

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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QUESTIONINGS.

WHY has the rose her thorns, the sky its clouds?
Why do the dew-drops teach the grass to weep?
Oh! why does mist the mountain peaks enshroud?
And why grow weeds among the corn we reap?
Why is each day embraced by gloomy night?
And why do nettles kiss the wayside flowers?
Oh! tell me, why is faith not turned to sight?
And why pain rides upon the winged hours?

Stay! can our arm explore the furthest reach
In deep unfathomed seas of thought divine?
We cannot learn till God, the all-knowing, teach,
And place within our hand the sounding line.
Let us remember we have human eyes;
Perhaps were Heaven open to our sight
The glorious beams which on our souls would rise,
Might blind us with infinitude of light!
But this I know—bright hearts of glistening gold
Hide in the roses on their thorny spray;
The grass that trembles 'neath the dew-drop cold
Drinks in new vigor for the long, hot day.

The mists that round the mountain summit cling,
Distill in gentle rain to bless the ground,
And sweeter music to the night winds sing,
When struggling through the trees they sobbing sound.

The weeds among the corn one day will lie,
And even nettles honeyed sweetness share.
The stars are only seen in darkened sky;
And men rise nobler through the pain they bear.

—Sel.

Testimony of Eminent Authors.—No. 4.

BY ELDER M. E. CORNELL.

INTERESTING EXTRACTS CONCERNING THE SABBATH.

THE weekly Sabbath of the fourth commandment being placed in the very bosom of the decalogue, was honored above all the merely ceremonial Sabbaths of the Jewish economy. Its origin was at the beginning of the world and career of the human race. Traces of Sabbath knowledge and of observing the hebdomadal division of time are found among the Phœnicians, Persians, Greeks, Romans, Slavonians, Natives of Pegu, Chinese, inhabitants of Guinea, and Mexicans. It is not at all probable that these nations derived it from the Jews, for they were unknown to many of them, and hated by those to whom they were known. How, then, we inquire, came they by it? Either it commended itself to their reason, or it came down by tradition. If we accept the former hypothesis, it proves the Sabbath a natural institution; but if we admit the latter, it is in harmony with all we claim in regard to its Paradisaic origin.

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a universal kind of tradition retained the distinction of the seven days of the week."—*Works*, part i, chap. 4.

"The seventh day is sacred."—*Hesiod* (B. C. 870).

"Then came the seventh day that is sacred."—*Homer* (B. C. 907).

"It was the seventh day wherein all things were finished."—*Homer*.

"The seventh day wherein all things were finished."—*Linus*.

"The seventh day among the best things."—*Homer out of Linus*.

"Bad omens detained me on the sacred day of Saturn."—*Tibulus*.

"The sacredness of one of the seven days was generally admitted by all."—*Aristobulus and Clemens*.

Josephus against Apion says: "There is neither city of the Greeks nor barbarians, nor any nation whatever, to whom our custom of resting on the seventh day is not come;" or, as some translate, "does not prevail."

Theophilus, of Antioch, declares that "all mankind make peculiar mention of the seventh day."

Cox remarks: "The hebdomadal revolution of time generally admitted in the world is also a great testimony to the original institution of the Sabbath. Of old, it was catholic, and is at present received among those nations whose converse was not begun until of late with any of those parts of the world where there is a light gone forth in these things from the Scripture. All nations, I say, in all ages, have, from time immemorial, made the revolution of seven days to be the first stated period of time. And this observance is still continued throughout the world, unless amongst them who in other things are openly degenerated from the law of nature; as those barbarous Indians, who have no computation of times, but by sleeps, moons, and winters. The measure of time by a day and night, is pointed out to the sense by the diurnal course of the sun; lunar months, and solar years, are of an unavoidable observation unto all rational creatures. Whence, therefore, all men have reckoned time by days, months, and years, is obvious unto all. But whence the hebdomadal revolution, or weekly period of time should make its entrance, and obtain a catholic admittance, no man can give an account but with respect to some impressions on the minds of men from the constitution and law of our natures, with the tradition of a Sabbath rest instituted from the foundation of the world."—*Works*, p. 278.

President Goguet says: "We find from time immemorial the use of this period among all nations, without variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and in a word, all the nations of the earth, have in all ages made use of a week of seven days."

Mr. Buckingham and Mrs. Somerville tell us the same custom existed among the ancient Romans, Britons, Germans, Gauls, and others.

The learned Grotius informs us that the memory of creation's being performed in seven days was preserved among the Greeks, Italians, Celts, and Indians, all of whom divided their time into weeks.

Calmet says: "Manasseh Ben Israel assures us that according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also in consequence of natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans; and that the observation of this day is as old as the world itself." "Almost all the philosophers and poets acknowledge the seventh day holy."

A document recently published in the *Asiatic Journal* says: "The prime minister of the Empire affirms that the Sabbath was anciently observed by the Chinese in conformity to the directions of the king."

The Sabbath necessity being founded in the very constitution of man, shows that its institution must have been at the first, and is co-eval with the human race. Being of universal and permanent benefit, its origin must be among man's first necessities. So we find that God "sanctified" the Sabbath day in the beginning.

Charles Elliot, Prof. Bib. Lit. in Pres. Theological Seminary, Chicago Ill. says: "The Hebrew word, in the *Piel* species (the species used in Gen. 2:3), signifies 'To regard and treat as holy, to consecrate.'"

The duties enjoined in the Sabbath law are such as are necessary to our well-being as physical, intellectual, and moral creatures, and hence they are not limited to any particular age or nation, but enduring as the human race. There is nothing in the fourth commandment pointing to any particular individual interest or history; nothing national, but every one of the reasons for the Sabbath apply alike to all. Its object, therefore, is to supply the demands of nature.

Dr. Fairburn, in his *Typology*, Vol. ii, p. 116, remarks: "Where the true religion has been unknown, it has always been found

necessary to appoint, by some constituted authority, a certain number of holidays, which have often, even in heathen countries, exceeded, rarely anywhere have fallen short of, the number of God's instituted Sabbaths. The animal and mental, the bodily and spiritual natures of man alike demand them. Even Plato deemed the appointment of such days of so benign and gracious a tendency, that he ascribed them to that pity which the gods have for mankind born to painful labor, that they might have an ease and cessation from their toils. And what is this but an experimental testimony to the truth of God's having ordered his work of creation with a view to the appointment of such an institution in providence? and to his wisdom and goodness in having done so?"

In Wickliffe's Bible, Gen 2:2 reads as follows: "And God fulfilled in the seventh day his work that he made; and he rested the seventh day from all work that he had fulfilled; and he blessed the seventh day, and he hallowed it; for in it he had ceased from all his work."

On this, Lange comments as follows: "Therefore the expression, 'He hallowed it,' must be for men, for all men who were to be on the earth, or it is a mere blank."

Calvin on the same says: "First, therefore, God rested; then he blessed this rest, that in all ages it might be held sacred among men; or he dedicated every seventh day to rest, that his own example might be a perpetual rule."

An unknown author comments as follows: "And God rested from his work, and blessed the seventh day, and sanctified it, as a Sabbath to the man and to his posterity."

Isaac Abendana, a learned Jew who resided many years at Oxford and elsewhere in England before 1706, writes as follows: "In the fourth commandment we are commanded to 'remember the Sabbath day,' which therefore must have been enjoined before, and consequently could be no other than the seventh in a regular circulation from the Sabbath of the creation, for we know of no other."

We may observe that the Almighty plainly declared (by the sending of the manna) which was the Sabbath whereon he rested from all his works, and which he commanded to be thenceforward observed by all those to whom he vouchsafed to give the manna; and, therefore, hereby we certainly know the precise Sabbath, and accordingly celebrate it. Now, to say that any seventh day after six days of usual labor, will answer the design of the institution of the Sabbath, is not only improbable, and so fit to be rejected by us, but overthrows the very ground of the fourth commandment; which is, that therefore we are to keep holy the Sabbath day, because that on it God rested from all his work. And to say he rested from his works any seventh day seems a very harsh interpretation: and therefore must we understand it precisely of the Sabbath immediately ensuing the work of the creation; and consequently that is the precise day we are obliged to celebrate, called the Sabbath by way of eminence, and as such distinguished from all others. Hence Jonathan in his Chaldee Paraphrase ascribes a peculiar excellency to this Sabbath, saying, "God blessed and sanctified it before all other days in the week."

John Milton, of the time of public worship, says: "Under the law it was the Sabbath, that is, the seventh day, which was consecrated to God from the beginning of the world."

John Smith, London, A. D. 1694, says: "If that day which God, by his example and precept, first sanctified for the weekly Sabbath be Saturday, that day cannot be un sanctified, and another day adopted in its room, but by an equal, if not a superior, authority to that which consecrated Saturday. Now, a superior authority to the example and precept of God cannot be imagined, and that which is alleged by either party for the un sanctifying of Saturday

falls far short of equality to it."—*Smith's Works*, p. 291.

Dr. Benj. Kennicott, of Christ Church, Oxford, comments on strangers' keeping the Sabbath, as follows: "This mention of the strangers' being required to observe the Sabbath is a proof that the command of a Sabbath is not merely Jewish, as has frequently been asserted. No stranger could join in eating the passover without being first circumcised, and thereby initiated into Judaism (Ex. 12:43, 44); but a stranger might, nay, was obliged to keep the Sabbath, though he had not been circumcised. The reason of which remarkable distinction is, that circumcision was a national, and the Sabbath a universal, institution; the former given in command to Abraham, and obligatory only on his descendants; while the latter was given in command to Adam, the father of all mankind."

Sir John David Michaelis, Professor of Theology and Oriental Literature in the University of Gottingen, was born 1717, and died 1791. In his Commentaries on the Laws of Moses, translated from the German by Alexander Smith, D. D., London, A. D. 1814, he thus remarks: "Moses found a custom among the people, established from the very earliest period, by which they solemnized the Sabbath day, and it is probable that even the Egyptians had left this day to them as a day of rest; at least he describes this solemnity as instituted by God immediately after the creation (Gen. 2:2, 3), and he nowhere mentions its having been abolished, or become obsolete."—Vol. iii, p. 150.

Of William Sellers, A. D. 1671, Dr. Cox thus speaks: "In opposition to the opinion that some one day in seven is all that the fourth commandment requires to be set apart, the writer maintains the obligation of the Saturday Sabbath on the ground that God himself directly in the letter of the text calls the seventh day the Sabbath-day, giving both the names to one and the self-same day, as all men know that ever read the commandments."—*Cox*, Vol. ii, p. 35.

Walker observes: "God's blessing a seventh day and sanctifying it, by his commandment given to our first parents is as easily to be learned, and known, and kept in memory, as many other things of less moment, which heathen infidels do learn, and know, and keep in memory for worldly respects. If they would travel, and send abroad into far countries to learn heavenly knowledge and holy behavior, as diligently as they do to learn human knowledge and worldly wisdom, art, and skill, they could not be ignorant of God's law concerning the weekly Sabbath."—B. pp. 107, 108.

Dr. Barnes on Isa. 56:2: "That layeth hold on it," thus comments: "Heb. binds himself fast to it, or seizes upon it with strength. That is, he adheres firmly to the purpose as a man seizes upon a thing with an intention not to let it go."

An Adroit Reproof.

A PRESIDING elder of the United Brethren Church was preaching in Minnesota, and was much annoyed by persons talking and laughing. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service, one of the official members came and said to me: 'Brother, you have made a great mistake. That young man whom you reprov'd is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot." During the rest of that service, at least, there was good order.—*Herald and Presbyter*.

The Progress of Spiritualism.

THE work of spiritualism we regard as a leading sign of the last days; and, as such, its progress is a matter of great interest to us, which should be carefully considered. Perhaps the history of the world has never shown more rapid progress from so insignificant and feeble a beginning, with peaceable means.

Commencing near Rochester, N. Y., in 1848, by strange and unaccountable raps on the walls of a house, it has spread over the earth in twenty-four years, and numbers, with its mediums and believers, many millions in the United States alone. It has been introduced to the leading courts of Europe, and crowned heads have observed with astonishment and faith the performances of this unseen agency. Scientific men, judges of courts, lawyers, physicians, ministers, and men of influence, are numbered among its believers. And if in our villages, remote from the busy marts of trade, avowed spiritualists are often few in number, yet in our larger towns—the centers of influence and commerce, in which public opinion is largely directed—its votaries are plenty enough. Its progress in numbers, wealth, and influence, is too evident for any well-informed man to deny, and, of course, is very gratifying and hopeful to its adherents, and it gives them great faith that it will ultimately form the leading religion of the world. The cause of this progress, which is certainly nothing less than wonderful, cannot be ascribed to its superiority in holiness, love of truth, or increase in virtue and righteousness, or fear of God. For it is notorious that the writings of leading spiritualists, the ones to whom we should naturally look to get the real spirit of the system, abound in denials of the existence of a personal God, of the doctrines of Christ, and of his existence before his birth into this world, and of the authority of the Bible; they also break down the distinction between right and wrong, deny the existence of evil and the accountability of man to any higher authority than himself, and contain expressions blasphemous in character, and denials of truth, settled by the consent of ages.

That it should make such progress in view of such principles, is no great compliment to the spiritual discernment of this age; and this progress can only be accounted for by considering the peculiar miraculous manifestations that have attended it from the beginning of its work. These have carried it forward in spite of the abominable character of its teachings. Its infidelity is notorious. Its connection, more or less, with free-love and other abominations, is generally understood, and yet in this nineteenth century it has made most rapid speed. There can be no doubt, however, that it would have made even a greater advance, had these hideous features been more concealed. They have caused multitudes to take their stand against it who would otherwise have hailed its manifestations with rapture, as furnishing the needed demonstration of the immortality of the soul, thus bridging over the gap left open by the lack of Scripture evidence. But early instruction in morality and respect for the Bible have not lost their influence, and consequently the deformities of spiritualism cause them to shrink back with fear from recognizing it as from any good source. God has, in mercy, permitted its true character to stand out clearly in the first stages of its progress, that all honest lovers of truth need not be deceived as to its nature.

We believe there are plain prophecies in the Scriptures that show that this delusion will become nearly universal, and will constitute the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." How can it become so when there are so many that have taken their stand against it? We believe it must yet put on more of a religious garb. We think the Scriptures plainly show this must be so in order that certain prophecies be fulfilled, and that it is even now assuming this phase, and that things are so shaping that this can be discerned without difficulty. Let us notice several scriptures that seem to refer to this subject:—"Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, behold, he is in the desert, go not forth;

behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24: 23-27.

The connection very plainly shows that this work is to be seen just before Christ comes. It is introduced immediately after the great papal tribulation, or persecution, of twelve hundred and sixty years. It comes up as a counterfeit and deceptive work, designed to show that the Lord will not come in a literal, personal manner, but in some spiritual way. The Saviour guards this point thus: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." This shows plainly that the design of this deceptive work is to teach just the contrary.

Again, it will claim to be the real coming of Christ. "There shall arise false christs, showing great signs and wonders," &c. A false christ is one that claims to be the genuine, but is not. We believe spiritualism has a large place in the fulfillment of this prophecy. It comes at the right time, and in the right manner. Its manifestations generally occur in the "secret chamber," or retired room. It claims to be the second coming of Christ.

Said the *Truth Seeker*, a spiritualist paper, in its prospectus, "It shall be the organ through which the christs of the last dispensation will choose to speak." The *Spiritual Telegraph* says, "Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst." The italics are mine. Again, Mrs. Conant, in the *Banner of Light*, Nov. 18, 1865, says, "*Spiritualism is that second coming of Christ.*"

We know they do great signs and wonders, and millions are ensnared by them. Thus far all is very plain. But how are the very elect of God in danger of deception from them? The elect are those who are trying to honor and obey God, and who believe his word. In order for them to be deceived, or to be in danger in that direction, something must come up having an appearance of the genuine article. We are in danger of being deceived by counterfeit money, because it has a look like the true. So in this case something must come up that looks like the true. But the general character of the teachings of spiritualists in the past has had no appearance of true religion. They are simply blasphemous in their denials of God, of Christ, and the Scriptures. So we look for something different that will have a great appearance of piety and religion, but will really deny its vital principles.

Again, Paul says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all *deceivableness* of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2: 9-11. Here we have the same idea of deception and strong *delusion* brought to view. They have something they think is truth and that has a resemblance to genuine religion, and yet is a delusive snare.

In 2 Tim. 3, we have a wonderful description of the main characteristics of the last days, showing the condition of society, the character of the youthful generation, and especially of the mass of professors of religion. Verse 5: "Having a form of godliness, but denying the power thereof." "Lovers of pleasure more than lovers of God." These are certainly professors of religion. Verse 8 carries the matter further: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed *no further*; for their folly shall be manifest unto all men, as theirs also was."

The very ones who resist the truth, as the magicians did in Moses' time, are the same class as those "who have the form of godliness, but deny the power;" in other words, those who profess religion—not atheists and infidels. How did Jannes and Jambres withstand Moses? Whenever Moses wrought miracles by the power of God, these men wrought miracles by the power of Satan, to deceive. Professors of religion are going to do this in the last days. This is where false christs and false prophets are going to deceive all but the elect. This will take place in the "last days;" but "they shall proceed no further; for their folly shall be manifest to all men, as theirs also was." As they met a sudden destruction with Pharaoh

and all his host, so shall these by the coming of Christ.

The same idea is also manifest in connection with the fall of mystic Babylon. Rev. 18: 2. Many commentators agree that in this term is embraced corrupted religion, which is worldwide in extent. As the word Babylon means confusion, mixture, it embraces that mixed state of truth and error commingled in a thousand different forms. The time comes in the last days when great light is given and rejected, and, as the consequence, a moral fall takes place. The consequences of that fall are seen in the verse above referred to. Babylon becomes "the habitation of devils, and the hold of *every foul spirit.*" As Babylon is certainly a professedly religious body, and as these spirits become the animating power of that body after the Lord leaves it and calls his people out, I cannot see how the conclusion can be escaped that these spirits are to take a religious guise, and that they will deceive the people by this means.

Has not Satan always worked through a counterfeit system? It is astonishing how many forms paganism has in common with true religion. False prophets always existed side by side with the true. In the Saviour's time, those most bitter toward him were the religionists of that age who had the popular ear, and Paul says in his day there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11: 13, 14. That is, Satan, the great angel of darkness, can make himself appear like an angel of God. If Satan has wrought in this way in the past, shall we doubt that in his last and greatest deception he is going to excel himself in this respect? We do not believe that his Satanic works are going to be shown as plainly all through as they have been thus far in spiritualism; but we expect to see it take on a religious garb, and claim to be the veritable religion of our Lord Jesus Christ. In no other way, it seems to us, can these scriptures have a complete fulfillment. And now, do the events taking place around us point in this direction? This is our next inquiry.

It has been the case since the advent of spiritualism, and is largely so still, that the ministers of the popular churches of our land have spoken against it, and have denounced it, and have given its true character. But there are signs that show it is becoming more popular among those who have the public ear. I will here give an extract from a sermon by the Rev. O. B. Frothingham. I think he is a minister of the Unitarian church. This was published in the *Springfield Republican*, of May 26, 1871, one of the most influential papers in New England, and was designed to prove the immortality of the soul. He is one of the most popular lecturers of our day, a man of intellect and eloquence, and, so far as I know, has never called himself a spiritualist, or identified himself with them. His words, of course, are all the more noticeable for this reason. Having given some of the usual reasons for a belief of this doctrine, and having spoken of the growing skepticism on the subject of the soul's immortality, and of the danger of its losing its hold in the popular mind, Mr. F. says:

"The advent of spiritualism saved the popular belief in immortality from the danger of, if not total, yet partial, eclipse. To the multitude of mankind, spiritualism brought a new revelation; and the eagerness with which it was welcomed, showed the need of it that was felt. Hundreds of thousands—nay, millions in America and in Europe, in sober England and mercurial France—hailed the promise of communication with rapture. People of every degree and class—the instructed and the uninstructed, toilers and thinkers, mechanics and mathematicians, merchants and men of letters, tradesfolk and philosophers, physicians, lawyers, professors, judges, divines—investigated and embraced it. It met the crying demand for palpable evidence, for substantial and incontrovertible facts. It challenged the experimental method of modern science; it courted skepticism; it offered proof for tradition, law for miracle, the confirmation of the senses for the dogma of faith. It came to the doubting disciple and said: 'Reach hither thy fingers and behold my hands; reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' The Baron de Guldenstube of Paris, attests that more than fifty persons, among whom were barons, princes, counts, colonels, physicians, men of culture,

and artists of renown, witnessed again and again the astounding phenomenon of direct communication by writing from invisible beings.

"That a belief thus attested and published should have spread like a new gospel of the kingdom, is not wonderful. It would have been wonderful had it not. It was what the world was waiting for. It came as an answer to passionate prayer. It was the bringing of life and immortality to light that desponding humanity groaned for. The shadowy realm came into view; the gloomy barriers of the sepulcher disappeared; the dividing flood was dried up; voices were heard from the silent land; the bleak waste of the Beyond was lively with happy forms; dirges changed into songs; the raiment of mourning fell off. The heart reached out its eager hands once more, and was thankful to embrace something more substantial than a shade. The family in Heaven and earth was re-united."

This man claims to be only a "thoughtful looker on," a minister of the gospel, and is a popular orator. That such men should speak thus is certainly a sign of the times, and shows whither we are drifting.

To this we would add the manifestations in Beecher's church, an account of which recently appeared in the *REVIEW*. I clipped the same account from the columns of the *Springfield Republican*, and it was no doubt published extensively elsewhere, and these were most certainly remarkable occurrences. This matter went so far that it was commonly reported that Mr. Beecher had fully committed himself as a spiritualist. But he made a public statement in the papers that he had not yet taken this position, not denying, however, but that he had been much interested in the subject and was favorably impressed. Here is a great fact, and we think no well-informed man will deny it, who is candid, that this most popular pulpit orator of our land has been looking into this subject with great interest, and that surprising manifestations have taken place right before a crowded audience in his own church, while he himself was holding services, and that he has manifested quite a strong leaning in the direction of their views and philosophy. This is certainly a very *large straw*, showing the direction of the current.

Now we have no idea that should Mr. Beecher take this stand fully, he would resemble in his utterances those spiritualists who blaspheme and deny the God of the Bible, and boldly deny distinctions of right and wrong. Mr. B. would no doubt give us a very pretty and seemingly beautiful theory of morality, in which love and goodness would largely figure. And here it seems to us the "deception" spoken of in the prophecies is coming in, a largely spiritualizing method of interpreting the Scriptures is to be adopted so that it can be made to harmonize with infidel geology, or almost anything else desired by the interpreter and be pleasing to the popular ear, while this modern philosophy will be the ruling spirit.

Great outward respect can thus be shown for the Bible, but precious little real respect for its plain commands. To my mind, it is astonishing what progress has been made in this direction all over our land within the last few years. It is seen especially in the prevalent ideas concerning future punishment, even among those whose creeds proclaim the doctrine of endless torment for the wicked. How common it was a few years since to hear ministers discourse largely of a burning hell to be maintained to all eternity, as the abode of the wicked. Who ever hears of it now? The prevalent idea is, that *mainly* of the spiritualists that men's spirits go into the other world to live about as they do here so far as moral ideas are concerned. To be sure they will suffer pangs of conscience if they have done wrong, but it will not be so very hard after all; for they were liable to that in this life; but many of them seemed to endure all the pains that conscience inflicted with remarkable ease. Why may they not in the future life, then?

This cardinal doctrine of spiritualism that men go into the other world to live in this respect as they lived here, is becoming exceedingly common, and it is rare that men can be found holding the immortal-soul theory, who are believers in any punishment but a mental or a figurative one. And such ideas of God's goodness are being generally entertained by our greatest public teachers; so that it is thought he will not punish any one very much for sin. This is another direction in which the popular ideas

of theology are rapidly approximating the spiritualist theory.

Now let the belief become general that the friends who have passed away (whose spirits our popular preachers tell us are hovering around us, beholding with interest all we do), can communicate with us, that their loving influence is all about us, and where is the difference in essentials between spiritualism and popular theology? And is not this view very taking in its character, yet, *most enticing* to those who have lost friends?

I know this view to be wonderfully increasing all over our country among those who abhor the blasphemous utterances of spiritualists, and would not for the world be identified with them; and some are certain that they daily have the influences of dear departed ones about them. Now let these influences increase till the forms of departed friends appear, and are apparently recognized, and the churches of our land generally recognize them as such, and place themselves under their care, and we have a very alluring form of error, most captivating and lovely indeed to those who believe in it. How much would declarations of the Bible influence such? They would consider they had actual demonstration, and they would weigh but little.

Now when we realize that these are "the spirits of devils working miracles," "Satan transformed as an angel of light," "a class who shall deceive if possible the very elect," "Satan working with all power and signs and lying wonders," we can realize that this will be an "hour of temptation," that will try all the dwellers on the earth. And nothing short of a thorough belief in the Bible statement that the "dead know not anything," and kindred declarations, and a daily, living experience of the Holy Spirit's influence on the heart can preserve us from it. The Spirit's influence we believe to be the "eye salve" which is designed to make us see clearly. If we are accustomed to its holy, melting tenderness, it will enable us to distinguish the true from the false. How much we need to seek it, and enjoy it. It will only be given to the pure in heart.

In this way, substantially, do we believe the church organizations of our land will come under this influence. The signs of the times show they are ripe for it, and already some of the most popular leaders are strongly leaning that way; and thus can this error become clothed with a religious garb, and led on by the prince of devils, ready to do the final work prophesied of it in the Holy Scriptures. Certainly the progress that has been made is surprising, and we are prepared for almost anything in the future. Enough has already transpired to show the great day of the Lord is near, even at the doors.

GEO. I. BUTLER.

Trenton, Mo., March 20, 1872.

The Warning Cries in Mammoth Cave.

A FEW days since, a company, seventy in number, each carrying a staff for support, and a lamp to give light, started to explore the long route in this wonderful cavern. A faithful, experienced guide to lead the way, and another to see that none lagged or wandered into dangerous by-ways, gave us a feeling of security. When entering upon the more fearful parts, our track, at times a narrow path on the edge of yawning chasms, the cry from the guide in front would come with echoing peal, "Dreadful pit to the right of you! Watch where you put your feet, and send the warning words along the line." The words were fairly shouted to those in the rear, and every foot was placed more carefully, and every staff more firmly, as a strong light from the magnetic wire was thrown into the fearful abyss. A few rods of apparent security, and then a louder cry, "Bottomless pit to the left of you, and the path very slippery."

Were the warnings from pulpit and press, of the pit-falls in our great cities, as well heeded as were these, fewer steps would slide toward the pit, and fewer lights go out to leave the traveler in the darkness of despair.

Along one labyrinth, a strong iron rail was placed, and, at the head of a fearful descent, the guide stood and gave a helping hand to each, giving directions about a narrow bridge at the foot of the stairs, and telling us to wait in the open space beyond until he could again take the lead. A loud call, warning of the dangers of the Dead Sea, soon followed, and then, "Low heads through the Vale of Humility," and taking the stooping posture of the guide, we saved

our poor heads from painful contact with overhanging rocks. Soon we gathered at the river and waited our turn to be ferried to the other shore. "Hold fast to the rocks, there are quicksands below," and we clung for life. As we entered the boat, we heard the orders, "Be steady! Keep still! The water is deep, and the way is dark." Now the echo of the music from a band in a distant hall suggested the melody of the better land. Our feeble lights threw no radiance on the hills beyond, but we had implicit trust in our guide, and we were soon an unbroken band, resting beneath a great dome, whose roof sparkled with the stony stars and flowers made by God's secret chemistry in this dark chamber of the earth.

What an epitome, thought I, as I there meditated, has this journey been of the whole of human life. Dangers on every side, escaped by trusting and obeying our guide, and keeping our lamps trimmed and burning to give light to our feet. There is a never-erring never-wearing Guide for our life journey, and in his written directions he has pointed out the pit-falls and quicksands, and calls with tenderness, "Hear, O my son; enter not into the path of the wicked, for their way is as darkness; they know not at what they stumble." To those who keep in the path of the just, he gives the shining light, and says, "I will keep thee in all places wether thou goest."

"Do footsteps seem to slide? Then only raise
Thine eye to Me, and in the slippery ways
I will hold up thy goings.
Trust my all-seeing care, and thou shalt find
A never failing Guide."
—Christian at Work.

PRAY FOR THE ERRING.

Has thy brother gone astray—
Have dark clouds obscured his way
Causing him to stumble? Pray.
Prayer may lift the stricken up;
Prayer may give the hopeless hope;
Prayer may win thy brother back
To the straight and narrow track.
Prayer will move the Mighty Arm
That alone can shield from harm.

Has thy sister gone astray?
Suffer not thy heart to say
Hard, reproachful things, but pray.
Thou may'st well give prayers and tears,
Not of moments, but of years,
One poor struggling soul to aid,
In its hour of direst need.
For thy sister gone astray
Pray, in tender pity, pray.

Has a Christian gone astray?
'Tis thy brother; do not say
Words of condemnation; pray.
Hadst thou been as sorely tried,
Thou hadst wandered far more wide,
Pray, with meekest charity—
Pray, with purest fervency—
Pray; his soul cannot be lost
And thy heart not rue the cost.

'Tis his hour of sorest need;
Show thyself a friend indeed,
For him with the Saviour plead.
Pray that God's eternal arm
May deliver him from harm.
Pray. For him the Saviour bled.
Shall that blood in vain be shed?
Bear him to the mercy seat,
Plead for him at Jesus' feet.
—Sabbath Recorder.

Love without Dissimulation, and Faith Unfeigned.

[THE following article, by Mrs. H. W. Beecher, is too good to be lost. Every family ought to read it. I therefore send it for insertion in the REVIEW.—D. M. C.]

True happiness can never be fully realized in married life if the husband and wife begin by concealing little cares and anxieties—little plans and troubles—little mistakes and follies—any of the little things which, of necessity, fill up the hours of each day. We do not mean that every time they meet, they should, as it were, come to the *confessional*, and feel bound to repeat all trivial things that transpire in the few hours of separation between their meals; but we do mean, that nothing, however small, should be said or done, by husband or wife, which they would shrink from their companion's knowing. In every act, take care that you are doing nothing that would give offense—*weaken confidence*—or *waken the first emotion of doubt, or jealousy*. Let every act be so true and honest, that though it may not be deemed of sufficient importance to repeat, when together, yet it shall not, in the least, disturb you if it happens to be revealed; but, on the contrary, will increase your happiness to know that the smallest item of your life is shared by your other self. In business—in pleasure—in social life, be open and above board in every act. The wife more often suffers from the husband's reticence. He, usually, has a more extended acquaintance, and little, *very little*

acts—which to his thought are quite insignificant—are concealed; such as transpire in the haste or spur of the moment, and which in his own heart he would quite as soon his wife should never know—nothing specially wrong—*only fun, or temper*. The moment either is at all conscious that they have done or said that which they would prefer to hide from the other, they may be sure that they are taking, at least, one wrong step—planting one small seed that, like the tiny mustard, may spring up in a short time, to the dimensions of a vigorous tree—and the fruit, from such small beginning, may be more deadly than the Upas tree.

Oh! how many wives there are, this day, who carry in their hearts a bitter, constant pain—a sore that is eating out all the sweetness and joy of home life—which pain they were too proud to reveal when it was a little thing, and as the minute items are accumulating every day, to the pride is added the first emotions of *doubt*, and they go to the grave, perhaps, with the distress untold, and with the beauty of their faith and trust forever tarnished or destroyed—*loving yet doubting*—because their nearest and dearest, from mere carelessness, it may be, concealed many small things, which came to the wife *at second hand*. Ah! that was the bitterest drop of all. The awakening in the next world will reveal many things which had better have been first known in this.

Lack of *entire confidence* between husband and wife, is the canker-worm that has destroyed the domestic peace of thousands. The discovery that there has been a secret, naturally excites suspicion and tends to weaken the affection on either side. Jealousy is a mean, miserable emotion, from which the trusty, loving and honest heart shrinks as from disgrace; and even when so unfortunate as to be assured of ample cause, it is usually with the greatest reluctance that its presence is acknowledged. But it lies dormant in every heart—though with some it shoots into vigorous growth on very slight occasions—and every one plays a hazardous game, who thoughtlessly, from foolish reticence, or sport, ventures by the slightest act to rouse it from its slumbers.

Do not keep your troubles in your own heart, even from a wish to avoid giving pain. In what does the union between husband and wife differ from any other friendship, if they are not to share each other's sorrows and perplexities, as well as to participate in each other's joys? Let the wife reveal all her troubles—all her *follies*, even, to her husband—and if he is worthy of that sacred title, he will assist her out of them, or by sympathy help her bear the trouble, or overcome and abstain from the folly. Why should she fear (for it is *fear* oftener than anything else, which tempts the wife to conceal), if she has the least confidence in his love? When their lives were united, both were equally certain that they had no right to look for perfection in each other. He is her *other self*, not her *judge* or *master*.

On the other hand, if a man confides in his wife, her penetration and quick wit will often see difficulties and their remedies which would escape him. He is in the world, or over books, all day—his mind occupied by many details; but she, at home, often alone, or with only an infant companion, will think over what he has told her, and see it in every possible light, and thus be prepared to judge. She has often the time and quiet to ponder and reflect, which he needs, but in the rush and noise of business, cannot secure. There can be no true union, when through pride, fear, or the consciousness of wrong doing, one party conceals from, or attempts to deceive, the other, or hold back from any motive that which each have a right to share mutually. Of course we except professional men—lawyers, physicians, and clergymen,—in so far as they withhold the affairs of others committed to their care, *professionally*—not a step further. In all else, they who practice concealment, even in business matters, lose half the joy and blessedness that God designed marriage should bestow, besides defrauding their partner of a *just right*, and laying the foundation of mistrust and misery.

Wretched indeed are they who, having taken a companion "for better or for worse," find that, like a *sieve*, they are incapable of keeping that which is committed to their love and honor. But until all hope is vain, and you have been compelled to relinquish the last vestige of confidence, have no concealments. The very fact of one party having secrets, is very likely to engender deceit and concealment on the other side; and a companion naturally open and true, may,

by a sense of wrong and injustice, be transformed into a very unlovely and deceitful character, saying, in excuse, like Shylock "The villainy you teach me I will execute; and it shall go hard, but I will better the instruction."

Every day brings to light examples where married life is begun with every promise of harmony, but where the happiness of both parties has been utterly wrecked—the mischief begun by, "*just one*" trifling concealment; this followed by another, and another, with shorter intervals, till, step by step, bickerings, heart-burnings, and hatred, fill the home where the light and purity of love once held undisputed sway.

After the novelty of marriage has worn off, concealment, and want of confidence, on the part of the husband is more frequently practiced from the foolish and mistaken idea that, by confiding truly in his wife, she will learn to *exact* it. So his pride takes the alarm, lest, trusting to his other and often better self, he may risk his boasted independence.

The wife is often tempted to concealment, and, alas! too often to deceit and falsehood, through fear of her husband's anger, or, worse, from dread of his ridicule. She may have erred in judgment, or done some weak, foolish, but not *wicked* thing—and having learned too soon that his tones are not always of the gentlest, feels, instead of guiding her to a clearer light, and higher life, he will probably sit in stern judgment on her mistake; or, that which is the hardest for a loving heart to endure, will *ridicule* her weakness. Rather than face either of these, she sins against her own conscience, and conceals her *fault*, though with an uneasy conscience. But successful in this, the next step is easier and less repugnant, or if conscience lifts a warning voice, she silences it by the plea that all the blame should rest with *him*, who, if he had been gentle, loving, and confiding, she would so joyfully have accepted for her *guide and head*.

The Voice of Conscience.

HAVE you ever heard of the great clock of St. Paul's in London? At midday, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear the great clock strike unless they live very near it! But when the work of the day is over, and the roar of business passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock is heard for miles around. Twelve! one! two! three! four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he is in health and strength and goes on in a whirl of business he will not hear his conscience. He drowns and silences its voice plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart.—*Sel.*

Satan Outflanked.

A MERCHANT, who was an infidel, went South every winter to dispose of his goods. During his absence, there was a revival of religion in the place where he lived, and his wife was converted and joined the M. E. church. When the husband returned, before he even reached home, he was told of what had occurred, and though he had been absent several months, he met his wife very coolly; and after a little time, asked her into another room, and set a chair for her, and then said, "I hear you have experienced religion, and joined the M. E. Church."

Putting her hand on his shoulder, she said, "that is just what I have done."

"Well," he replied, "that beats the devil."

"Yes," she answered, "that is just what I intended to do."

In less than six weeks, through her example, he was led to the Saviour, and joined the church.—*Guide to Holiness.*

HE is happy whose circumstances suit his temper; but he is more fortunate who can suit his temper to any circumstances.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 2, 1872.

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

Primary Questions.

GRADUALLY the mind awakes to the mystery of life. Excepting only the first pair, every adult member of the human race has come up through the helplessness of infancy and the limited acquirements of childhood. All have reached their full capacity to think and do, only by the slow development of their physical and mental powers. Without either counsel or co-operation of our own, we find ourselves on the plane of human existence, subject to all the conditions of the race, and hastening forward to its destiny, whatever it may be.

A retinue of mysterious inquiries throng our steps. Whence came this order of things? Who ordained this arrangement? For what purpose are we here? What is our nature? What are our obligations? And whither are we bound? Life, what a mystery! Having commenced, will it ever end? Once we did not exist; are we destined to that condition again? Death we see everywhere around us. Its victims are silent, cold and still. They give no outward evidence of retaining any of those faculties, mental, emotional, or physical, which distinguished them when living. Is death the end of all these? And is death the last of the race? These are questions which have ever excited in the human mind an intensity of thought, and a strength of feeling, which no other subjects can produce.

To these questions, so well-defined, so definite in their demands, and of such all-absorbing interest, where shall we look for an answer? Have we any means within our reach by which to solve these problems? We look abroad upon the earth and admire its multiplied forms of life and beauty; we mark the revolving seasons and the uniform and beneficent operations of nature; we look to the heavenly bodies and behold their glory, and the regularity of their mighty motions—do these answer our questions? They tell us something, but not all. They tell us of the great Creator and upholder of all things; for, as the apostle says, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." They tell us upon whom our existence depends and to whom we are amenable.

But this only intensifies our anxiety a thousand fold. For now we want to know upon what conditions his favor is suspended. What must we do to meet his requirements? How may we secure his approbation? He surely is a being who will reward virtue and punish sin. Sometime our deeds must be compared with his requirements and sentence be rendered in accordance therewith. How will this affect our future existence? Deriving it from him, does he suspend its continuance on our obedience? or has he made us self-existent beings, so that we must live forever, if not in his favor, then the conscious recipients of his wrath?

With what intense anxiety the mind turns to the future. What is to be the issue of this mysterious problem of life? Who can tell? Nature is silent. We appeal to those who are entering the dark valley. But who can reveal the mysteries of those hidden regions till he has explored them? and the "curtain of the tent into which they enter, never outward swings." Sternly the grave closes its heavy portals against every attempt to catch a glimpse of the unknown beyond. Science proves itself a fool on this momentous question. The imagination breaks down; and the human mind unaided, sinks into a melancholy but well-grounded despair.

God must tell us, or we can never know what lies beyond this state of existence, till we experience it for ourselves. He who has placed us here, must make known to us himself his purposes and his will, or we are forever in the dark. Of this, all reverent and thoughtful minds are well assured.

Professor Stuart, in his "Exegetical Essays or several Words relating to Future Punishment," says:—

"The light of nature can never scatter the darkness in question. This light has never yet

sufficed to make the question clear to any portion of our benighted race, whether the soul is immortal. Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingeniously confesses that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell unconsciously into a state of doubt and darkness. It is notorious, also, that Socrates, the next most able advocate, among the heathen, of the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul which will not bear the test of examination. If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the word of God."

H. H. Dobney, Baptist minister, of England (Future Punishment, p. 107), says:—

"Reason cannot prove man to be immortal. We may devoutly enter the temple of nature, we may reverently tread her emerald floor, and gaze on her blue, 'star pictured ceiling,' but to our anxious inquiry, though proposed with heart-breaking intensity, the oracle is dumb, or like those of Delphi and Dodona, mutters only an ambiguous reply that leaves us in utter bewilderment."

And what information have they been able to give us, who have either been ignorant of divine revelation, or, having the light, have turned their backs upon it? Listen to a little of what they have told us, which sufficiently indicates the character of the knowledge they possessed.

Socrates, when about to drink the fatal hemlock, said:—

"I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

Cicero, after recounting the various opinions of philosophers on this subject, levels all their systems to the ground by this ingenious confession:—

"Which of these is true, God alone knows, and which is the most probable is a very great question."

Seneca, reviewing the arguments of the ancients on this subject, said:—

"Immortality, however desirable, was rather promised than proved by these great men."

And the skeptic Hobbs, when death was forcing him from this state of existence, could only exclaim, with dread uncertainty, "I am taking a leap in the dark!"—dying words not calculated to inspire any great degree of comfort and assurance in the hearts of those who are inclined to follow in his steps.

With a full sense of our need, we turn, then, to the revelation which God has given us in his word. Will this answer our inquiries? It is not a revelation if it does not; for this must be the very object of a revelation. Logicians tell us that there is "an antecedent probability in favor of a divine revelation, arising from the nature of the Deity and the moral condition of man." On the same ground there must be an equal probability that, if we are immortal, never-dying beings, that revelation will plainly tell us so.

To the Bible alone, we look for correct views on the important subjects of the character of God, the nature of life and death, the resurrection, Heaven, and hell. But our views upon all these, must be, to a great extent, governed by our views of the nature and destiny of man. On this subject, therefore, the teachings of the Bible must, of consistency, be sufficiently clear and full.

Prominent upon the pages of inspiration, we see pointed out the great distinction which God has put between right and wrong, the rewards he has promised to virtue, and the punishment he has threatened against sin; we find it revealed that but few, comparatively, will be saved, while the great majority of our race will be lost; and as the means by which the perdition of ungodly men is accomplished, we find described in fearfully ominous terms, a lake of fire burning with brimstone, intense and unquenchable.

How these facts intensify the importance of the question, Are all men immortal? Are these wicked immortal? Is their portion an eternity of incomprehensible, conscious torture, and unutterable woe? Have they in their nature a principle so tenacious of life that the severest implements of destruction with which the Almighty can assail it, an eternity of his intensest devouring fire can make no inroads upon its inviolate vitality? Fearful questions!—questions in reference to which it cannot be that the word

of God will leave us in darkness, or perplex us with doubt, or deceive us with falsehood.

In commending the reader to the word of God on this great theme, it is unnecessary to suggest to any candid mind the spirit in which we should present our inquiries. Prejudice or passion should not come within the sacred precincts of such an investigation. If God has plainly revealed that all the finally impenitent of our race are doomed to an eternity of conscious misery, we must accept that fact however hard it may be to find any correspondence between the magnitude of the guilt and the infinitude of the punishment, and however hard it may be to reconcile such treatment with the character of a God, who has declared himself to be "LOVE." If on the other hand, the record shows that God's government can be vindicated, sin meet its just deserts, and at the same time such disposition be finally made of the lost, as to relieve the universe from the horrid spectacle of a hell forever burning, filled with sensitive beings, frenzied with fire and flame, and blaspheming in their ever-strengthening agony—can any one be the less ready to accept this fact, or hesitate on this account, to join in the ascription, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

Death of Sister Andrews.

MY dear wife sleeps in death. A second and much severer shock than that of Feb. 17 came upon her March 18, and in an instant she became totally unconscious. Before her second shock, she had to a very great extent recovered from the first. I have never seen more signal answers to prayer than those that were granted during the month which intervened between the two shocks. It pleased God to relieve her in answer to prayer from very many distresses, and, day by day, to give back to her the powers which she had lost. And as we thus sought God our children have united with us, and to our great joy have found Christ. On Monday, March 18, she seemed better than at any time since her first attack. The weather was pleasant, and about 10 o'clock in the morning, she thought to walk out. I was in the act of putting on her cloak, as she stood in the room, when, in a moment, her limbs gave way and she sank to the floor. She lived till three o'clock Tuesday morning, when, without any convulsive effort, her breath ceased, and she fell asleep. Her funeral was on Thursday afternoon. Sermon by Bro. C. B. Reynolds, from Matt. 25: 21.

What sorrow and anguish have been mine during these days no words can express. Yet with the terrible bitterness of the cup has been such sweetness and such blessing from God as exceeds everything that I have ever before experienced. She faithfully shared my burdens, and that to an extent that was little known to others. I here bear record to the fact that she has done the utmost in her power to help me to go out to labor in the cause of God, and has never once complained when I have remained long absent. During the entire period of our married life no unkind word ever passed between us, and no vexed feeling ever existed in our hearts. But her time for rest has come, and she now sleeps in Jesus. Bitter as I find the separation I would not wish her again to bear the burdens from which God has given her a release. Henceforth it shall be my business to lead our dear children toward the heavenly city, and to strive more worthily to preach Christ to perishing men, and to recommend his religion by exemplifying it myself. My dear sleeping wife was, at the time of her death, forty-eight years and nine days of age.

Constant care for my wife has prevented my writing for the REVIEW during her sickness. I design to resume it after a little period of needed rest.

J. N. ANDREWS.

Michigan and Indiana.

SABBATH and first-day, March 9 and 10, I spent in Jackson. I found myself very much fatigued with the constant labor of the few weeks previous, but we had some good, profitable meetings. Found one more had taken hold of the truth, and I hope others will yet do so.

Having, by request of Bro. Lane, decided to change my route to Indiana, and go by way of North Liberty, I found I had time to stop over and hold another meeting in Burlington, and sent appointment accordingly. The ordinances were celebrated, and five of those who made a

start at our special season of prayer were admitted to the fellowship of the church. I that good will result from this meeting.

The 16th and 17th, I held meetings in North Liberty, Ind. I had not been there since the fall of 1864, and was sorry to find so many there in a state of discouragement. The meetings were well attended, and the general interest seemed good. Some took hold with renewed courage and hope, and I was much encouraged to believe they are going to be revived there. They must help one another. We must all learn that it is a Christian duty to pity and to help those who we think are in error.

Tuesday, the 19th, I went from North Liberty to Fairfield, Howard Co., and had meeting in the school-house near Bro. Seaward's. Having a strong desire to visit the friends in Erwin township, on Wednesday morning, in company with Bro. Seaward, I went over the "Big Wildcat Creek," and had notice circulated for a meeting in the evening. On this day I suffered from the cold more than on any day during the past winter. It is an unusual season. The ground, to-day, the 22d, is white with snow, the frost is not yet out, and the roads are good. Cold west winds. Last year, spring work on the farms was well advanced by this time. Short as was the notice, the house was well filled, and we felt that it was not a lost opportunity. But I had to leave them early in the morning, having a meeting appointed at Bro. Seaward's house at 11 o'clock. This was one of unusual interest. As I tried to set before them the danger of losing the spirit of the message, the nearness of the time of trouble, and the responsibility laid upon us by the knowledge of the truth given to us, the evidence was unmistakable that the love of the truth was there.

"Systematic Benevolence," too long neglected, was entered into with cheerfulness, and I was cheered with the prospect of being able to point to them as an example to those churches that have newly come to the faith. I preached again in the school-house that evening, and three indicated their desire to live out the truth and go with the people of God.

Monday, the 25th, the meetings in Owen County were appointed at Spencer in the courthouse. They were pretty well attended, and the interest constantly increased. As I had never held any meetings here, I did not feel satisfied to leave them with only four discourses, as I could not see that they would result in any permanent good. Last night there was a decided vote in favor of continuing. The weather has been beautiful, but to-day it rains, and the future is very uncertain for meetings, as we expect a break up immediately.

I feel an increasing desire to have all my feelings and interests identified with this solemn work, and pray God to direct and send prosperity.

J. H. W.

Spencer, Ind.

Peculiarities Concerning the Sabbath.

THERE are some peculiarities with the opposition to the Sabbath. Those who hold that the Sabbath has been abolished, teach that it was two thousand five hundred years after God rested upon the seventh day and blessed and sanctified it, before any one was under obligation to keep it holy; that from Adam to Moses no one was bound to recognize the day as sanctified; that then it was binding on the Hebrew people only down to the cross of Christ, to which it was nailed, since which it is not binding. But Eld. Burns, in the late discussion at Lancaster, N. Y., admitted that Isa. 66: 22, 23, teaches that the Sabbath will be observed in the world to come. To evade the bearing this fact has on the question, he could only attempt to befog the subject by inquiring, "What Sabbath?"

The peculiarities, then, of the opposition are these: From the time the Sabbath was sanctified, *i. e.*, set apart to a sacred use, there is a void of some two thousand five hundred years during which it was not binding; then it was binding for some fifteen hundred years; then there is a gap of some two thousand years in which it is not binding, and then it will be binding to all eternity in the world to come. This is singular indeed; especially that such an arrangement should be attributed to the Creator and Disposer of the universe. It looks much more like children's play.

The Sabbath has its peculiarities also. Its law was placed by the finger of God in the midst of nine moral precepts, precepts that no sane man can deny to be binding on all the human race. And, compared with these nine precepts which are universally and perpetually binding, the Sabbath has several peculiarities.

1. Its institution is described in the record of the creation; whereas none of the other nine

precepts are found in the record of several hundred years.

2. The Sabbath existed and was kept by Israel in the desert before they came to Mount Sinai, where the law was given in form by God himself. Ex. 16:23, 30. The keeping of any one of the other nine separately is not found in the record up to that time; though all were kept by Abraham. Gen. 26:5.

3. The Sabbath precept was a part of God's law more than a month before that law was written on tables of stone. Ex. 16:4. This is not definitely revealed of any other precept of the decalogue.

4. The Sabbath precept is the only one of the ten that refers us back to the creation of the world for its origin. Ex. 20:11.

5. The Sabbath is mentioned oftener in the New Testament than any other commandment of the ten.

6. The Sabbath is the only precept of the ten that we are distinctly taught shall be observed in the new earth. Isa. 66:22, 23.

Is it not truly remarkable that a precept thus fortified should be the one singled out for abolition and destruction?

R. F. COTTRELL.

Why Do not our Opponents Unite on Common Ground in Opposing us on the Sabbath?

OUR answer is, because they are on the wrong side of the question. Truth is a unit; and those who hold to it can present a united front to the world; while error is divided against itself, and those who defend it and oppose the truth must follow a zigzag course, and contradict each other.

This has recently been made apparent in opposition to our views on the Sabbath, by the Disciples and Baptists in this place. They were agreed to put down the truth, but used very different arguments in their efforts. The Disciples believe that the ten commandments were abolished at the cross; while the Baptists maintain that they are unrepelled, but that the ceremonial law was then abolished. Last Sunday night, Eld. Hicks, a Baptist, made the following forcible remarks on the moral law: "The moral law is as binding on devils as on the angel Gabriel. We do not believe in a new, easier law under the gospel. The moral law remains in force, but the ceremonial was abolished."

From these remarks, we would naturally infer that the Elder must indorse the Sabbath. But no; he evaded its force by stating, 1. That "Christ met the demands of the law. We should receive the remedy. There is virtue in his blood." 2. That he "believed in the doctrine of final perseverance of the saints, which does not depend upon works." 3. That he "did not believe in changing, unless it was for others to change from other churches to the Baptist church, which was the only church of Christ; and that the best way to have new doctrines die out, was to let them alone; that Kentuckians were easily imposed upon."

Answer, 1. True; Christ met the demands of the law; but did his doing this release us from obeying it? Nay, verily. Christ met the demands of the law by keeping it perfectly as our example, and by dying to meet its penalty for us, and heal us of our sins, provided that we cease from transgressing it, and believe on him for pardon.

2. If the doctrine of final perseverance lays aside good works, it may safely be branded as spurious. For, 1. Christians are created unto good works, Eph. 2:10. 2. Even faith without works is dead, and a dead faith cannot save us. James 2:26. 3. To the seven churches covering the entire period of the Christian church, Christ says, "I know thy works." Rev. 2:3. 4. And finally, all are to be judged and rewarded according to their works. Rev. 20:12; 22:12. But angels in glory, and our first parents in paradise fell; and many good men and women have fallen since; and we are commanded to take heed lest we fall; and there is even danger of falling away, when we have been "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the powers of the world to come." Heb. 6:4. 3. It is better to change ten times a day from error to truth than to retain error. Our motto is: Advance in the light. Let us bring forth from the treasury of God's word things "new" as well as old, and conform to them in our lives. Truth courts investigation, and will not die if let alone. It will be found our accuser in the day of Judgment, if we neglect it here. Kentuckians can understand the truth, and many would receive it, if the preachers would let them. And woe to those preachers who knowingly oppose the truth, and retard the work of reform as the priests did in the days of Christ, and in the days of the prophets. God does not change. If a well-meaning Peter could advise the Saviour to avoid the way of the cross—not to go to Jerusalem to suffer and die, Matt. 16:22-26—is it a strange thing that preachers nowadays should imbibe the same spirit and pursue a similar course.

But the word of God is unchangeable and consistent, and it is ever safe to follow it, whether few or many go with us.

D. T. BOURDEAU.

Locust Grove, Ky., March 21, 1872.

Educational Progress.

IMPORTANT eras in the history of the church and the world have been so attended by favoring circumstances, so heralded by prophecy, and accompanied by power, as to clearly prove that, amid all the conflicting influences always at work in this world, there has been, and still is, existing somewhere, a wise, loving, all-powerful mind, controlling and arranging events, to the accomplishment of plans and purposes reaching infinitely into the dim past and the unexplored future.

Look at the condition of the political world at the time of our Saviour's advent, and what student of history is not convinced that an unseen mind and hand had arranged and controlled the affairs of nations so as to favor that sublime and important event, the incarnation of God's own Son. Never, before or since, has the world seen so favorable a time for that act in the drama of our world's history.

Again, behold the kind providence of God in the great Reformation of the sixteenth century, a reformation which, in fact, gave the man of sin his deadly wound. We stand amazed as we consider the chain of events in the moral, political, and literary world, which formed the warp and woof of that important movement.

Indeed, it seems clearly evident from history that man, as an individual, however important a part he may be called upon to act, is but a fragment in the great whole—only acting for a short time, then giving way to others, who again pass from our sight, while the great and wondrous plan is ever present with its ever-changing hues, unbroken and connected in all its parts.

At the time of this writing, a great and noble work is in progress. God's people are everywhere awaking to the necessity of preparing for the second advent of our Lord. Voices are heard almost everywhere, saying, Behold, the Lord cometh! Prepare for his coming! Here are they that keep the commandments of God, and the faith of Jesus!

This event has been heralded by no common signs, and it is attended now by wonderful events in the moral, political, and literary world. Communities, and States, and nations, are awaking as if stirred by some mighty power; and, as if to give speed to improvement, men send news, or travel, with almost miraculous speed, and events are consequently accomplished in an incredibly short period of time.

A few months sufficed to ruin one of the most powerful nations of the earth; and unfortunate France exclaimed, "It is our ignorance that has ruined us." There is sober common sense in these words, and we see that the nations of Europe are awaking.

Russia expends seventeen millions in a single year upon popular education, and yet falls short in her plans, nor can she find teachers as her necessities demand. London passes a law compelling all children of proper age to attend her common schools, and all England is stirred in her efforts to educate the masses. Prussia, not content with her present favorable condition as to popular education, is maturing improved plans for elevating her common schools. Italy has not only set aside the effete, antiquated system of popery, but has established an excellent system of popular education. Brazil has thrown off the chains of slavery and calls for more school books. Japan is sending her youth to Europe and America to learn the elements of modern civilization. China appropriates a million and a half for the same purpose for her sons.

In 1864, an American College was established near Constantinople, and opened with only four students. It has now 47 Bulgarians, 47 Armenians, 38 Greeks, 12 English, 4 Germans, 4 Italians, 3 Americans, 3 Jews, and several from other nationalities. In this college, many languages are taught, but the English language is the basis of all, and all are required to learn it.

Why this awaking to the education of the masses everywhere, even among the dark and bigoted inhabitants of Eastern Asia, and in benighted Turkey, and enslaved Russia? Has the temporal millennium dawned upon the earth? Nay, verily. We everywhere behold every form of selfishness, and pride, and licentiousness, and crime, more bold than ever. Wickedness never revealed more freely than at present.

Why, then, this stir in favor of free schools? Have crowned heads become less selfish? Have governments become more benevolent and large-hearted? Do we not see, rather, more corruption and rottenness in the civil power than ever before? Shall we not attribute the great improvements in modern free schools to the direct agency of Heaven, as much as in the modern improvements in respect of means of transit and labor by which the elements are pressed into the service of man?

Yes; God no doubt is thus preparing the way. Minds are being enlightened, and means prepared, for the rapid spread of the truth. Some from all languages, and tongues, and nations, will accept the glad news of the kingdom.

It is an almighty power that has set in motion numberless agencies for the accomplishment of his wise and kind purposes, in the preparing of a people for his praise.

Man may glory in his skill and energy, in leveling mountains, and bridging the river and the valley. He may be proud of his ocean tel-

egraph, and his power over the elements to harness them to his car, or ship, or ingenious machine. He may boast of his skill in the arts, almost miraculous in its results. He may exult in his literary attainments, institutions, and advantages. But let him first consider the overruling mind and hand that controls all. Then let him consider the vast moral, political, intellectual, and physical ruin all around us, that makes all their artificial arrangements necessary. Then let him indulge pride if it is possible.

No; there is no room for pride, even if it were lawful to be proud. As well might the unfortunate collier be vain of the windlass that is to raise him from the ruins of the falling mine, as for man to be vain of the improvements of the age.

Well may there be improvements, now that the resurrection morn draws so near; now that the end of all things earthly advances with its darkening shadow; now that the night of man's earthly hopes has already begun to settle down in the distance.

In a moment, at the last trump! That moment is nearing! Swiftly it approaches! No wonder that angels are making so great an effort to enlighten the world. It is not singular that our race are stimulated to their best efforts in this day of God's preparation.

Human learning, how excellent! how useful! But how it pales before the knowledge that will be intuitive in the souls of the redeemed. Human skill, how grand! How it lightens and facilitates labor! But how it dwindles before the skill of the divine Architect; and how all our modern appliances will appear, when the cloudy chariot takes in its freight and sets out in its majestic ascent to the heavenly city!

At that sight, how will even kings and emperors despise their gorgeous palaces and splendid retinues, and turn from them with disgust.

Let not man deceive himself with appearances. If he would get a right view of earthly glory, he must first get a view of the heavenly glory, and a sight of the beauties of the celestial world. Then he would properly appreciate the improvements of the age.

Daniel wrote, many centuries in the past, of the time of the end, that many would run to and fro, and that knowledge would be increased. It is now that his words are being realized, but shall we mistake the blossom for the fruit?

Nahum spoke of the day of his preparation; Isaiah and the other prophets have all spoken of this day; and shall we ignore the facts, and shut ourselves in darkness? Shall we lock ourselves in the dungeon of unbelief and then bury the key?

Reader, would you escape the follies of the age, and the results of those follies? Then read the word of God, and search out its most difficult problems. They were placed there for your good. Are the sciences pleasant to you? Do you love to dig for wisdom in the works of the learned? Why should you not also like to dig for divine knowledge in the mine of God's word? Those prophecies were not written to be neglected and carelessly passed by. Go, solve those difficult problems, and let divine rays of light comfort and strengthen you.

JOS. CLARKE.

Sectarian Pilfering.

THE Catholics of New York City, in the years 1869, 1870, and 1871, received, as a gratuity from the county and city treasury, the round sum of \$1,396,388 51, to be used for the support of private educational and charitable institutions, gotten up and managed by Catholics, and devoted to the inculcation of their peculiar religious tenets. All the other religious sects put together received, during the same period, \$329,313 64, of which \$56,956 74 went to Protestant Episcopal institutions. The aggregate thus taken out of the county and city treasury was \$1,725,702 15, of which the Catholics made sure of the lion's share. Every dollar of this money was raised by taxation, indiscriminately levied upon the people in proportion to the assessed valuation of their property. This taxation was by the authority of law, armed with the power of enforcement.

In addition to this large gift of the public money, especially to a single sect, the Catholics of New York have, in the course of the last twenty years, received from the city, in land grants and leases on nominal rent, the huge sum of \$3,500,000; which, being added to the gratuity above mentioned, swells the total to \$4,896,388 51. This presents an aggregate of nearly five millions of dollars of public money and property which have been given away by the city authorities to further the ends and purposes of Catholicism. The amount received by all the other religious sects of the city is comparatively a small sum, though the principle involved in both cases is precisely the same.

These facts, which we gather from a recent report of the Standing Committee on Political Reform of the Union League Club of New York City, ought not to be dismissed with a mere glance, or repeated to the end of time. They are startling and astounding facts. Their proper title is sectarian pilfering. We should not object to the use of the word *stealing* or *robbery*. The city authorities, who are the custodians of the public property and the disbursers of the

public money raised by taxation, holding this property and money in trust for the legitimate objects of political government, have seen fit to bestow on a single sect in a single city nearly five millions of dollars within the last twenty years; thus diverting this enormous sum from its political and civil purposes, and giving it away for sectarian ends and uses. Nineteen-twentieths of it came from Protestants, and non-church members, since Catholics, by reason of their general poverty, pay but a small fraction of the taxes. The non-Catholic taxpayers have, therefore, been compelled to contribute the greater proportion of this large amount to the support of a religious system in which they do not believe, and against which they earnestly protest.

If this is not in the city of New York a practical union between church and State, then we do not see how such a union can ever be accomplished. The political government of the city has first levied a tax upon the people; and then taken a portion of the proceeds and presented it as a gratuity to the Catholics, in aid of their sectarian institutions. We speak of the Catholics particularly since they have been the great sharers in this bounty. It is not surprising that they are so generally Democratic in their political affinities, when they have been so liberally fed by the Democracy. They have found that it will ecclesiastically pay to be Democrats. The Romish priesthood have had the sagacity to perceive this plain New York fact. The alliance between Catholicism and Democracy—the one seeking ecclesiastical and the other seeking political ends—may not have taken the form of a written covenant; yet it has had the reality of a mutual understanding. The game, "You tickle me and I'll tickle you," is upon the very face of the political and Catholic history of New York City.

So long, moreover, as the political power of the city is in the hands of the Democracy, with a legal permit to use it in the special interest of Catholicism, this game is likely to be continued. It is an old game, which has been played for at least a quarter of a century; and the parties thereto have become thoroughly versed in its secrets. The fact that this outrage has been committed under the sanction of law does not in the slightest degree relieve its moral and political enormity. The case would not be a whit better or worse if the same thing had been done for the benefit of Mormons, or to propagate the faith of those who glory in being the disciples of Thomas Paine. Infidels have as much right to the public money to foot the bills of their creed as Catholics or Episcopalians have for a similar purpose. No such right exists in respect to any of the sects. We protest against the whole thing as downright robbery perpetrated upon the taxpayers, as a flagrant contradiction of the elementary axioms of this government, and as a gross diversion of public funds from the only use which justifies taxation at all. It makes the support of religion compulsory.

There is a remedy for this evil, and it ought to be properly applied. The power thus to steal the public money ought to be wholly withdrawn from those who enact and administer the laws. The charter of New York City ought to contain a stringent denial of any such power; and then the Constitution of the State should make the denial general. The people throughout the whole country ought to take up the question, and, by amending the Constitution of the United States, make a clean sweep of this whole system from top to bottom. Not a root or fiber of it should be left to grow in American soil. The time has come for a kind of action that will teach all religious sects to be content with the rights and protection of citizenship, and not ask or expect the State to contribute a dollar for their support. This is the true ground to be taken, and there should be no delay in taking it. This ground will effect an entire separation between church and State, and remit the support of religion wholly to the voluntary contributions of the sects that represent it. It will impose upon no one the injustice of being compelled to pay for a religion in which he does not believe. It will set at rest the Catholic clamor about a division of the school funds. We call upon the American people, as citizens, one and all, to rise in their might, and put an effectual and final stop to this whole business of pilfering the public money to promote the ends of sectarian religionists.—N. Y. Independent.

TEMPER AND HEALTH—Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals, are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

LITTLE faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

GOD'S THOUGHTS NOT OUR THOUGHTS.

God's thoughts are not as our thoughts; we look on,
Dreading to climb some mountain far away,
Counting the sharp stones on its hideous way.
He cares for our small troubles, day by day
Smoothing them down.

We keep our patience for our greater cares,
And murmur unrepenting o'er the less,
Thinking to show our strength in our distress;
His patience with our hourly fretfulness
Still gently bears.

God's ways are not as our ways; we lay down
Schemes for his glory, temples for our King,
Wherein tribes yet unborn may worship him;
Meanwhile, upon some humble, secret thing
He sets his crown.

We travel far to find him, seeking still,
Often in weariness, to reach his shrine,
Ready our choicest treasures to resign!
He, in our daily homes, lays down the line,
"Do here my will."
—J. E. A. Brown.

Progress of the Cause.

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

Discussion at Lancaster, N. Y.

This discussion was held according to appointment in REVIEW. The interest to hear was good, the house being well filled, from beginning to end. It lasted seven days, holding two sessions in a day of two hours each; so that twenty-eight full hours were occupied in the discussion. Good order generally prevailed, and the candor and close attention of the hearers spoke much in their favor.

As for the results, it is safe to say that our cause has lost nothing by the ordeal. It is evident that prejudice was removed, and the sympathies of the people were turned much more in our favor than against us. Men of mind, both professors and non-professors, admitted that we had the argument; and some are almost, if not altogether, persuaded to take a stand with us. A goodly number had lately embraced the Sabbath in the vicinity, some sixteen, under the labors of Bro. Reynolds, and those of them who attended the discussion were confirmed in the truth, and satisfied that there is no sound, scriptural argument that can be raised against it.

I shall not attempt to give even a synopsis of the arguments used; but will say that on the Sabbath and the law, the positions taken by the opposition were the common ones held by those who teach, not that the Sabbath has been changed to another day, but that it has been abolished. It was strongly urged from Deut. 5:3, 15, that the Sabbath was made only for the people that had been brought out of Egypt, and given to them as a memorial of their deliverance.

The covenant made at Horeb and dedicated with blood, and which Paul calls the first covenant, in allusion to the second or new covenant, was not the words of God which Moses wrote in the book of the covenant, but a covenant or agreement made with the people "CONCERNING all these words." Ex. 24:8; Heb. 9:18-20. See also Ex. 19:3-8, where the making of the covenant is recorded, and Ex. 24:3-8, where the agreement is reaffirmed and ratified or dedicated with blood. With a show of plausibility to the ignorant, because the ten commandments, obedience to which is the condition on which the promises are based, are sometimes called the covenant, it was claimed that the commandments themselves constituted the old or first covenant, and an argument was made which, in the form of a syllogism, would stand thus:

1. The ten commandments constitute the covenant which Moses declares was not made with their fathers, but with those who were present at Horeb.
2. The Sabbath commandment is a part of the ten.
3. Therefore the Sabbath was not binding upon the fathers of that people with whom the covenant was made at Horeb.

To prove the absurdity of this argument it was shown that, if sound, it would prove altogether too much, namely, that not one of the ten commandments could have been binding up to that time, because each one of them is a part of the whole. The opposition did not attempt to evade this conclusion, but boldly and audaciously represented that for the first twenty-five hundred years of the world's history mankind were too ignorant to be amenable to law, and consequently that no law was given till they came to enlightenment sufficient to make them accountable to God. How wise men have become in these last days! How weak and ignorant must have been those ancient men who lived almost to the age of a thousand years! How cruel to bring a flood to destroy those innocent men that had not come to years of discretion, and for this reason had no law against which they could sin! But, laying irony aside, what a fearful responsibility rests upon those who, to justify themselves in sin, which is the transgression of the law, will thus traduce the God of the Bible.

On the other hand, it was shown that the Sabbath was sanctified at the creation; that it was thus reserved from secular use; and it was claimed that until its sanctification should be re-

voked by Him who sanctified it, it must remain a sanctified day. Also that the fourth commandment refers us back to the creation for its origin, and the reason of its obligation; and further, that the Sabbath was in existence and was kept at least a month before the covenant was made at Horeb. Hence the following argument is valid:

1. The old covenant was made at Horeb.
2. But the Sabbath was binding before that covenant was made. Gen. 16.
3. Therefore the obligation of the Sabbath did not originate with the covenant at Horeb.

Against the claim that the Sabbath was designed only for the Jewish people, Bro. Reynolds made in substance the following argument, founded on Mark 2:27;

1. "The Sabbath was made for man," i. e., all mankind.
2. The Gentiles, as well as the Jews, are men.
3. Therefore the Sabbath was made for the Gentiles, as well as the Jews.

In reply to this, Eld. Burns demanded the proof that the Sabbath was made for the Gentiles; told Bro. R. he did not know how to form a syllogism; he would show him how; and with "The Sabbath was made for man" for the major premise, he attempted to form a syllogism that would bring out the conclusion that the Sabbath was made exclusively for the Jews. I cannot report it; I do not believe he could. After his boasting, it looked silly enough. No one that I heard of was particularly struck with its brilliancy.

The discussion on the Sabbath question lasted three days, and ended triumphantly for the truth, both because it was sustained by clear and conclusive proof and arguments, and because the Lord helped to exemplify the spirit of truth and of the divine Master in its presentation, under a tremendous pressure of provocation and personal abuse. Whatever change was effected in the minds of the hearers was in favor of the truth. Many confessed that we had the argument. Some are almost, if not altogether, persuaded to keep the Sabbath. I believe that the effort will result in good. I may speak of the discussion of the other questions hereafter.

R. F. COTTRELL.

Iowa.

MARCH 2 and 3, attended monthly meeting at Knoxville. The roads were bad, and weather unfavorable; still, there was a fair turnout of the brethren and sisters, and evenings a good attendance from without, our large house being comfortably filled. The brethren said it was the largest turnout, they had had for years. This, of course, was encouraging. Otherwise our meeting did not seem to accomplish much. There was not that life and spiritual energy manifested that we hoped to see. The church here greatly need the benefit of Bro. Nicola's labor for a couple of weeks. We hope they may soon enjoy it.

Steps were taken at this meeting to build a new meeting-house. All were in favor of it, and expect promptly to carry it through this season. The cause demands it, and the church is able to build it.

From Knoxville, we went to Franklin township where I held a few meetings a month ago. Here father Morrison's family had kept the truth for several years alone, going to meeting occasionally to Sandyville (the nearest point), some ten or eleven miles away. But, within a couple of years, two families more came out; then two families moved there; and when I was there, two other families embraced the truth. Besides this, it is handy for a couple of other families living but a few miles away; so, on the whole, we thought it best to establish a little church there. Sixteen came into the church, and Systematic Benevolence was pledged to the amount of above \$200 a year. All took right hold of everything promptly and cheerfully. I preached one evening in the school-house to a fair audience. These meetings I held in the middle of the week.

March 9, 10, was at Sandyville. The brethren here have felt considerably discouraged for some length of time, as several families were moving away, and others were either in trial or backsliding. Bro. Nicola spent several days with them very profitably. They began to see more plainly their difficulty, and what they needed. Our meetings coming soon after his, carried on the work still further. Sabbath day, we had a very solemn and profitable meeting, nearly all the time being occupied in prayer and confession. At the close of the meeting, seventeen, who made no profession, came forward for prayers. Monday, Bro. Morrison and I spent all day in visiting from house to house, trying to learn the source of their difficulty. Tuesday, the whole church came together. We re-organized the Bible-class and Sabbath-school. All seemed to take hold with new interest and zeal in that good work.

We next considered the subject of Systematic Benevolence. All came up promptly and liberally on this, raising their s. b. to \$325 which was considerably larger than it had been before, though several families had just moved away. We believe that God will bless them for this. After this, we spent several hours in a church meeting. Some who had years ago been misled, and consequently had ever since been more or

less in the dark, now came out frankly and fully, with free confessions. This rejoiced our hearts very much. Their trifling causes of alienation and distrust were talked over, and I think satisfactorily explained and settled. So at the close of our meeting, we left our brethren feeling greatly encouraged and strengthened to take hold with new energy to carry forward the work in that place. We hope and trust that this work was of the Lord and will stand.

D. M. CANRIGHT.

Report of Labor.

OUR meeting at Kirkville, N. Y., commenced Friday evening, March 8, and continued through Sabbath and first-day. The first day, commencing at 5 A. M., was taken up in organizing a Tract and Missionary Society for the State. More than a willingness on the part of the brethren was manifested to take hold of the work and co-operate in any manner that would carry forward the cause of present truth. There are many branches connected with the cause, and when the mind reaches out and takes a lively interest in every department of this work, with a willingness to sacrifice time, means, and every personal interest to work in harmony for the upbuilding of the cause, the work will then move forward.

The brethren in N. Y. need to settle more into the practical realities of religion. What have we gained if it proves in the end that we have lost eternal life? Perhaps we have saved a few dollars for the fires of the last day to consume. Perhaps we have saved some reproach and hard labor by consulting our own self interest. But all this kind of saving is of a ruinous character in the day of God.

March 13, arrived at Clyde, Ohio, and accompanied Bro. Guilford to his hospitable home some thirteen miles from Clyde. Spoke to a few friends in Townsend, Thursday evening, also Friday afternoon and evening. Commenced meetings in Clyde Sabbath morning at 9½ A. M.

Our meetings were interesting; the Spirit of God seemed to be with us. Our business meeting on first-day was characterized with union and harmony. Much feeling was manifested Sunday evening. Heartly confessions were made, and good resolutions formed. Quite a number acknowledged their lack of coming up on Systematic Benevolence, and said they should come up to the plan adopted. There is importance in our carrying out resolutions formed at times when the melting Spirit of God is molding the heart. A record is made of it in Heaven, and God has let his light shine upon us, and caused us to feel, that we might put away those sins that would prevent our being saved in the kingdom of Heaven. Therefore not to live up to these reproofs we at once lose the blessing of God and go into darkness. Monday morning, twenty-five minutes past four, we took the cars for the East, and arrived at South Lancaster Tuesday noon.

S. N. HASKELL.

Vermont.

THE past six weeks, I have been with the brethren in Jericho and West Bolton. Have held meetings every Sabbath and first-day. We trust these meetings, also our prayer-meetings, have been seasons of spiritual growth to the believers, and that they have made good impressions upon the minds of those who have not identified themselves with us.

The truth has been spoken with freedom, and we trust its refining, elevating principles, will so shine out in the words and deportment of all who try to reduce it to practice, as to manifest to the world its sacredness and intrinsic value. With the humble, earnest seeker for Bible truth, present, saving truth, it appears with increasing luster and attracting excellencies, more precious than gold, amidst the errors and false-doctrines of the last days.

A sermon was preached here recently, in which the speaker is reported to have said that the temporal millennium commenced two years since. An elderly Baptist minister of the place, worthy of respect for his good sense and liberality of feeling toward those who preach the immediate coming of Christ and the perpetuity of the law of God, thinks if we have had two years of the millennium, that one could desire no more of the kind.

This sermon was soon followed by another from the same minister, in which he taught that the Old Testament is all fulfilled, and is of no farther consequence to the Bible student, only as a history; also, that the ten commandments are abolished. Can it be possible that our Methodist friends are going into Antinomianism, (and that, too, in the millennial state), while their discipline teaches, "No Christian whatsoever is free from the obedience of the commandments which are called moral"? Their catechisms teach that the moral law is the "rule of our obedience." And that none need be mistaken as to what the moral law is, they tell us it is written in the 20th chapter of Exodus.

Furthermore, a portion of their baptismal covenant, reads, "Having been baptized in the faith, I will obediently keep God's holy will and commandments, and walk in the same all the days of my life, God being my helper." In justice to the Methodists here, I think it may be

said, that but few of the membership, if any, indorse the sentiments of the discourse referred to.

Said one of the hearers, "If this sermon be true, the murder of James Fisk, cannot be proved wrong." "They that forsake the law, praise the wicked: but such as keep the law, contend with them." Prov. 28:4.

The days of fasting and prayer were seasons of encouragement. The fervent prayers of some that God would raise up, and send forth laborers into the great harvest field, made our hearts rejoice.

Last Sabbath and first-day, Eld. A. C. Bourdeau was with us, whose presence and labors helped on the good work. Brethren and sisters have visited us the past winter, who have left a favorable impression. Tried and true friends of the cause can help us by occasionally spending a Sabbath with us. They can speak from experience words of encouragement to those inquiring the way to Zion. May the overcomer's crown be ours.

A. S. HUTCHINS.

March 14, 1872.

Ohio Tract and Missionary Society.

EVENING after the Sabbath, the 16th, met, according to appointment in REVIEW, to organize State Tract and Missionary Society, at the house of Bro. Wm. Sharpe. After some appropriate remarks by Eld. S. N. Haskell on the nature and object of tract societies, the meeting was organized, Eld. S. N. Haskell, Chairman; Jno. Clarke, Secretary.

A Committee of three was appointed to arrange business. Adjourned until 9 A. M., Sunday.

Sunday, met as per adjournment. The report of committee was accepted. The State was districted as follows:

1. Green, Clark, Highland, and Ross Counties.
2. Richland, Monroe, Knox, Licking, and Muskingum Counties.
3. Trumbull, Ashtabula, Geauga, and Lake Counties.
4. Sandusky, Seneca, Erie, Huron, Ashland, Lorain, Medina, and Cuyahoga Counties.
5. Defiance, Wood, Paulding, Putnam, Mercer, Hancock, and Henry Counties.

Voted, That the Constitution adopted by the Michigan Conference be adopted, with such additions as make it applicable to this Conference.

Voted, That the first annual meeting of the Ohio S. D. A. Tract and Missionary Society be held at the time of the Ohio Camp-meeting.

Voted, That the first State quarterly meeting be held six weeks after the general camp-meeting in May next. Also that the five district meetings be held in succession, previous to, and after, general camp-meeting.

Voted, That Bro. Geo. Bisel, Jno. Wolfe, and S. Simonds, be a committee on the nomination of officers.

Meeting adjourned until 2 P. M.

At 2 P. M., Committee on Nominations reported as follows: President, Oliver Mears; Vice-president, William Chinnock; Secretary, Lucy E. Clarke; Treasurer, John Mears; Directors: District 1, J. Q. A. Haughey, 2, W. T. Carson, 3, Sanford Rogers, 4, O. F. Guilford, 5, John Mears (Treasurer).

The above officers were elected by vote. The membership was then called, and thirty-five responded.

The meeting was characterized by a deep solemnity. The duties of the present time were presented with great force by Bro. Haskell, and his remarks met a ready response in the hearts of God's people. Brethren and sisters, let us remember we are not our own, we are bought with a price—even the blood of Christ, therefore, let us consecrate ourselves anew to him without reserve, and ask for grace to know and do his will.

S. N. HASKELL, *Chairman*.

JNO. CLARKE, *Secretary*.

Keokuk County, Iowa.

By the earnest request of Brn. Burrows and Lisk, twelve miles from Sigourney, Iowa, Bro. McCoy and myself held a series of meetings in their neighborhood, commencing March 6. The first evening we spoke in a school house where the Baptists usually hold their meetings. The director, being a member of that church, refused us the house for further meetings. Notwithstanding we could learn no good reason why the house should be closed against us, we thought best to move to the next nearest school-house where we continued till the 19th inst., giving sixteen discourses and holding two prayer and conference meetings.

The Baptist minister held a meeting the first Sunday evening after we arrived and warned his flock against Mormonism, Spiritualism, and Adventism. He said the wolves were in the neighborhood, for he had seen their tracks, &c. And he bade his flock beware.

But, notwithstanding the opposition from this quarter, as well as unfavorable weather most of the time, our congregations increased steadily up to Sunday evening before we adjourned, when the house, a large-sized one, was filled to its utmost capacity. The next evening we spoke on spiritualism, and the evening following on spiritual gifts, which closed our meeting.

We found five or six in this vicinity keeping the Sabbath, and seeing the truth very imperfectly. Some of them were in the Baptist church and keeping Sunday also. We left thirteen who gave us assurance that they would keep all God's commandments, and who agreed to meet every Sabbath for the purpose of studying the Scriptures, and for religious worship. Bro. McCoy will take the oversight of this little company till a suitable leader can be found, through the blessing of God.

We believe a deep impression has been made on the minds of many in this vicinity with regard to the near approach of the day of God, the validity of his law, and the nature of man. We sold and distributed several dollars' worth of books and tracts, procured four subscribers for the REVIEW, and one for the *Health Reformer*. A number are investigating these subjects who may come out on the truth.

J. HARE.

Minnesota.

OUR round of quarterly meetings is now closed. Our last was at Maiden Rock. We labored in this place about two weeks. Some that were on the background took their start with God's people once more. The cause of truth is gaining ground in general. There is a good interest in this vicinity to hear the great facts connected with our faith.

The cause in Minnesota Conference never was in a better condition than now. Never did we feel more like laboring to advance the cause of truth than at the present time. Our meetings have been well attended, and some of them have been large.

There has been one cause of regret growing out of neglect on the part of some, in not attending these meetings better prepared to take care of themselves.

On the arrival of Bro. Canright in this State, we shall hold two general meetings before the commencement of tent season. We want to see a general attendance on the part of the brethren; but come prepared to take care of yourselves as far as possible. Bedding, victuals, and horse feed, should not be forgotten. By thus caring for yourselves, our brethren and sisters in the vicinity of these meetings will be blessed with the enjoyment and benefits of these gatherings.

WM. S. INGRAHAM.
HARRISON GRANT.

Deerfield, Minn., March 21, 1872.

North Jay, Me.

IN this portion of the town of Jay are found a few who love "present truth," some of whom have been trying to obey all God's commandments for quite a number of years, and have also been doing what they could to instruct and benefit those around them.

It will be remembered by some that a church organization was perfected here under the labors of Bro. Loughborough some years since, and although there have been many changes since that time, caused by removals and otherwise, yet the foundation remains firm to the present. They attend to their Systematic Benevolence, distribute books and tracts, visit to instruct, &c.

I came to this place Feb. 14, by invitation, and was heartily welcomed by the Lord's waiting ones. I found the way well opened to hold meetings in a school-house in the vicinity, as might be expected from what I have already stated, and commenced the 16th. These meetings were continued until the 10th of March, with the exception of two evenings. A few, as the result, are prayerfully searching the word; and there is good reason to hope that with the assistance that will be given them by strong brethren who are interested for them, they will soon yield to obey God and heartily connect themselves with those who make all God's commandments and the faith of Jesus the sure foundation upon which to build. Two brethren who have been in a backslidden state, have recently confessed their wrong doings and commenced anew to serve the Lord.

I am to go to Livermore Falls next week to hold meetings if a hall or the school-house can be obtained, as there are some there who have been interested in the truths we teach from the time the tent was in that place.

M. B. PATTERSON.

South Dresden, Me., March 14, 1872.

Mitchell Co., Iowa.

ONE lone sister moved here from Hundred Mile Grove, Wisconsin, six years ago; and, through her faithfulness in the truth, with the aid of tracts and the REVIEW, several others commenced keeping the Sabbath. Quite an interest was created among others to hear preaching, and as I was the only one of the ministers with whom they were acquainted, they wrote me an urgent request to come and hold a few meetings.

I commenced meetings here on the fifteenth of March, and have now spoken eight times to attentive congregations, and the prospect looks fair for a good work. Let all pray that the Lord may bless his work here in the conversion of many.

I. SANBORN.

Erie, Ill.

AFTER the debate at Erie, I remained there some six weeks, to instruct all who would come to hear. Before I left, some five or six had embraced the Sabbath besides the six who were there before, who were very much strengthened and encouraged.

I think these meetings were held under the hardest pressure of prejudice and ignorance I ever had to meet. But I trust they left a favorable impression on the people who came, and I hope for others to come out there when prejudice gives place to reason and reflection. Such bitter hatred to God's law I never saw before. I am at Castleton. The interest is small, but increasing.

T. M. STEWARD.

Grant Co., Wisconsin.

BRO. C. W. OLDS closed his lectures here March 10, giving in all sixteen discourses. At first, the attendance was good; but the M. E. and P. M. ministers brought their influence to bear upon the people, using the stay-away argument, so our congregations became small. But those that attended regularly became interested, and are still investigating. They admit they have received light. May they receive strength to obey and walk in the light while it shines.

We are very thankful for the labors of Bro. Olds and also of Bro. Crandall in this section. They have set the third angel's message before the people in an earnest and intelligent manner, carrying conviction to the majority that what they have heard is true.

Although only three are yet keeping the Sabbath, we expect others will soon commence.

ALMERON FAY.

A QUIET MIND.

"My peace I give unto you."—John 14:27.

I HAVE a treasure which I prize,
Its like I cannot find;
There's nothing like it on the earth;
'Tis this—a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, chill, or blind;
'Tis God's own peace within my heart
Which forms my quiet mind.

I found this treasure at the cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives this quiet mind.

My Saviour's death and risen life
To give it were designed;
His love's the never-failing spring
Of this, my quiet mind.

The love of God within my breast
My heart to him doth bind;
This is the peace of Heaven on earth—
This is my quiet mind.

And what may be to-morrow's cross
I never seek to find;
My Saviour says, "Leave that to me,
And keep a quiet mind."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit and wealth,
With scorn, and looks unkind;
It matters not, I envy none
While I've a quiet mind.

I'm waiting now to see my Lord,
Who's been to me so kind;
I want to thank him, face to face,
For this, my quiet mind.

—Scl.

Behind Time.

ETERNAL destinies hang upon these two words. Tens of thousands of accidents and deaths have been occasioned by the want of a little promptness. All know the sad consequences which are almost sure to follow, if a railroad engineer suffers his train to get behind time. The famous battle of Waterloo was lost to Napoleon, because one of his marshalls was behind time. How many might have been saved from an ignominious death, had a reprieve come to them in time.

The sad consequences of one man's sins may affect thousands, and this is what makes the sin of being behind time so great. Man may arrange his plans so that everything, if carried out, will go off like clock work; but somebody is behind time; and this tardiness throws the whole machinery of his plans into confusion.

God's laws, by which the motions of the heavenly bodies are controlled, are so arranged that their movements are never behind time. In all of the Creator's plans for the good of man, there is the utmost order in this respect. There is nothing behind time. It therefore follows that it is his will that his children should be punctual in the performance of all their duties.

How many thousands have failed in life, have never accomplished anything for

themselves or for the world, either in amassing wealth, gaining knowledge, or (what is the greatest gain) in the work of reformation, because forever behind time. The five foolish virgins, Matt. 25, were behind time; for when the cry was made "Behold the bridegroom cometh; go ye out to meet him," then, instead of having their lamps filled and trimmed, they, unable to borrow, went to buy oil. At this time the bridegroom came, "and they that were ready, went in with him to the marriage; and the door was shut." Afterward the foolish virgins came and cried, saying, "Lord, Lord, open unto us. But he answered and said, Verily I say unto you I know you not."

Time will not wait for us; if we are not up with it, we shall be behind it. If we intend to take a train of cars, we must be at the depot in time. Most men are apt to be punctual at such times. Well would it be for them, if they were as punctual in attending to religious duties as in meeting cars. There are some who go to the house of worship, where they expect to meet God, yet they are *habitually* too late and behind time. If they have not a good reason for this lack of punctuality, God will not meet them.

To those who read these lines, I would say, Be not too late in the work of reformation. Say not in your hearts, Go thy way for this time. The Saviour is knocking; listen to his warning voice. Open the doors of your hearts and let him in. Don't frame excuses. Do not resist the strivings of the Spirit of God. "His Spirit will not always strive with man." "Behold now is the accepted time, now is the day of salvation." We know not how soon the decree will go forth, "He that is righteous let him be righteous still, and he which is filthy let him be filthy still." Let us all work while it is called to-day, not only for ourselves, but for those around us. And my prayer is that not any of us may have it to say, "The harvest is past, the summer is ended, and I am not saved." WM. PENNIMAN.

A Warning to Methodists.

"THERE is some reason to fear that our preachers and people will yet fall into the spirit of the times, and become as weak as some others. We live in an age when the spirit of the world is making great inroads into the church. Our country offers so many facilities for becoming wealthy, and our republican institutions open so many avenues to distinction and honor, that we can scarcely hope to preserve our original simplicity. Wealth will create splendid and costly churches, and these will require popular preachers; under these circumstances the spirit of piety and devotion, which once characterized us, may decline. A generation may rise up by whom class-meetings may not be appreciated, and formality may take the place of true devotion, and the more popular and shining virtues of a Christian's character may take the place of a self-denying and cross-bearing life.

"But if Methodism fails to accomplish the object for which God introduced it, he will no doubt raise up some other people, and other instrumentalities, to carry forward his merciful designs."—*Life of Rev. T. Spicer*, p. 259.

Has not the day of this minister's fears come? Costly edifices, which, in many cases, debar the poor, for whom Christ died, from attending worship, are raised up, and we see now an office seeking, and pleasure loving ministry.

And again, is not God calling on his people to return and inquire after the old paths, where is the good way, and walk therein? Jer. 6:16. P. STRONG.

Open your Eyes.

THERE are men who will go down Hicks street and not be able to tell you of one shop that is there—and there are some very curious shops, and some very queer things, in Hicks street. They will cross Fulton Ferry, day in and day out, without looking at any of the horses that go over. They do not know whether they are big horses or small ones. They do not know what sort of harnesses are on them. They do not know what kind of wagons or carts they are hitched to. They do not know whether there is anything new in the carts or not. They have eyes to see, but their idea of the use of their eyes is, that they are to count money with, or to read in books with. But the best books are out of doors. There are

always two-legged books, and four-legged books, and wheeled books, that may be read. There is something to be learned from every man that you meet, and everything that you see. There is not one of these books that it is not worth your while to read. But men come to you, and you will not talk with them. There is that in the history of every man from which you may gain instruction; every man that you are thrown in contact with is sent to you as a teacher; but you will not learn from him.

Aspire to the company of those who know more than you do. If you have a great deal of vanity, in combination with certain other qualities, you will want to show off among folks who are your inferiors, and so you will always be keeping company downwards; but if you have an honest, upward-tending pride, see that you have a chance, part of the time at least, to associate with those who know more than you do. It is difficult for some to find such people! but they are to be found. There are men who know a great deal more than you do. And their conversation ought to be a part of your education.—*Beecher*.

Putting a Cooper's Pipe Out.

THE late Rev. Thomas Collins was a model tract-distributor, being instant in season and out of season. He often traveled in smoking-cars, in order to have a wider field for doing good. In his interesting memoir, recently published, we find that he describes some incidents of one on his journeys:

"In the train, I presented a New Testament to a soldier; he received it gladly, and I was pleased to see that he caught my meaning at once when I called it 'a sword.'

"A cooper got in at an early station, and without an apology, lighted his pipe. After a little introductory talk, I submitted for his consideration whether the cost of that cloudy gratification would not send a child to school; and whether that would not be a better outlay, as it would confer a benefit that would last forever.

"He said: 'I never thought of that, but it is true. So, out goes the pipe, and here's for the child.'

"Do you mean that? Will you give up the practice?"

"To be sure I will, and send the young one to school."

"I am so glad to have put your pipe out. Will you oblige me by the gift of the cast-off thing?"

"Certainly, sir; here it is.' So with joy I brought the trophy home."

Reader, would not the money you spend on cigars and tobacco go a great way toward increasing the comfort of your family? Will you not "put your pipe out" for their sake?—*Good News*.

PHYLACTERIES.—Professor Hitchcock, of the Union Theological Seminary, is a member of the American Branch of the Palestine Exploration Society, and has brought back from the Holy Land, among other curiosities, some well-preserved phylacteries, which are thus described by the *Evening Post*:

Phylacteries—the common Greek word for amulets—were worn very generally by the Jews at the commencement of the Christian era. They consist of a narrow strip of parchment, about eighteen inches long, on which are carefully written in unvoweled Hebrew, four passages from the Old Testament—(Exod. 13:2-10, 11-17; Deut. 6:4-9, and 13-22). The strip is rolled up, and placed in a little leathern box, one inch and a half square, which is then bound to the left elbow by cow-hide straps, half an inch wide, and long enough to be wound spirally about the arm down to the base of the middle finger. There is a smaller phylactery for the forehead, the box for which is scarcely an inch square. It has also a leathern fillet, which is tied at the back of the head, and then brought around to the breast.

When Christ reproved the Pharisees for making broad their phylacteries (Matt. 23:5), he doubtless alluded to their custom of increasing this smaller box, so as to make its diameter three or four inches, and conspicuously wearing it over the eyes to attract the attention of the multitude. The original use of these phylacteries was, probably, to serve as reminders of the law. Except by the Pharisees, who paraded them on all occasions, they were worn only at times of prayer.

The Review and Herald.

Battle Creek, Mich., Third-day, April 2, 1872.

Camp-meetings.

As THE General Conference committee have come to no definite plan relative to the camp-meetings of the season, we take the liberty to suggest,

1. That a camp-meeting be held in Indiana, May 17-22, at which time a State Conference for Indiana be organized, according to the recommendation of Gen. Conference. The Mich and Ind. Conference presents an objectionable length of territory north and south, in the absence of direct railroad lines.

2. That a camp-meeting be held in Michigan the week following, at which time the Mich. Conference and Health Reform Institute hold their annual sessions.

3. That the western camp-meetings be held in the month of June. The brethren in the different Western States selecting time and place to suit their convenience best. Two or more of these camp-meetings could be held at the same time.

JAMES WHITE.
U. SMITH.

The Health Institute.

HAVING spent a few weeks at the Health Reform Institute at Battle Creek, Mich., as a patient, we are better qualified to speak relative to its superior advantages.

1. It is located in the most pleasant, healthful, and delightful part of our proverbially neat and enterprising city. The grounds are high, so that a few hours' sun, in the absence of snow, always makes the walks and roads, in and about the grounds, as dry as in mid summer. This is very important to all those invalids who have strength to move out in the open air, in the light of the sun. Already the roads and walks are dry and dusty (March 29), although they rest upon two feet of solid frost in the ground, and are in sight of snow banks. The grounds are ample, and a large portion of them are covered with shade and ornamental trees.

2. The Board of Directors have, during the past two years, added, by purchase, building, repairs, refitting, &c., more than one half to the facilities of rooming and treating patients, so that they have good accommodations for not less than one hundred patients in their own buildings, with means at their command of providing for half as many more.

3. Rooms are large, well ventilated, and pleasant. We believe them to be better furnished than at any other large institution of the like in our country.

4. The rooms and facilities for baths have been increased, and from personal knowledge of the baths given at this institution and those of several others, we do not hesitate to state our firm convictions that at no other institution of the kind in our country has the bathing system reached that perfection as at the Health Reform Institute at Battle Creek. Baths at this institute, are given with a faithfulness, thoroughness, and care for the best good of the patient such as we have not witnessed at any other place.

5. Movement Cure. At this Institute is a well-furnished room for giving the various movements, which have proved so beneficial in restoring a certain class of invalids to health. Especial attention is given to this very important branch.

6. Lift Cure. There is also in use at this Institute a lifting machine from which patients can receive all that benefit that can be derived from any other. This is an important accession to the facilities of this Institution.

7. Hot Air Bath. This is very important in cases of rheumatism and diseases of a like nature.

8. It is not the policy of the conductors of the Health Reform Institute to keep the patients long on expense; but rather to cure them as soon as possible and send them home well to advertise for them, and send their feeble friends to the Institute to receive the benefits in which they rejoice.

9. Last, but not least, are the plain practical lectures given almost daily by the physicians of the Institute, the great object of which is to teach patients how to get well, and how to keep well after they have recovered.

One great object of the managers of this Institute is to secure a high-toned and healthy, moral, and religious influence, entirely free from the loose tendencies which characterize some popular institutions of the kind in our country. The physicians, directors and helpers at this Institution, aim to be true Christian gentlemen and ladies; and while they would manifest to patients, laborers, and visitors of other religious belief that liberality in denominational tenets which they would ask themselves, at the same time they feel it their duty to urge upon all who profess to be the followers of our Lord Jesus Christ, that they manifest the spirit of true Christianity.

The Spring season is opening beautifully, and is just the time for sick people to employ those means necessary to the recovery of health.

JAMES WHITE.

Battle Creek, April 1, 1872.

The Bible Banner, of N. Y. city, speaks as follows of Bro. Canright's work on the History of the Doctrine of the Immortality of the Soul:—

"This little work is full of valuable information. It has no superfluous pages. The Author treats his subject plainly, pointedly, vigorously. The last twenty pages are compiled by D. T. Taylor. We know of no work on the historical bearings of this question which we could more heartily recommend."

Bro. A. B. Williams, of Clinton, Rock Co., Wis., in consequence of ill health wishes to secure the services of a good practical farmer for five or six months. Single man preferred.

To Correspondents.

J. E. GREEN. When Christ commenced his ministry he was about thirty years of age. Luke 3: 23. His ministry lasted three years and a half; for he attended four passovers, and was crucified at the last one. John 2: 13; 5, 1; 6: 4; 13: 1. His age may therefore be put at thirty-three years and six months, at the time of his crucifixion.

The account called *Anno Domini*, or the Christian Era, was the invention of Dionysius Exiguus, A. D. 532. The era did not begin to be much used till A. D. 780, and did not come into general use till A. D., 1141. Dionysius, from the best evidence he could obtain, placed our Lord's nativity in the year 753 of the Roman era, at that time in use. It has since been ascertained that Christ was born about four years previous to this date. But as it makes no material difference in the reckoning of time, the point fixed by Dionysius has never been disturbed.

P. POTTER. We think the last clause of Acts 1: 25 refers to Judas.

T. H. S. The lines on Courage treat upon a difficult theme, and are commendable for a first attempt. We would counsel perseverance. You will improve by practice.

W. H. The "Dream of New Year's Eve," contains some good sentiments, but the meter is defective.

J. J. Peret, proprietor of a Hygienic Institute in Lafayette, Ind., invites any Sabbath-keeper passing through the place to call for rest and refreshment.

Intemperance.

THE following is that part of the united pastoral letter of the Bishops read at the close of the recent General Episcopal Convention, which refers to the question of intemperance. It deserves to be heeded:

"The great and destructive sin of intemperance claims our anxious notice. That sin, as all must see and lament, is growing in our land. It can be met only by such distinct pastoral warnings and examples, and by such lessons and habits of self-denial in the home, as will train and keep the people of Christ, young and old, faithful to the vows of their high vocation. Wherefore, Christian fathers and Christian mothers, ask yourselves, earnestly and honestly, how far the nurture and admonition which your children are receiving at your hands, in this worldly age, 'are the nurture and admonition of the Lord;' how far the pleasures and associations encouraged and allowed are compatible with the life of God in the soul of man; how far the books permitted to be read, and the ideas cherished in the minds of children, are leading them to 'seek first the kingdom of God and his righteousness;' and, therefore, how far you are discharging, toward those whom God has given you, that household priesthood which exalts your position as parents, and commensurately increases your responsibility. If you are faithful to this solemn trust, then all the holier interests of society are sure to feel the benefits of your fidelity. But if you are unfaithful, not only will your sin be visited on those who are dearest to you, but worldliness, like a flood, will sweep away all that God has made our most precious heritage in his Holy Church. Of the effect of this on our country it is not necessary that we should speak. Fearful indications of coming judgments are already before us. The history of empires during the past year is a warning which need not be expounded of that swift destruction which nations, as well as individuals, may bring upon their own heads from a patient but just Creator."

A very curious and extended statement is made in the *Evening Post*, showing that the conductors of cars, as a general thing, are expected to steal enough to pay extra to the driver, the starter, the receiver, amounting to more than his own wages, so that he has to steal enough to pay himself besides. And it is said that all this is known to the proprietors, who are satisfied with the enormous profits that remain after the great sums abstracted by conductors, and drivers, and the rest.

NEXT to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation and in the career of duty.

News and Miscellany.

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

By well authenticated statistics, Mr. Barrows shows that in the United States there are paid annually one hundred and twenty-nine millions of dollars more for intoxicating drinks than for flour, meal, cotton and woolen goods, boots and shoes, books, newspapers and other printed matter.

THE NEW REGULATIONS IN REGARD TO NEWSPAPERS.—Postmaster General Creswell has directed the new regulation on newspapers sent by mail to be strictly enforced. No name or memorandum can be made on a newspaper inside of the wrapper on which the address is written. It is barely permissible to mark an article with pen or pencil. More than this subjects the paper to letter postage; and the violator of this law to a fine. No printed card, hand-bill, or advertisement, nor written notice, letter or slip of any kind whatsoever must be folded in the paper. To do any of these things is to violate the law. Printed slips pasted on the outside, or folded in papers or periodicals, soliciting notices, are also violations of the law. Senders of transient papers can send bundles of printed matter by weight or transient postage charges, but must not send any written matter in such bundles.

ENGLAND has six new iron-clads launched, and a certain party of her people are very anxious to know what the United States intend to do about that treaty. Whether there is any connection between this feeling and that fact, we will not attempt to say; but the existence of the feeling is shown by the eager promptness of Mr. Disraeli's inquiry of the government in Parliament, on the 14th, on the subject of Mr. Fish's reply. Mr. Gladstone was not able to appease the Tory leader's anxiety.

BISMARCK has made another movement on the works of His Infallible Holiness. We read in a Berlin telegram that the Prussian government has "requested" a bishop of the Roman Church to revoke a sentence of ex-communication which had been pronounced, and which the civil authority deems "contrary to the law of the country." "So much the worse for the laws of the country!" would have been the remark from Rome in such a case fifty years ago; but such a remark would be untimely now.

"AMONG the elegant forms of insect life, there is a little creature known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon descend into the bottom of the pool. There you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector, a transparent vesture, the world sees it not; but it is a real defense; it keeps out the world, realizing for us what it is to be in the world, yet not of the world."

THE name of Michigan was originally given by the Chippewa tribe of Indians, who occupied most of the area of the State. It was, in the original, *Mitcham Sagieyah* meaning "Mighty Lake-land."

"THE Sheriff broke up a baptism on the banks of the Ohio at Cairo, saying that the water was too cold, and if the minister persisted, he would prosecute him for murder."

Appointments.

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

California State Meeting.

THE fourth annual session of the California State Meeting of S. D. Adventists will be held with the church at Santa Rosa, Sonoma Co., Cal., commencing Thursday evening, April 25, and continuing to Sunday evening, April 28. Business session Friday, the 26th, at 9 A. M.

Come, brethren and sisters, praying the Lord to be with us, to bless us, to guide us in all our deliberations for the spread of the truth on this coast. Come prepared to stay till the meetings close. Make your calculations. Lay your plans before hand. Let nothing hinder your attending this annual gathering. Leave your business at home and come for the special object of getting nearer to God and worshipping him. Come with heart, head, and hands all dedicated to the Lord. Come to aid in the work by your talents of influence, strength, and means.

If our brethren in Sonoma Co. will bring blankets, &c., the church in Santa Rosa will furnish house room, and do what they can to entertain the brethren and sisters.

We hope every church and individual in California will have their s. d. account squared up to the first of April so that this State Meeting may present a clean record. Bro. Cornell expects to return East immediately after this State Meeting. So this will be your last opportunity of hearing him for the present. May the Lord bless us and work for us as we strive to learn and do his will.

It was voted at our last State Meeting to have a camp-meeting this spring; but, as our churches by vote release that obligation, we appoint the above, and leave camp-meeting until Bro. and sister White come.

J. N. LOUGHBOROUGH, } Com. of Cal.
M. G. KELLOGG, } State Meeting.

I WILL commence meetings in Jay, Saginaw Co., Mich., on Friday evening, April 5, and continue over two Sabbaths. All are requested to make an effort to attend.

I. D. VAN HORN.

THE next quarterly meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., will be held at Cottage, the third Sabbath and first-day in April.

B. B. WARREN.

PROVIDENCE permitting, I will meet with the brethren to organize Tract and Missionary Society, on Niles Hill, Allegany Co., April 6 and 7.

Catlin, Chemung Co., April 10.

Roosevelt, Oswego Co., at their monthly meeting, April 13 and 14.

J. M. LINDSAY, Pres. N. Y. T. & M. Society.

QUARTERLY meeting for the church at Waterloo, Grant Co., Wis., April 21, 1872, at their house of worship. A general invitation is extended to all the scattered brethren and sisters.

JEHIEL GANIARD.

RICHLAND, Iowa, April 13 and 14.

BRIGHTON, April 20 and 21. Will Bro. McCoy please meet with us?

H. NICOLA.

HUNDRED Mile Grove, Wis., Sabbath and first-day, at 10 A. M., and at 7 in the evening of each day, of April 13, 14.

Johnstown Center, Sabbath, April 20.

Monroe, in quarterly meeting, April 27, 28. Preaching at 10 A. M., and 3 P. M., of each day. We hope to meet all who can possibly come from Albany, Avon, McConnell's Grove, and the Parr District, at this meeting. There will be an opportunity for all to be baptized who desire it.

I. SANBORN.

NEXT monthly meeting for the churches of Oswego Co., N. Y., will be held with the church at Roosevelt, April 13, 14. Bro. Kinne is expected to attend to assist the church in arranging to carry out the objects of the State Missionary and Tract Society. A general attendance is desired.

F. WHEELER.

THE next monthly meeting of the churches in Western New York will be held at Parma, April 13,

14. Teams will be at Adam's Basin at 12 o'clock, and Brockport at 4 P. M., on Friday, the 13th.

S. B. CRAIG.

QUARTERLY meeting for the church of Hundred-mile Grove, Wis., will be held April 6, 7. Brethren from other churches are invited. Cannot some one of our preachers meet with us?

N. M. JORDON.

PROVIDENCE permitting, I will meet with the churches to form Tract and Missionary Societies, as follows:

St. Charles,	April 6, at 7 P. M.
Cheaning,	" 7, " "
Owasso,	" 8, " "
Jay & Williams, at Jay,	" 14, 2 "
Edenville,	" 21, 10 A. M.

Scattered brethren are all requested to be present at these meetings. Bro. Stoddard is expected to be with me at all these meetings.

JOHN MCGREGOR,

Director Tenth District (Mich.) T. & M. Society.

QUARTERLY meeting of the Fish Lake church will be held at the brick school-house, one mile east of my house, April 6, 7, to commence Sabbath eve.

P. S. THURSTON.

MONTHLY meeting for the church in Jackson, Mich., Sabbath, April 6, at Sr. Betsey Landon's, nine miles north-west of the village of Parma.

H. H. BRAMHALL, Clerk.

MONTHLY meeting for the churches of Little Prairie, Johnstown, and Oakland, at Little Prairie, April 6, 7. A good attendance is desired.

PLINY POTTER.

THE next quarterly meeting for the Allegany church will be held at Niles Hill, Alma, N. Y., April 6 and 7.

D. C. PHILLIPS.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

J. E. GREEN: Wm. Kelley takes the REVIEW at the place you name.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Lillie Welch 41-12, Stephen Collins 41-1, Mary A Eaton 41-1, William Camp 41-1, Leonard Wiswell 41-14, J F Troxel 40-8, Benj Josin 39-1, Tobias Gibbs 41-1, C A Marble 39-12, G Theu 41-11, J B Stone 41-1, John Heald 41-1, P Potter 41-3, P A Gammon 41-1, Thomas B Ransom 41-16, John Richards 41-1, C P Faulkner 42-1, H F Sprague 41-1, C J Lewis 39-1, Mrs E A Browa 41-9, R J Lafferty 41-7, J B Mock 41-21, Henry Farnham 41-16, Mary Garret 41-14, Eliza Bliss 41-15, Henry W Musser 40-12, M E Smith 40-16, Lizzie Ashbaugh 41-16, Chas S Cowles 41-16, W W Locke 41-16.

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Books Sent by Mail.

J C Smith \$3.60, J F Troxel 20c, M M Merritt 50c, R V Garrett 1.00, C W Olds 1.00, G Foreman 2.25, Isaac Zirkle 1.25, S Havirland 10c, Post Master 25c, C S Tinnell 1.00, C H Bliss 25c, H Nicola 25c, T M Barnes 2.90, N J Bowers 60c, R Hart 50c, J C Nielson 30c, I Sarborn 5.50, Mr J S Emery 75c, O A Gariard 20c, E Corsant 25c, Martha Ashbaugh 25c, J M Bute 30c, James B Taylor 75c, E Van Deusen 25c, R Stringer 60c, J N Waid 25c, B Clark 25c, Mrs Lue Johnson 30c, Samuel M Abbott 50c, Truman Loomis 1.00, Thomas Adir 15c, Jay F Barker 30c, D B Welch 25c, A J Marsh 50c.

Books Sent by Express.

R F Cottrell, Medina, N. Y., \$8.90, Jacob De Camps, Leslie, Ingham Co., Mich., 5.00, Chaney Faulkner, Locke, Ingham Co., Mich., 7.55, Alex. Carpenter, Brighton, Mich., 2.58, L. McCoy, 8.00.

Books Sent by Freight.

J F Carman, Pottersville, Mich., \$19.50, O Mears, Tontogany, Wood Co., Ohio, 93.67, J N Loughborough, Santa Rosa, Sonoma Co., Cal., 156.59.

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

Sarah J Smith \$5.00, D A Albin 5.00.

Cash Received on Account.

S N Haskell \$143.50, Alex Carpenter 87c, G W Colcord 8.25.

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

Cathrine Covert \$10.00, Lucretia Day (on share) 5.00.

Donations to Health Institute.

Sarah J Smith \$5.00, James Lovell 5 60, Abigail Mears 5 00.

Michigan Conference Fund.

Church at Pottersville \$15.00.

Book Fund.—\$10,000 Wanted.

Amount Previously Acknowledged. \$4385.36.
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Six Dollars Each. R J Lafferty, Peter Peterson.
Miscellaneous. Emma J A Vosburgh \$1.00, A R Fitch 1.00.

The Review and Herald.

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