of the Jews. Yet men have an abhorrence of everything with which the Jews ever had to do. Can misconception, and may we not add, ignorance and bigotry; go farther than this? Their unbelief and rejection of Christ, we deplore. All that was typical in

their system, pointing forward to Christ, has ceased because the antitype is come, and is no longer practiced. But the knowledge of God, the revelations of his word, and the principles of his moral law, are in no wise tarnished or weakened by coming through their hands.

But the Sabbath was not an institution that originated with the Jewish dispensation, any more than any other of the commandments of the moral law in which it is incorporated. This, with all the other parts of divine truth, was for a time committed to their hands for safe keeping. Faithfully they guarded their trust. And having received the lively oracles to give unto us, they have given them to us in the writings of the New Testament. The moral law, Sabbath and all, is the basis of the new covenant, as it was of the old, and it is the same law that is written upon the hearts of the disciples in this dispensation; and it will be written upon the hearts of all who enter in through the gates into the city, each gate of which is inscribed with the name of one of the tribes of the children of Israel.

Let us honor the Jews for the good they have done, for the part they acted in the divine economy so long as they remained faithful. Let us receive with thankfulness and humility the blessings that have come to us through them. And let us pray that many of them may turn from their unbelief and share in the blessings of that covenant, in the benefits of which God would still be pleased to have them partakers.

U. S.

Venerable Words.

THE following extract we take from a work entitled, "The Morality of the Fourth Commandment," issued in A. D. 1652. The date at which these thoughts were published, entitles them to the appellation of Venerable Words. But they state a truth which is more venerable still, even as old as the world itself. Long custom and old tradition—with what chains they bind the minds of men! Custom—how it arrays itself in the garb of conscience and passes itself off as that monitor of men's hearts. And these two are almost invariably arrayed against the truth, and cause error to be received for truth. If ever there was an age of the world in which these facts should be borne in mind, and men should guard themselves against suffering their reason to be controlled by these influences, it is the present. We need not remark further. The reader will be interested in the extract, and will be able to make the application for himself:

"Long custom and old tradition, strengthened with the wit and learning of men, doth so far prevail as to give credit and authority to error to be generally received for truth; and the tenure that most hold their practices in religion by, is not so much Scripture, the rule and guide of conscience, as custom and example, so as custom is oft turned into, and pleaded for as conscience. We should not wonder at the prejudices men take at truth; the greatest professors of it, have sometimes been the greatest opposers and most ignorant of it. Who studied the Messias more in prophecies, seemed more to long for his coming than the learned scribes and Pharisees with the high priests and Rabbins? Yet when he comes, they despise him, see no form nor beauty in him; account him a deceiver of the people; one possessed with the devil; hate him, persecute him, crucify him, imbrue their hearts and hands in his blood. One would have thought, of all others, they would have been most unlike to have acted that tragedy. Certain devout persons, Acts 13:50, were the greatest enemies to Paul. The greatest pretenders formerly to church discipline and reformation were the greatest enemies to it."

The same writer seems to look into the future with almost prophetic foresight. Truly glorious times have come for the discovery of truth since then, and distinguishing truths have been developed to try the obedience, love, and patience, of the saints, and to test the world. And with what keen discernment he lays open the design and work of the enemy at such times, to flood the world with error just as some new truth of God is coming forth, and so bewilder the minds of men that they shall either not discern the truth, or be afraid to receive it. Verily the effort of the enemy to now deceive the world with innumerable and unwonted errors, means something. The writer says:—

"Experience tells us that to every age God hath designed some distinguishing truth to try the obedience, love, and patience, of his saints, and for the world to stumble at. We are now upon the border of the most glorious times, for discovery of truth, and for the pouring out of the Spirit; we had need have our eyes about us and be circumspect and watchful against rejecting truth, as well as embracing error; that Satan invents such varieties of errors in these days, it argues some truths are near the birth, which he would deal withal, as Pharaoh and Herod with the Hebrew

children, endeavoring to stifle them in the birth, many being so astonished and amused that they sit down with what the most profess, fearing all beyond that to be heresy; we should be equally as free to truth as fearful of error. To be hide-bound to truth is as bad, if not worse, than to be catching of error. Let every truth have its full value and place."—*Id.*, p. 5.

"Look not what truth is of most note in the world, but what is owned by Scripture; what agrees not with it, *omnibus numeris* [in all particulars], is false and crooked. The Scripture is God's oracle, truth's chair of state; there we must consult her, and nowhere else. And how infinitely are we beholden to the mercy and grace of God that when there is but one only certain rule in all the world, God doth so far condescend to our weakness as to make it plain and easy in all practical points."—*Id.*, p. 6.

This is a point calculated to excite our highest admiration and gratitude. There is no doctrine of the word of God touching our practice, but is so plain, that there is scarcely room to err therein. Men often work hard to get around the truth, but that is their own fault; and their labor is caused by their unwillingness to yield to the plain requirements of the word. And on no such point can the most presumptuous skeptic show, with all his claims of errors and adulterations in the Holy Scriptures, that the word of God has been changed so as to affect in the least degree our practice.

THE NUMBER SEVEN.

"The Hebrew root for seven, signifies *fullness, perfection*; and the Jews held many mysteries to be in the number seven: So John in his Apocalypse useth much that number. As, seven churches, seven stars, seven spirits, seven candlesticks, seven angels, seven seals, seven trumpets; and we no sooner meet with a seventh day, but its blessed; no sooner with a seventh man Enoch, but he is translated."—*Id.*, p. 9.

We have often met with remarks on the use of the number seven, in the Scriptures, but do not remember to have ever met with anything more pointed and concise than the above, carrying it out to the seventh day and the seventh man.

U. S.

Practical Thoughts.

TAKE IT TO THE LORD IN PRAYER.

THIS is the proper disposition of all our troubles. This, in short, is the grand secret of the Christian life. Peace with God through our Lord Jesus Christ might be ours continually, and no troubles of life would be sufficient to mar our abiding peace if we would but take every sorrow to the Son of God in prayer. In fact, these sorrows are all suffered for the very purpose of leading us to seek God. Alas! that we so often make our sorrows an occasion of rebellion and murmuring against him. Let us try the other method. Take it to the Lord in prayer. If you will do this, you will never fail of his help, and you will find peace and joy spring up in the bitterest sorrow.

THE BUSINESS OF LIFE.

To be right in the sight of God is the great business of life, or rather the grand object which we hope to attain unto as our ultimate end. We shall be saved or lost according as we succeed, or as we fail in this work. Courage and patience are the grand elements of final success. God does not forsake those who faithfully serve him. Let us wait upon the Lord. God will help those who seek him with all the heart. The sacrifice of the spirit in giving up our own wills and our own ways is greater than that of money. God is our present help in every trouble. Therefore let us seek counsel and support from him who can help us in every season of distress, even those which are the most painful to bear. Fear not them which are able to destroy only the present life. Fear God alone. Never be weary of well-doing. Faith and patience must hold out. Life is swiftly hastening to its close. The great day of God is now very near at hand, and it hasteth greatly. Now let us seek God, and with our whole hearts submit to him. If we do this, there is hope in God for us.

Every day counts to the Christian in the heavenward journey. No matter whether it be pleasant or stormy, it brings us nearer to our final home. We have no days to lose. We have no time to spend in discouragement. Give every day to duty, and every day will count. Every night will bring us nearer the heavenly city than ever we were before. Still urge onward the weary journey, and we shall ere long lay down our heavy burden and enter rest.

A LESSON FROM CHRIST'S EXAMPLE.

Our Lord wrought no miracles to gratify idle curiosity, or to satisfy the demands of those who would put him to the test. Satan first attempted to get our Lord to work miracles to prove his Messiahship to him. Luke 4. He did not succeed in the temptation. Afterward the Pharisees made a similar impudent demand, and with the like success. Matt. 12:38-40. And when our Lord was upon trial for life, and stood before Herod, the same thing was demanded again. Luke 23:8, 9. Our Lord's steadfast refusal teaches us a great lesson. When scoffers demand that we prove to them that we are the people of God, we may not be under obligation to notice what they require. We are to give to every man that asketh us (in any proper manner) a reason of the hope

that is in us with meekness and fear. 1 Pet. 3:15. But our Lord has plainly forbidden us to cast pearls before swine. Matt. 7:6. It is sometimes, at least, the wiser course to refrain from speaking. And when we encounter those who are nothing but scoffers, this is generally the case.

THE BETTER COURSE.

It is better to accept reproof than to shield ourselves from it by excusing our faults. It is better to submit to God than to have our own way. We shall find God to be good, and Christ to be precious, if we only acquaint ourselves with them in the manner ordained in the Bible. And this knowledge is of infinite value to us.

We should make no rash promises; yet it is right to vow, thoughtfully, discreetly, and advisedly, and then we should not fail to pay our vows. Eccl. 5:1-5; Ps. 76:11.

Who is really on the Lord's side? Those who prove true in the hour of trial. If we would be found thus, we must act with reference to it in everything each day of our lives.

LEARN THE TRUTH.

The truth of God is of priceless worth. Not merely that it instructs the mind in that which is excellent and lovely and of good report, but it points the way to the kingdom of God and teaches us how to walk therein. It warns us of every danger, and makes known to us our whole duty toward God, and toward our fellow-man. But truth which presents nothing for us to obey, cannot accomplish God's purpose concerning us. For he designs to test our love and our fidelity. Therefore in his truth there come to us duties requiring active obedience and sacrifice on our part. Let us see that we fail not in these things. But if we would learn the truth, we must possess a teachable spirit, and we must have a heart willing to follow the Lord fully, though it cost us all.

SOME GREAT THING.

"If the prophet had bidden thee do some great thing, wouldest thou not have done it?" 2 Kings 5:13. Undoubtedly he would. And in this respect Naaman the Syrian represents mankind in general. We are all ready to obey if some great thing is to be performed. And like him we are quite averse to doing that which is only calculated to humble ourselves. What folly is this! It is the mercy of God no less than his wisdom that offers salvation in that way only, that causes this proud spirit in us to die. And before we can have a place in the kingdom of God, it must die so effectually that not one particle of it remains.

We smile at the folly of pride in a man who had the loathsome leprosy. We think it strange that such a man could have so much dignity, that if he could not get rid of his disease in some great act, he did not want to get rid of it at all.

Yet reader, Naaman the Syrian is but another name for yourself. You have a worse disease than that which he besought the prophet to heal.

Sin is the dreadful leprosy prefigured in the Mosaic law. How proud are our hearts even when we come to be healed of sin. How anxious are we that sin shall be taken from us without self having to die. How we dread the humbling of the old man! And yet until we can receive the kingdom of God as a little child, we shall never enter therein. We have just one thing to do. It is to put off the old man, and to put on the new. When this is done, the lowest place will suit us best. And until that spirit really exists in us, we may be sure that we need converting to God.

J. N. A.

It Is no Time to Falter.

God has been faithful. Not one of his promises has failed. His word of prophecy is nearly all fulfilled, and he will surely fulfill that which remains. In a little while the overcomers will be crowned; and the faithful it will be said, Well done; and the workers will receive their reward and enter into their rest. The last message is doing its work, and it is almost done. Soon, very soon, will our accounts be sealed and our destiny fixed. The decree will be passed, the filthy shall remain so, and the righteous shall be preserved in holiness. Who shall stand acquitted in that day? Those who struggle in earnest for victory now!

Is this a time to draw back? a time to grow worldly and let our religion die out? a time to turn back? a time to grow weary and lay down our oars? God forbid! Now is the time to be awake and watching unto prayer; a time to gird on the armor; a time to struggle; a time to labor; a time to fight. Shall we cease to run when in sight of the prize?

We need not fail. We have been warned of our danger; faithfully warned by the Spirit of God. Shall we heed the friendly warning and be saved, or will we disregard it and be lost? We need not fail, but what we want is conversion. Shall we make the mighty effort? Many will be lost, not because they could not be saved, but because they would not give up the world, die to self, be crucified to the world, its affections, and lusts.

My brother, my sister, my friend, will you seek God while he may be found? A broken and a contrite heart he will not reject. He will hear your prayer, if you heed his admonitions. Do not longer neglect so great salvation. Seek God today, and in his appointed way. Heed the testimonies of his Spirit and live.

R. F. COTTRELL.

A LIFE of full and constant employment is the only safe and happy one.

Temptations.

THE Scriptures represent Satan, and not God, as the being that tempts us to evil. Yet temptations come to us in such a way that we are in danger of thinking it is God who tempts. Though Satan is compared to a roaring lion, yet he does not always roar, if he did we would avoid him, and would not yield to his temptations. He approaches us slyly, and sugar-coats the evil he wishes us to perform; so that looking at it in the light of present enjoyment and selfish satisfaction, it appears to be a virtue, and not an evil. He insinuates that it is God who moves upon us to do some good and wonderful thing, which will bring us some temporal advantages, and perhaps enable us to do more for the Lord. But we should never do evil that good may come; for though evil be clothed ever so beautifully, it is evil still, and will bring forth death in the end.

The reason why men so easily yield to temptations is because the root of evil is in them, and they choose sin because they love it. Says James, "Every man is tempted when he is drawn away of his own lust." James 1:14. In our fallen state we have inclinations to sin, evil traits unsubdued. There are traitors in the citadel of our hearts who will conquer us if they are not overcome. They sympathize with Satan, and he knows it; and when he approaches us, he does it through these internal foes, who fully manifest themselves at his approach, as did traitors in the North at the approach and success of the Southern army during her late rebellion. We could not so easily know our weak points if Satan were not suffered to tempt us at times, neither would we be as successful in overcoming. In tempting us, he aims to weaken us spiritually; but if we flee to the Lord for help to subdue our evil traits and build up our weak points, every temptation will leave us stronger, and Satan's object will be thwarted.

Now that God has undertaken the glorious work of restoring the truth in these last days, and developing a holy people on earth to meet the Lord without spot at his coming, Satan has come down in wrath to oppose this work with various temptations as he did in "the day of temptation in the wilderness." But if we resist him, his temptations will only hasten our victory. We should, therefore, as we are exhorted by James, "count it all joy when we fall into divers temptations; knowing this, that the trial of our faith worketh patience. But we should let patience have her perfect work, that we may be perfect and entire, wanting nothing." James 1:2-4; and so of the rest of the Christian graces, for we are to be tempted on every point. The carnal heart naturally desires to be delivered from temptations before they have done their work, and when in the hour of trial, darkness presses in upon us, we are often perplexed to know what course to pursue. But right here James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. We should not, then, lean upon our own wisdom alone, for Satan is wiser than men; neither should we move rashly or parley with the enemy, entering into temptation, as it were, tempting the devil to tempt us. If we do this, we shall certainly be overcome.

When we are in heaviness through manifold temptations, we are apt to think that our temptations are greater than those of others. But Paul says, "There hath no temptation taken you but such as is common to man." And he adds: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Blessed promise! But it is understood that there are conditions to be complied with in order to have it verified to us. We must watch and pray, that we enter not into temptation, and earnestly strive to overcome, remembering that not only has Christ been tempted in all points, but that, having all power in Heaven and earth at his command, he is also able to succor those who are tempted. And to sum up the whole question, Paul says, "Wherefore, my dearly beloved, flee from idolatry." Verse 14. He had been speaking of those things that happened unto the Israelites in the wilderness for examples or types, and which had been "written for our admonition upon whom the ends of the world are come." We are not now in danger of bowing to and playing before a golden calf, yet we are in danger of yielding to spiritual idolatry, which is the worst type of idolatry. We have idols to overcome, before which we are inclined to exult as the Israelites did before the golden calf. Now if we overcome these idols, and give God our best affections, we may safely expect that he will work deliverance for us. The promises to those who endure temptations are encouraging. Says James, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." James 1:12. And Christ says, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:28-30. Surely here is enough to induce us to turn away from the allurements of sin.

D. T. BOURDEAU.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

THE MASTER'S CALL.

Up and be doing, for the time is brief,
And life is frail as the autumn leaf.
To God and thy better self be true,
Do with thy might what thou find'st to do.

Though the day is bright and the sun is high,
Ere long 'twill fade from the glowing sky,
While the evening shadows darkly fall:
There's a time for rest, it will come to all.

The harvest is white, and the field is wide;
And thou at thy ease may'st not abide.
The reapers are few and far between;
And death is abroad, with his sickle keen.

O, think of the Master worn and faint,
Whose meek lips uttered no complaint,
Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet.

Of a Father's wrath, he drank the wine,
And bore his cross to lighten thine.
Go forth and labor! A crown awaits
The faithful servant, at Heaven's high gates.

For a death of shame the Saviour died,
To open those golden portals wide,
That souls, redeemed from the toils of sin,
In pure spotless robes might enter in.

Work with thy might, ere the day of grace
Is spent, and the night steals on apace.
The Master has given his pledge divine:
Who winneth souls like the stars shall shine.
N. Y. Independent.

Progress of the Cause.

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

Business Proceedings of the Iowa Conference.

THE ninth annual Conference of the Seventh-day Adventists of Iowa, was held near Knoxville, Marion Co., Iowa, in connection with the camp-meeting, June 1-5, 1871.

Conference convened June 2, at 9 A. M. Eld. Geo. I. Butler, President, in the chair. Prayer by Eld. Littlejohn of Michigan. On examination of the credentials of delegates, all the churches in the State, twenty-four in number, were found to be represented, with the exception of one.

Voted, That Eld. James White and Eld. W. H. Littlejohn, and all members present of good standing in our churches, be invited to take part in the deliberations of this Conference.

Minutes of last session of Conference were called for, read, and approved.

On motion, the chair appointed the following Committees:

Auditing Committee: Brn. B. Auten, Daniel Andre, Jacob Hare, J. T. Mitchell, C. E. Moser, W. P. Andrews, and S. J. Hart.

Committee on Resolutions: Brn. W. H. Littlejohn, D. M. Canright, and J. H. Morrison.

Committee on Nominations: Eld. James White, Eld. W. H. Littlejohn, and Bro. Jacob Hare.

Credentials from newly organized churches were received as follows: Church at Adel, E. R. Payne, delegate; church at Woodburn, Thompson Lowry, and Jacob Shively, delegates; church at Onawa, Jefferson Bartlett, delegate.

On motion, these several churches were received into the Conference with their delegates present.

On motion, the company of Sabbath-keepers at Peru were received under the watchcare of the Conference, and their delegate present. Bro. Gifford was invited to act as their representative.

On motion, the church organization at Talleyrand was, at their request, discontinued, and their members granted the privilege of uniting with the church at Richland.

Urgent requests for labor from different parts of the State were then made. No action taken in regard to them.

Adjourned to call of Chair.

SECOND SESSION. Conference met at the call of the President, June 4, 8 A. M. Eld. Butler made a report of his labors in Nebraska, and presented a statement and petition from brethren there to this Conference, asking admission; and,

On motion, the State of Nebraska was added to this Conference, under the name and style of the Iowa and Nebraska Conference of S. D. A.

On motion, the church at Decatur City, Neb., was received into the Conference.

The Committee on Nominations made their report recommending the present incumbents in office as the officers for ensuing year. Report adopted; and,

On motion, the following were elected officers for the present year: President, Geo. I. Butler; Secretary, L. McCoy; Treasurer, R. M. Kilgore; Conference Committee, Henry Nicola and J. T. Mitchell.

Auditing Committee made report showing settlement with ministering brethren and Conference Treasury.

Adjourned, to meet on call of Chair.

THIRD SESSION. Conference convened at call of Chair, June 5, 9 A. M.

On motion, credentials were granted to Eld. D. M. Canright, Geo. I. Butler, and J. H. Morrison.

On motion, license was granted to Brn. Jef-

erson Bartlett, Henry Nicola, J. T. Mitchell, R. M. Kilgore, Squire Osborn, and C. A. Washburn. The question of granting license to Bro. R. H. Johnson, was referred to the Conference Committee.

On motion, the Iowa City church organization was discontinued at their request.

On motion, a committee was appointed to arrange the churches in districts for the purpose of holding quarterly meetings.

Committee made the following report:

First District, composed of churches at Waukon and West Union, to have meetings each quarter. Bro. C. A. Washburn is to attend. Second District, composed of churches at Marion, Lisbon, and Anamosa, to have meetings every two months. Bro. Mitchell is to attend. Third District, composed of churches at Pilot Grove, Brighton, Washington, Richland, and Sigourney, to hold meetings every two months. Brn. Nicola and McCoy are to attend. Fourth District, composed of churches at Monroe, Knoxville, and Sandyville, to hold meetings every two months. Fifth District, composed of churches at Afton, Woodburn, Peru, and Adel, to hold meetings every two months. Brn. Bartlett, Johnson, and Washburn, to attend. Sixth District, composed of churches at Onawa, Iowa, and Decatur City, Neb., to hold meetings each month. Bro. Bartlett, to attend.

The following is camp-meeting committee; Brn. Benn Auten, Daniel Andre, and L. McCoy. The Conference was greatly aided and encouraged by the presence and timely remarks by Brn. White and Littlejohn, and the business much facilitated by their counsel. A spirit of union and forbearance characterized the entire proceedings. An appeal was made by Bro. White to sacrifice for the "Publishing Association," and the "Health Institute," which was well received and liberally responded to.

The financial condition of the Conference is good, the Treasurer's report, showing a sum of \$1814.00 received during the year on Systematic Benevolence fund, and a balance in the treasury of \$309.00, after settling with the ministers and paying into the General Conference fund \$475.00. There is also on hand a camp-meeting fund of nearly \$300.00.

Financial and church reports were not full, and some had been wholly neglected. From reports received and estimates made, the following aggregate report may be relied upon as very nearly correct.

No. of churches at the beginning of year,	19
No. at present,	24
No. of members at beginning of year,	455
No. received by baptism,	185
No. received by letter,	40
No. of losses by death,	5
No. of losses by apostasy,	20
No. of losses by removal,	21
No. of members at present,	640
No. of Sabbath-school scholars,	300
No. paying Systematic Benevolence,	450
Amount of Systematic Benevolence pledged for the year,	\$3200.00.

The following report of Committee on Resolutions was unanimously adopted:

Resolved, That we discover in the present prosperity of the Health Institute, occasion for the most profound gratitude to God; and that we express an increasing confidence in the wisdom and economy with which it is at present conducted, as well as in the ability of the health reform, as a means of advancing the physical and spiritual interests of the people of God.

Resolved, That we will assume the responsibility of collecting for the Publishing Association all arrears on the subscriptions to the REVIEW, Health Reformer, and Instructor, within the limits of our Conference.

Resolved, That we recognize the obligation under which we are placed to the General Conference, on account of labor which it has hitherto bestowed on our State; and that we donate to it from our funds, the sum of \$400.00.

Resolved, That we tender our heartfelt thanks to Bro. and sister White and Bro. Littlejohn for their visit to our State at this time and for the unwearied efforts put forth in this camp-meeting for our spiritual welfare.

The following offered by Bro. Mitchell was adopted:

Resolved, That all S. D. Adventists applying for charitable aid at our Health Institute, shall do so through their respective churches to which they belong. And that each church should bear, at least one half the charity asked for its members and others under its watchcare.

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

Several liberal propositions were made by persons at different places asking for the location of the next camp-meeting, all of which were referred to the Camp-meeting Committee.

Adjourned to meet at the call of the Chair.

GEO. I. BUTLER, Pres.

L. MCCOY, Sec.

Report from Bro. D. T. Bourdeau.

SINCE writing my last report, I have spent one Sabbath at Bro. Bingham's, Morrystown, two with the church at home, and one in connection with the Vermont tent, which is pitched at West Bolton, eight miles south of Jericho Corners.

Our meetings at Bro. Bingham's were excellent, and quite large for the place. I

spoke twice, and I think every brother and sister present took part in the social meeting. I had not met with the brethren in this section for seven years.

Week before last, I spent five days in search of a place to pitch the tent, and canvassing for a camp-ground, traveling one hundred and fifty miles with my team, and having a pleasant interview in Montgomery with first-day Adventist brethren, who still fondly cling to the advent hope. We found no camp-ground on the Vermont Central from Waterbury to Georgia. The committee will inform the brethren on this subject in due time.

My brother's help in starting the work here is appreciated. May God grant us to reap some fruit here to his glory. The place is not large, but the attendance is good and the interest fair. We have held six meetings.

D. T. BOURDEAU.

West Bolton, June 12, 1871.

Indiana.

I RETURNED from Tennessee to Lancaster, Owen Co., Ind., in May. Here is where we held a course of lectures last season with the tent, and quite a number came out on the truth. We left Bro. Randolph to follow up the work, establish meetings, and help them till they were firmly grounded in the truth and had strength to stand alone. Bro. R. was taken sick and could not fill his appointments, as arranged, and these brethren received but little help; but to their credit and commendation, they arranged prayer and Sabbath meetings, and when we returned we found them steadfast and at work in earnest in the cause.

I learned on returning that the Disciple church in that place had tried to hold a continued meeting, but could effect but little, on account of the "mist or fog of Adventism" on the minds of the people. Their minister therefore gave out word that he would clear it up and settle their minds, giving our brethren a special invitation to come and hear him. They accordingly went, and heard—instead of candid dealing with our views—a tirade of abuse from the beginning to the end of his discourse. After making many false assertions concerning us, he threw out challenges and affirmed that he would meet me on the kingdom question. On learning these facts, I decided, after carefully considering the matter, that it would be better to accept the challenge. I therefore stated as subjects for debate, the kingdom, the law, and the state of the dead. These were accepted, and after a few days' search, Eld. Wm. F. Treat, of Bloomington, Ind., was found willing to discuss the above-named questions with me. The man who "cleared up the fog and mist of Adventism" for them, would meet me but one day on each question. I did not feel satisfied with this amount of time, but could get him no longer.

We had a large attendance, and as near as I can learn outside of Eld. Treat's special church members and friends, who are few, the truth has gained a clear victory. I found him an old hand at discussion, this being about the twenty-fourth or fifth he had engaged in. He seemed determined to gain his points, even though by unfair means. The people of their own accord raised \$25.00 for us to defray the expenses of the discussion. A leading man of the place has since taken a firm stand in favor of the truth, and is keeping all the commandments. I labored a week or two among them, and some five have taken hold with the brethren there; so the truth is on the gain. We pitched the tent and held the discussion in it, but have since moved it to Bowling Green, the county seat of Clay Co. Brn. Sands Lane and Ezra Brackett are laboring with it.

I have been spending some ten days with the brethren in Howard Co., organizing, and putting things in working order. We have felt much of the blessing of God with us, for which we would truly praise him. I feel of good courage to press on and do all I can to forward the cause of present truth.

E. B. LANE.

Dixon, Missouri.

FOR the past few weeks, I have been laboring in this place, speaking as I have had opportunity in the cause of present truth. When I spoke on the claims of the Sabbath and of Sunday, the house was crowded; and in compliance with an invitation, many pencils noted the scriptures in both Testaments referring to the Sabbath. There is a good degree of interest on the Sabbath question; and many acknowledge that they believe the observance of Sunday to be without divine authority. Of course, this order of things

was not pleasant to those that adhere to the observance of the first day of the week, and an aged Baptist minister proposed to pour oil on the troubled waters by speaking on the Sabbath question, April 30, at 11 A. M. He had informed us that he was posted on that subject; and we had expected to hear an able advocate for Sunday observance, but were doomed to disappointment.

It is unnecessary to repeat his arguments, as they were substantially the same as those used by Eld. Evans in his discussion with Bro. Canright, reported in REVIEW, No. 17. One assertion, however, we must notice on account of its novelty. He read Lev. 23, and said that the 24th verse was a type showing that the gospel trumpet would be blown on the first day of the week during the Christian age. I reviewed him in the afternoon of the same day; and the Lord gave good liberty. I trust that good was done.

Three more have commenced keeping the Sabbath, making in all thirteen in this place. June 4, I baptized three. Many others are investigating, and we hope some more will join us. May the Lord's blessing rest upon the church here, and enable them to exert an influence in favor of the truth; and may he add to their numbers such as shall be saved.

L. D. SANTEE.

Cattaraugus Co., N. Y.

ANOTHER monthly meeting at Randolph is just closed. Some were present from E. Otto, Cottage, and Cherry Creek. The testimonies in our social meetings indicate, generally, a growth in grace. And though the enemy has wrought powerfully in this place against the cause, yet there seems to be a good and increasing interest without. The Lord will cause the truth to triumph yet in this place, if the few that have received it will venture fully upon it, live it out, and unitedly labor to let their light shine.

We have removed our appointment from the first Sabbath in the month, so that brethren in Allegany Co., who have theirs on the first Sabbath, may come and meet with the brethren here. Come over, brethren, and help us.

I intended to have gone from this meeting to visit the friends in Eldred, Pa., but receiving an invitation to a new field at On-ville in the town of South Valley, Cattaraugus Co., I have concluded to go there first. Wait a little, friends at Eldred, I hope to come to you this summer.

R. F. COTTRELL.

Vermont.

I WAS at Jericho, May 19 and 20, and preached the funeral sermon of Bro. I. Bugbee's companion. The funeral was attended in the Methodist meeting-house. A good audience was present, who attentively listened to a discourse on the resurrection of the dead. Eld. Estes, Baptist minister of the place, and Eld. Mark Atwood, Freewill Baptist, were in the congregation. I also held two interesting meetings with the few brethren and sisters. May these dear friends continue to grow in grace and in a knowledge of the truth.

May 28 and 29, I filled the appointment of Bro. A. C. Bourdeau at Charleston. Though the members of this church are scattered, and separated quite a distance from each other, all were together in good season on Sabbath morning, which, to say the least, is always a favorable index of the meeting. They had a mind to work. I spoke to them twice. The Holy Spirit was present to assist, to unite hearts, to raise our minds up to God, rendering the never-failing promises of his sacred word more precious than gold, yea, than much fine gold.

On first-day morning, there was a commendable promptness in the payment of Systematic Benevolence, for the first six months of this year.

After the business meeting, I spoke to a very attentive audience, in a crowded school-house, from Acts 17:11. I seldom speak with greater freedom. May this people, like the noble Bereans, be blessed with a mind to "search the Scriptures daily," to see whether God has not more light and truth for them to receive and walk in.

I was at Wolcott, June 3 and 4, and on Sabbath spoke to the church. On first-day, at five P. M., I spoke in the Methodist meeting-house, in this village, on spiritualism. The notice was short. Not many out. But the Methodist minister and his leading members were present, all of whom seemed quite interested. The minister wishes to read on this subject. I admire his friendly feeling and Christian spirit. I do deeply feel that my life in all respects should be in the strictest conformity

with the teachings of the holy Bible, especially before those who will watch for a manifestation of the fruits of the Spirit in our midst. Oh! for that meekness which will secure the guidance of the Most High in judgment. Ps. 25:9.

A. S. HUTCHINS.

Worcester, Vt., June 13, 1870.

Smith's Mills, N. Y.

THE monthly meeting at Smith's Mills, June 10 and 11, was one of interest and, I trust, of profit to the church. A good representation of believers from different parts of the county were present, also a goodly number of others both on Sabbath and first-day. Four discourses were given, one by Eld. Taylor, one by the writer, and two by sister Ross, which were listened to with interest.

On first-day morning, we held a business meeting to consider the subject of organization. After remarks by different brethren, the brethren at Smith's Mills thought best for the present to unite with the West Monroe church rather than to have a separate organization, and to alternate in our Sabbath meetings, our places of worship being about four miles apart. Two were baptized, and ten gave in their names and were received by vote as members of the church at West Monroe. Others we expect will soon go forward and unite with the church.

F. WHEELER.

West Monroe, June 15, 1871.

The Work of the Enemy.

It seems to have been the great work of the enemy of souls all along, to create a distrust in the minds of men as to the truth of the blessed word of God. Long time ago, when Jeremiah spoke the word of the Lord to the people, a wicked prince, inspired by the wicked one, no doubt, showed his contempt for the words that were read to him by commanding the leaves to be cut out and burned in the fire. But was this the end? No; the book was re-written, and many more things were added of threatened judgments unless the people turned from their wicked ways.

The church of Rome has ever been opposed to the word of God, and there was a time when they had so nearly destroyed it that there were very few copies remaining. France, a nation of infidels, made war upon the two witnesses, the Old and New Testaments, and for three years and a half, the Bible was trampled in the dust, religion cast out as an abominable thing, not worthy the respect of civilized beings, God's name blasphemed in a most daring manner, sacrifice offered to the goddess of reason who was represented by a woman of ill-fame. But was this the end? No. There followed such a revolution as people of those days were not often witnesses of. The streets of the great city ran blood; and such was the condition of society, that the senate was glad to recall the good old Bible in hopes of a better state of things. But as to how far, as a nation, she has accepted of the teachings of the Bible may be seen in the fact that she is known as infidel France still. And even now may she not be tasting of the contents of that bitter cup which will be given to all who discard the word of God? Notwithstanding these efforts, we see the Bible has been especially preserved. It is printed in the language of every known nation under heaven; and millions of copies are sent broadcast over the land.

But it is reserved for the generation, in this enlightened age, the last part of the nineteenth century, to witness the last great masterpiece of Satan against the word of the God of Israel. I speak of spiritualism. And who can deny it, as it has unfolded itself? See how bold, how defiant, numbering its converts by millions, among all classes, high and low, rich and poor, kings and nobles, priests and people, all giving heed to this siren song of Satan. It needs but a slight acquaintance with its teachings to convince almost any one that it must come from the nethermost parts of the infernal regions. Their public speakers openly denounce the Bible, striking right at the foundation of all society, both religious and moral.

These things are too well known to need any proof. Those who have the light of truth must raise their warning voice against it. May the Lord deliver the honest everywhere from the terrible delusions of these last days. And let us be aware of the fact that we are not beyond Satan's reach, and let us watch and be sober. H. F. PHELPS.

It is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world.

Another Reason

WHY many should write for the REVIEW, is, that those who have written for years, feel as though they need some assistance.

I know a man who feels it a pleasant duty to write weekly; yet he is paying fifty dollars interest on borrowed money, and has but a moderate income to pay from. He takes the best of his time in planting time, in hoeing time, in harvest time, to write; and feels that it can not be omitted, even in pressing work. Now, if the Office were crowded with matter for the papers, he might find time to put in an acre or two more of corn, or of wheat, or of oats, and thus his debt be soon paid; but no; the rich must not lose time, so the poor must stand in the gap, whatever be the result to him, or else more burden be laid upon the editors.

But how does it happen that the church does not furnish the kind of help Bro. White needs?

Look at Cincinnatus, the Roman patriot who was found ploughing, by the committee sent by the Roman Senate to call him to deliver his country. Did he hesitate and waver? No! no! How many hours did it take to decide? Not one. His answer was direct; his preparations were soon made; and his farm was soon left in the care of others.

Is this cause less in your eyes than the Roman commonwealth was, in the mind of Cincinnatus? If so, may Heaven pity you.

There are those who would soon go, if called; but they are not the ones needed at this time. It is you who are called to sacrifice at this time. Will you do it, and live forever? or will you weakly, foolishly sit down in Satan's easy chair, and take him for your pay? JOS. CLARKE.

Nearing Home.

SOON we shall get home, sweet home! glorious reflections! Here, are trials, and conflicts severe, the eye is dimmed, and all the senses shocked, at the utterances of woe from every quarter; but faith looks up. The signs of the times bid us look up and lift up our heads, for our redemption draws near. There is comfort. There is joy unspeakable, and full of glory. Here, are joy and pleasure all mixed with sorrow, discomfort, and uncertainty; not so in Heaven. Why is it necessary to urge men to comply with reasonable conditions in order to obtain a purchased possession? Oh! we will lay aside every weight and run to obtain the prize. We will be temperate in all things. We will deny self. We will labor to enter that rest eternal. We will follow the lovely pattern, Jesus, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we are heavy laden, the promise is, "My grace is sufficient for you." The willing and the obedient shall eat the good of the land. They will ride upon the high places of the earth, and be fed with the heritage of Jacob; and will sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Who is to sit down with these? The bidden guests to the supper of the Lamb. I am unworthy to be of that company; but Jesus came to save such. I will try to trust him and fulfill all the written conditions, that I may enter into life. H. S. GURNEY.

Overcoming.

THIS work is going on. God is not leaving his people; he is reaching out after them in tender mercy. One after another is obtaining greater, and still greater, victory over sin. Here a little mastery and there a little, day after day will eventually bring the honest ones into the perfect liberty of Christ. Let us take courage, dear brethren and sisters, and press on perseveringly in hope that we may obtain the crown of everlasting life. H. S. ZOLLER.

SISTER L. J. BELNAP writes: I am alone in my family, and have no one to encourage me on in obeying the truth, but thus far through the grace of my Heavenly Father have been enabled to keep pace with the remnant. I love the truth and I love the Sabbath.

I have not often the privilege of meeting with those of our faith, but feel thankful for the privileges I do enjoy. I receive the REVIEW with joy; and its communications are heart-cheering. I expect, if faithful, ere long to see all those who are so nobly advocating and defending the truth. I feel daily to praise the Lord for what he

has done for me. If I go alone and am not permitted to hear one cheering voice or receive one encouraging word, I shall go trusting in One that is able to save. Oh! that more would awake to life, break loose from Satan's snare, and lay hold of eternal life before it is too late.

BRO. L. H. WINSLOW writes from Warren Co., Iowa: I have found a sweet peace in obeying the truth which I never experienced before. I want to realize more the straitness of the way that leads to eternal life. It is my greatest desire to see others rallying around the standard of truth; for the day of preparation for the great tribunal is short. Courage, dear brethren and sisters. Soon we shall see our Saviour coming with all the holy angels.

It Is only a Prayer-meeting.

VERY true. There will be no sermon from a favorite minister; no instrumental music. The house will not be crowded, and the few that will be there will not be dressed in their best attire. The prayers that will be offered are not likely to be clothed in accurate and eloquent language, and it is quite probable that many of the hymns sung will be pitched a note too high or too low.

It is only a prayer-meeting, a meeting like those held in the days of Malachi, whose proceedings were noted down by the Lord in the book of remembrance kept before him; like that one held by the disciples in the upper room which preceded the great pentecostal revival; like those noticed in the book of the Acts, when the assembled disciples were filled with the Holy Ghost, and prison doors were opened and captives released in answer to their prayers.

It is only a prayer-meeting—only an appointment which the risen and exalted Saviour has made with his disciples; only a time when God "hearkens," listens attentively, that he may hear the holy converse of his people, and when the baptism of the Holy Ghost descends upon waiting souls.

It is only a prayer-meeting—only a place where the sorrowing find comfort, and the troubled obtain peace; where the weak are strengthened, and the weary rested; where Christian sympathy is kept alive, and Christian work receives a fresh impulse.

It is only the place where the church is put in communication with the throne of grace, and draws down spiritual life for itself, and revival blessings for the region around.

It is only the nurse, the manifestation and the measure of a church's life, the mightiest agency for good that God has intrusted to his people.

It is only a prayer-meeting. My brother, do not say that again.—Sel.

VICTOR EMANUEL is likely to find that the guaranties of papal independence in Rome are unsafe to his own government. Already fugitives from justice are taking refuge in the Vatican. Rome is just now excited about an affair of this sort. Padre Curci, a notable Jesuit preacher, who had flagrantly transgressed the privileges of the pulpit by assailing the family of Victor Emanuel, and more especially by calumniating Princess Margherita, Italy's future queen, when prosecuted for his libel, crossed the Tiber, and under the broad wing of the spiritual independence, continues to defy the civil sword. The pope's counselors are too rash to suffer him to dwell quietly in the holy city under Italian rule. Collisions of authority are inevitable, and the end will be the banishment of the papal court from the soil of Italy.—Sel.

Spiritual Light.

WHEN the Roman soldiers, at the sacking of Jerusalem, rushed into the temple to despoil it, they found no images of gold and silver like those they were familiar with in their heathen temples. They cried out jeeringly that Jews were worshippers of the clouds.

So the devotion of Christ's people often seems to the men of this world. People whose judgment they respect in other matters, they consider slightly, but harmlessly, insane in matters of religion. The deep things of God they cannot comprehend, because "they are spiritually discerned." It is as if a blind man should speak of the folly of those who believed in such a thing as sunshine.

St. Augustine mentions a heathen once saying to him, as he pointed to the sun, to his idol gods, and various objects about them, "Here are my gods, where is thine?" upbraiding him with worshiping a God he could not see.

St. Augustine answered, "I show you not my God, not because I have not one to show, but because you have not eyes to see him."

The joys of the Christian are incomprehensible to those who have not tasted them, and yet they are the only true ones in the universe. To live by faith is a better portion, even for this life, than to dine with Dives every day.

"All this and Christ too!" said an aged saint, as she supped on a crust and a cup of cold water. Her face was aglow with love and gratitude, as she acknowledged all as coming from her Father's hand. Is not such a spirit better than a princely revenue?

It sweetens every mercy to know that God sends it. It takes the sting from every ill to feel that it is but for a moment, that soon all "sorrow and sighing shall flee away."—S. S. Times.

LIVING BY THE DAY.—I compare, says John Newton, the troubles we have to undergo in the course of a year to a great bundle of fagots, far too heavy for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one bundle, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

William Jay puts the same truth in another way. We may consider the year before us a desk containing three hundred and sixty-five letters addressed to us—one for each day announcing its trials and prescribing its employments, with an order to open daily but the letter for the day. Now we may be strongly tempted to unseal beforehand some of the remainder. This, however, would only serve to embarrass us, while we should violate the rule our Owner and Master has laid down for us: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."

WHAT the sculptor is to a block of marble, education is to the human soul. The figure of a statue is in the block, the sculptor only finds it.

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige many that are not so.

HOLD on to your tongue when you are ready to swear, lie, or speak harshly.

Obituary Notices.

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

DIED, in Fremont, Saginaw Co., May 31, Lucretia, wife of Walden Guilford, aged forty years. Sister Lucretia was born in Jefferson Co., N. Y. She professed religion at the age of twelve, and kept the Sabbath about twelve years. Her exemplary life won the respect and esteem of all, and gives assurance that she sleeps in Jesus, to be waked immortal when he appears.

Funeral in St. Charles, Mich.

J. H. WAGGONER.

DIED, of typhoid fever, June 7, 1871, sister Lydia Morey, aged fifty-two years, wife of Bro. Aaron Morey, of Ridge Road, Niagara Co., N. Y. Sister Morey embraced the truth during meetings held at the Hess Road last winter. She fell asleep in peace, cheered by the hope of having part in the first resurrection, and praying that she might then meet husband and all her children. Funeral discourse from Rev. 20:6.

CHAS. B. REYNOLDS.

DIED, in South Norridgewock, Me., May 28, 1871, of congestion of the lungs, Bro. C. C. Blanchard, aged sixty-one years. Bro. Blanchard was one of the first to embrace the third angel's message under the preaching of Elds. Andrews and Cornell while the tent was pitched in Norridgewock, six years ago this coming fall. We have laid him away in hope, trusting that he will come forth in the morning of the first resurrection, clothed with immortality.

WM. J. HAYNES.

DIED in La Porte City, Iowa, on the 18th of May, 1871, of congestion of the brain, Dallas, son of William and Jane Ings, aged five years, one month and seventeen days. For one so young, little Dallas seemed to have an uncommon knowledge of, and love for, the truth. His sweet voice was often heard singing these beautiful words,

"In a little while, we all shall be there;
Oh! be hopeful, be joyful, till then,
And a crown of bright glory we'll wear."

An appropriate and comforting discourse was delivered on the occasion of his funeral from 2 Kings 4:26, by Elder Hoyt, Presbyterian.

AMOS AMBURN.

The Review and Herald.

Battle Creek, Mich., Third-day, June 27, 1871.

THE brethren at the second Iowa Camp-meeting pledged for the Publishing Association and Health Institute, so that the entire amount for the State of Iowa is \$4,000.

We held pleasant conversation with Eld. W. H. Brinkerhoff on the camp ground, and at his house. He is not at war with S. D. Adventists. We were glad to see our brethren fully reciprocate the kind feelings manifested by him and family.

Not so with Eld. Carver. He seems determined to fight it out in his peculiarly smooth and pious way to the bitter end. He pressed us last year at our camp-meeting at Marion, until we could not very well help telling him that we were determined to have no controversy with him, that we could read him like a book, and all we asked of him was to just let us alone. He was on the ground at La Porte this year, much dissatisfied with our recent reference to his statement in his book. We stated to him that if it was thought best to reply to his book we should maintain all we had said of it, and of the writer of it. And again we earnestly requested him to let us alone.

We have always, until hard pressed, been on good terms with Mr. Carver, and very much regret that he should push matters to their present unpleasant position. But without cause of provocation, he has come out with a pamphlet in which he attacks our Christian character, and that of Mrs. W. We pity this man. He has a pen worthy of a better cause. We would help him if we could. But as he will not be helped, all we ask of him is to let us alone. But if he will not do this, and shows himself determined to pursue this style of warfare, it may be duty fully to expose his deceptive course.

MANY of our readers will remember the name of sister Jane Martin of Ireland. She is now in our country with her daughter. We had the pleasure of meeting this sister at the La Porte Camp-meeting.

Note from Bro. Cornell.

I wish to say to my friends through the REVIEW that, in the good providence of God, I arrived safely in San Francisco the 17th inst. in good spirits. I was met by Bro. M. G. Kellogg before reaching the city, and was surprised to learn that they had the tent pitched in this great city and had commenced lectures; so I am ushered into active labor at once. Four lectures have been given. The tent is crowded, and the interest good.

I am glad to report that my courage is good; and I esteem it a happy privilege to unite once more with Bro. Loughborough, my former fellow-laborer, in this good work. Seventeen years have passed since we together run the first tent used among our people. I am encouraged at finding the brethren here in good courage.

I would say to friends in Oregon and Washington Territory, that I shall probably remain here three or four months, as it seems to be duty to join with Brn. Loughborough and Kellogg in the tent enterprise here. My address for four weeks to come will be San Francisco, California. M. E. CORNELL. June 19, 1871.

Testimony, No. 20.

This contains instructions and admonitions of great importance and thrilling interest. How gratefully should we receive and carefully heed the voice of God to us. They will not be unheeded and in vain to those who believe in God and are willing to do his will in all things.

In reading that part which relates to the proper manner of observing the Sabbath, I was struck with the perfect harmony between the instruction and the ninety-second Psalm, the inspired title of which is, "A Psalm or song for the Sabbath day." The works of God are celebrated by the Sabbath. Says the psalmist, "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this."

To be shut up within walls built by human hands, and thus shut ourselves away from the works of God during the whole of the Sabbath, is evidently a great mistake. The Sabbath may be made a delight to the young, as well as to the old. R. F. COTTBELL.

THE post-office address of Eld. E. B. Lane, for a few weeks, will be Bowling Green, Clay Co., Ind.

HORACE GREBLEY expresses his belief that more violence occurs now in New York City than in Texas, and that life and property are more safe in the latter State than in his own city.

TWENTY-FIVE hundred women, convicted of sprinkling buildings with petroleum and setting them on fire, have been sentenced to banishment from France to New Caledonia, a French island. At the same time, it is announced that Gambetta, of balloon fame, the Minister who made himself so notorious for his absurd proclamations while the Germans were besieging Paris, is about to return to France. This being the case, about as much incendiarism is going into France as they are sending out.

It is said upon the entry of King Victor Emanuel into Rome the pope will at once go to Corsica.

TIME TABLE. MICHIGAN CENTRAL RAILROAD.

Table with columns: LEAVE, MAIL, DAY EXP., EVE. EXP., PACIF. EX. for GOING WEST and GOING EAST. Includes stations like Detroit, Battle Creek, Chicago, Grand Rapids.

Table for Great Western Railway with columns: GOING EAST, *Atlantic Exp., †Day Exp., ‡Detroit Exp., †N.Y. Exp. Includes stations like Windsor, Hamilton, Susp. Bridge, ar.

Table for Peninsular Railway with columns: UNTIL otherwise ordered, trains will be run as follows: GOING EAST, Passenger, Mixed. Includes stations like Climax, Battle Creek, Bellevue, Charlotte, Lansing.

Table for Ionia and Lansing Railway with columns: GOING EAST, Express, Mixed. Includes stations like Greenville, Ionia, Portland, Grand Ledge, Lansing.

News and Miscellany.

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

PARIS, June 19.—Indications of a renewal of the insurrection multiply. The working men openly insult soldiers, and attempts at assassination and incendiarism continue.

THE whole number of insurgents executed since the capture of Paris is 18,000.

ROME, June 18.—A plot for the assassination of the pope has been discovered. It was concerted in London, Florence, and Paris, by members of the International Society. The assassination was planned to take place yesterday.

A SPECIAL dispatch from Brussels says the civic courts were compelled to intervene for the preservation of peace, with their bayonets, and several of the rioters were hurt. Members of the International Society are said to be the authors of the outbreak against the friends of the pope.

NEW YORK, June 19.—A correspondent, writing to the Turkish Journal, from Tabreez, says: "The details which reach us here of the destitution and misery which the drouth of last year caused in the central and southern provinces of Persia are perfectly heart-rending. That people are dying of hunger in the streets of the capital is a minor phase of the terrible calamity in Keorashan. Parents are selling their children as slaves to the Turcomans in order to keep them alive, and in Isphahan, as is said, men have been seized in the act of digging up corpses to serve as food for their starving families. In Shiraz, Kerman, and Yezd, the wretched sufferers endeavor to support life on grass and roots which they may find in the neighborhood, and, as might be expected, pestilence follows hard on the footsteps of famine. Between them, half of the kingdom is becoming rapidly depopulated."

NEW YORK, June 19.—Last night, at five minutes past ten o'clock, there was a severe shock of earthquake on the north shore of Long Island, in Brooklyn, on the hill, and in Staten Island. These reports indicate a wave whose center was probably further east, somewhere in New England.

LONDON, June 20.—A Times' special dispatch says the members of the International Society are distributing electoral manifestoes.

The Journal states that the proceedings of the society cause uneasiness to the Belgian Government, and that garrisons have been reinforced.

VERSAILLES, June 20.—In the Assembly, to-day, during the debate on the loan bills, Thiers made a statement of the financial condition of the country. He said the German war had cost France three milliards of francs. The deficit for the fiscal year of 1871 reached 1,631,000,000 francs, but of this amount the Bank of France had advanced to the government 1,330,000,000 francs, so that the immediate deficiency for the year was reduced to 301,000,000 francs, but to this must be added 436,000,000 francs for expenses since incurred in the suppression of the insurrection in Paris. The total deficiency of 737,000,000 francs Thiers proposed to meet by imposing new taxes. The situation, he said, was difficult, but not disastrous.

ON Sunday, June 17, the Germans celebrated their victories over the French by thanksgiving and praise in the churches. By a notable coincidence, accidental or voluntary, this day was the anniversary of Waterloo, where the Prussians took so prominent a part in overthrowing the first Empire of France, as they have in demolishing the second.

Appointments.

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

MONTHLY meeting at Cornville, Me., Sabbath and first-day, July 8 and 9, commencing Friday evening at half past seven. By order of Committee. GEO. W. BARKER.

PROVIDENCE permitting, I will meet with the church in Johnstown, Sabbath, July 1st. STEPHEN PIERCE.

PROVIDENCE permitting, I will meet with the church at Hillsdale, Mich., in their quarterly meeting of July 1 and 2. J. BYINGTON.

QUARTERLY meeting for the church of Alameda, Sabbath and first-day, June 24 and 25. Will some of the ministering brethren meet with us? All the scattered brethren are invited to attend, or report by letter. M. D. MATTHEWS.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. H Hiestand 38-15, Susan A Brown 40-21, J E Cain 40-1, A Bossert 39-9, C W Gibson 40-1, P E Raiter 40-1, E Mandeville 40-1, E Stone 40-2, O P Bovee 40-1, Jane Shafer 40-1, D T Bourdeau 40-1, Mrs S M Ross 39-1, D Bowe 39-22, C M Chamberlain 40-1, H C McDearmon 39-1, S P Clark 40-1, M Losey 40-1, S W Harris 40-1, D Scott 40-1, C Danna 40-1, Andrew Dunlap 39-14, S Salisbury 40-1, J A Dickey 37-20, A Pennel 40-1, J E Farrar 39-1, A J Richmond 40-1, G W Chilson 39-15, J Q Foy 40-1, C Flory 40-1, J Randall 40-1, H M Harris 40-1, N J Chaffee 36-1, Jane Sewell 36-14, Harriet Lombard 38-1, L Newcomb 40-10, Melissa Hutchins 40-1, John Graham 39-13, A C Barstow 39-13, Diantha Fero 38-12, R Morton 39-20, W L Saxby 39-1, W H Westfall 39-1, S Myers 39-1, F N Bartholomew 38-8, T S McDonald 39-15.

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\$1.50 EACH. R A Kale 39-10, Wm W Cox 39-1, O B Sevy 40-6, Mrs A B Knight 40-1, H H Hill 40-1, Aaron Work 40-1, Reuben Clarke 40-1.

MISCELLANEOUS. Chas Pangburn \$18.00 47-11, O B Jones 6.00 40-1, T B Parker 1.25 38-7, C Mack 45c 34-1, S C Hodges 2.50 39-13, F J Goodrich 2.00 35-1, L Mann 2.25 42-1, John Heald 4.00 39-1, Maggie Clemons 4.00 39-15, M B Miller 1.12 38-1, M J Clarke 2.54 38-1, D Oviatt 5.78 38-1, Mrs S Smith 75c 39-1, J A Haughey 3.00 40-1, M Aderton 1.25 38-5, B A Hodges 2.50 39-13, Pamela Roberts 75c 39-1.

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Mary King (thank-offering) \$5.00, G F and N D Richmond (thank-offering) 5.00.

Cash Received on Account.

D T Bourdeau \$10.00, C O Taylor 25.00, R F Andrews 35.00, E Radisill 65c.

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Louisa Mann \$1.00, A friend 1.00.

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U Affolter (s. n.) \$5.00, Sarah P Hunt 70c.

Book Fund--\$10,000 Wanted.

Amount received heretofore, \$3680.90. Fifty Dollars Each.—Agust Rasmussen. Ten Dollars Each.—George Bisel. Miscellaneous.—Sarah P Hunt \$1.00, D T and L A Fero 2.00.

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