

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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FINISH THY WORK.

FINISH thy work; the time is short,
The sun is in the west,
The night is coming on; till then,
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee, thy Master's voice
Shall say, Well done!

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thy brow.—*Sol.*

Facts and Queries Bearing upon the Subject of the Day Line.

BY ELD. J. N. ANDREWS.

SOME time since, I cut the following from a secular paper: “A QUESTION FOR FIGURES. Suppose a man start from any point on the line of the equator at twelve o'clock on Monday noon, and travel west at a rate of speed sufficient to keep the sun directly over his head. In twenty-four hours he necessarily would arrive at his place of departure, finding, of course, that it is Tuesday noon. Now suppose, for the sake of example, that a line of stations be located directly in his line of travel, at a distance from each other say of ten miles. Inquiring the time of day at each station as he progresses, he is told ‘twelve o'clock Monday noon.’ Yet manifestly at some station he must receive the information that it is Tuesday noon. Query—at which one? and could there be a discrepancy of twenty-four hours between any two localities not more than ten miles apart?”

Though it be impossible for a person to travel round the world with such speed as to keep up with the sun in his apparent circuit of the globe, yet the supposed case is well calculated to bring the matter to the consideration of the reader. The revolution of the earth causes the sun to make the apparent circuit of the globe every twenty-four hours. When the sun is on our meridian, in other words when it is directly south of us, it is to us noon. And as the sun moves westward through the heavens, noon also moves forward in the same path directly beneath the sun and keeping pace with it exactly. Noon therefore is constantly making the circuit of the globe. To-day it is Thursday noon. Noon keeps on its westward course and in twenty-four hours it will be here again. But when it comes again, behold, it is Friday noon. There is a steady, uninterrupted course of noon from the time that it leaves us to-day till it comes to us again. But at some point it changes in an instant from being the noon of Thursday to be the noon of Friday. And so of every day in the week. Every one can see that this instantaneous transition must take place somewhere. And the line where this transition takes place is the boundary between one day and another, the starting point or source of day, the line whence each day sets out on its mission around our world. The writer, from whom we quote the paragraph at the commencement of this article, asks whether it is possible that this instantaneous change of twenty-four hours in the count of time can be, and where that locality is at which it takes place. That such a change does occur in the circuit

of day is sufficiently evident, and in a former article we have given some reasons in proof that this line is in the Pacific Ocean, between the old world and the new, where the east and the west literally come together. It will be of interest to see what others have said on this subject.

The American Institute Farmer's Club, which meets in New York, have at different times discussed this question, and the N. Y. *Tribune* has given us the substance of their reasoning. The reporter of the Institute speaks thus:

“WHERE DOES THE DAY BEGIN?—R. R. Fox, Edinboro, Erie Co., Pa., says: The answer you give to this question is not satisfactory. There are numbers of your readers here who would like a little more light on this perplexing subject. When it is Monday noon at the first meridian [*i. e.*, from Greenwich, England], what day of the week and what hour of the day is it at 175° east and 175° west longitude, respectively?”

[Note. The question seems to imply that the writer locates the day line at the meridian of 180° east or west from Greenwich, which is five degrees either way from the points respecting which he inquires; *i. e.*, it lies midway between them. But we have shown in a former article that the day line must be located through Behring's Straits in longitude about 168° west from Greenwich. The day line is therefore to the east of both the meridians which he names. But we can answer his question. When it is Monday noon at Greenwich, it is at the meridian of 180° the midnight with which Tuesday begins (according to the method of beginning days, now in use), and at 175° east longitude it is twenty minutes before midnight of Monday night, while at 175° west longitude it is twenty minutes past midnight Tuesday morning. Observe, we here use the method which begins the day at midnight. For while it is true that first day, second day, etc., do begin at sunset, it is also true that Sunday, Monday, etc., do begin at midnight. For God's first day and man's Sunday do not correspond, one beginning six hours earlier than the other. And as 180° from Greenwich is just half way around the world from that point, when it is noon at Greenwich, it is midnight at 180°. And as each degree makes a difference of four minutes in time, and the two points of inquiry are five degrees each way from 180° one of them is twenty minutes before, and the other twenty minutes after midnight. And as the day line is to the east of all three of these meridians, the midnight is that with which Tuesday commences. J. N. A.]

The *Tribune* report continues Mr. F.'s inquiries and adds its own comments:—

“If a person could start from New York at noon on Monday and travel with the sun around the earth, twenty-four hours afterward, when he returns it is Tuesday noon. It was Monday noon when he started, noon all the way round, and Tuesday noon when he returns; when did it change from Monday noon to Tuesday noon?”

“Ah, there's the rub. That's what puzzled Archbishop Whately. It is a problem which no astronomer has yet explained, where any particular day commences.”

[Note. We think that the location of the day line can be determined with as much certainty as can be the fact that such a line does really exist, though astronomy may not be able to do it. Can any reader of the Review tell us where in the writings of Abp. Whately we can find what he has said on this question? J. N. A.]

The *Tribune* continues thus:—

“H. Terene writes from Council Bluffs, Iowa, upon this question: ‘There is no denying or evading the progressive steps of this reasoning, and yet we know that twenty-four hours ago it was Sunday noon, and not Monday. The difficulty is, that while we know the exact time that denotes Sunday morning 6 o'clock in New York, we cannot determine how many hours have elapsed since Sunday morning, the same day, 6 o'clock, first commenced on earth. We know that it was Sunday morning in Asia, twelve hours before it was in New York, but who can say as to the whole zodiac, when Sunday morning first commenced? If it is true that Sunday morning commences at San Francisco one hour later than it does in New York, it is equally true that Sunday morning begins one hour later for every fifteen de-

grees we go west, and entirely round the world at the same rate, so that twenty-four hours from the time first mentioned it is still nothing but Sunday morning in New York—a *reductio ad absurdum*. Again, allow me to state this case. Suppose the earth was belted by a continuous telegraph running east and west, with operators and stations every mile, and that they were all required to telegraph to New York the instant that the sun should rise at each station on the first day of January, will you please tell me what would be the time in New York when the first signal would be received? If you can do that you can tell where the day begins, as well as when, and will receive the thanks of Archbishop Whately, if you should be so happy as to meet him in the next world.”

[Note. Mr. T. sees plainly that there must be a line where each day first begins to mankind; for to trace the day westward it begins later, and trace it eastward it begins earlier, and where the east and the west meet there is of necessity a line, one side of which is twenty-four hours in advance of the other. Those who deny this, can, if they please, continue to trace the same day westward clear round the world and have it begin later and later till they arrive where they started from, and find that it begins there latest of all, which is manifestly false. And they can reverse this process by traveling east and having the day begin earlier and earlier as they continue this eastward journey till they complete the circuit of the globe and find thus that the day begins earliest of all at the place where they set out, which is a second palpable falsehood. Each of these things is sufficient to show that there is a day line from which each day sets out, and at which it finishes its course.

And again, as Mr. T. supposes the case, if we go west with the speed of the sun, as the day begins later and yet later in exact correspondence with the sun's progress, we shall continue to witness the same hour till we have completed the circuit of the globe, and find at our starting point that it is the same day and the same hour at which we set out twenty-four hours before! The position of those who deny a day line at which the transition from one day to another takes place simply by crossing it, is thus, as Mr. T. remarks, reduced to an absurdity.

The question relative to telegraph operators, might be more properly stated thus: Which one would first announce the beginning of the new year? for all the other questions are readily answered if this one can be answered correctly. Is it not manifest that there is but one place at which we can locate such a line, and that that must be where the eastern extremity of the old world approaches the western extremity of the new? Where the east and the west touch each other, must be the line where day is earliest on one side and latest on the other. J. N. A.]

The *Tribune* reports the further discussion of this subject by the same body on another occasion as follows:—

“THE LONGITUDE QUESTION.—The question asked some time since by one of our correspondents, ‘Where does the day begin, or where does the circumnavigator correct his reckoning?’ seems to have awakened a remarkable degree of interest, as we have numerous letters upon the subject. We can only find room for brief extracts from a few of the most important:—

“A. P. Andrew, Jr., La Porte, Ind.: The Rev. Dr. Robinson, a great biblical historian, when this question was agitated some forty years ago in Cincinnati, said [of the question, Where does Monday noon become Tuesday noon?]: ‘It could not be answered astronomically, but historically, that where the traveler with the sun met the emigration that had emigrated eastwardly [from Asia to the islands of the Pacific] they would tell him it was Tuesday noon.’

“Wm. R. Reed, Cross Creek, Penn.: ‘Navigators have fixed upon the west shore of the Pacific as the beginning point, say about longitude 170. If a traveler left New York Sunday noon, moving with the sun, when he reached Australia, he would find the people there calling the time Monday noon.’

“G. W. Pressey, Hammonton, N. J.: ‘The first day of 1857 will begin on the western shore of the Pacific Ocean when that point is opposite the sun, which will be 8:30 A. M., Dec. 31, at Washington, D. C. At the island of Nippon, at sunrise, Jan. 1, it will be 3:55, P. M., Dec. 31, at Washington.

With navigators the western shore of the Pacific is always one day in advance. When it is Sunday here, it is Monday there.”

[Note. Observe, this writer begins the day at midnight, and not at sunset. He thinks the day line is the west shore of the Pacific; *i. e.*, the east coast of Asia. When that shore is just opposite the sun, it is midnight there, and on the side toward the sun it is noon. If by the east shore of Asia he means its eastern extremity, he is not far from the truth. He does not differ far from the writer before him, if that writer means longitude 170 west from Greenwich. Observe the important fact last stated by Mr. P.; viz., that the west shore of the Pacific is one day in advance of the east shore. J. N. A.]

Vincent Barnard, Kennet Square, Chester Co., Penn.: “Let us imagine a line to be drawn from the sun through the center of the earth, the meridian at which this line enters the earth is the noon meridian, the meridian where it leaves the earth on the opposite is the midnight meridian, or the line at which the two ends of the day, evening and morning, meet; these two are unchangeable with respect to the sun and to each other. Our method of reckoning probably originated with the Greeks, and spread eastward to the shores of the Pacific. It also extended westward over Europe, across the Atlantic and this continent. Thus the Pacific Ocean separates the two ends of the reckoning. Thus no two individuals on opposite sides of a meridian line are able to note the instant transition from one day to another. It is time astronomers should establish a meridian at which each day shall begin and end. Such a line, however, would produce some curious results. The people going to church on Sunday upon one side would see their neighbors at work Monday morning on the other.”

[Note. The wisdom of God has placed the Pacific Ocean between the extreme east and the farthest west, and his providence has established the line through the midst of these waters, wholly avoiding Mr. B.'s difficulty. The reckoning of time from midnight is not of God's ordaining; but the reckoning of time by weeks came from him, and it is the Hebrew people from whom this reckoning has gone east to the east coast of Asia, and west to the most western extremity of America. J. N. A.]

“Wm. T. Parker, Birmingham, Erie Co., Ohio:—The beginning of the day occurs at the same moment at all places which lie on the same meridian, and it differs in time at all points differing in longitude; consequently it is not scientifically correct to affirm that the same day exists at the same time at two points having different longitude, as in Europe and America. In answer to the question, Where do navigators, when sailing around the world, and touching at ports on the way, correct their log books? I answer, at the first port after crossing the Pacific Ocean. When the telegraphic cable shall be laid across Behring's Straits, should a dispatch be sent from the American shore on Monday at noon, it will be reported to the Siberian papers as having been received on Tuesday at noon.”

[Note. Observe the last statement. We shall have occasion to refer to the wonders of the telegraph as bearing upon this question of the day line. Meantime it is sufficient to remark that the fact last stated shows that this line is between the two shores of Behring's Straits. J. N. A.]

A. Campbell, on the Sabbath.

In the *Bible Advocate* of Jan., 1848, A. Campbell, speaking of the Sabbath, says:—“But some say it was exchanged from the seventh to the first day. Where? when? by whom? No man can tell. No; it never was changed, nor could it be unless creation was gone through with again; for the reason assigned must be changed before the observance can be altered. If it be changed it was the work of that august personage, Dr. Antichrist.”

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses.

The Sabbath and the Mails Again.

VERY soon after the publication in REVIEW, No. 19, Vol. 37, of an article under the above caption, the following letter was received at the Office:

"HAMILTON, Mo., May 8, 1871.

"MESSRS. EDITORS REVIEW AND HERALD: I noticed in a copy of the REVIEW of April 25, an article headed, 'The Sabbath and the Mails,' signed W. H. Littlejohn, in which he is rather inclined to think it to be a violation of the holy Sabbath to take mail from the post-office on that day; even though a person may be living several miles away and be in town on the Sabbath to attend church. Now if the act of stepping into the office and getting your mail is a clear violation of the letter of God's law (as he says), I would ask, Is it not as much a violation of God's law for us to hitch up a team and go several miles to church? Let us see what Moses says in Ex. 16:29; 20:10, 11; 23:12; 31:15; 35:2. As I understand the Scriptures, the Sabbath was set apart—not as a day of merriment, or of feasting; neither are we commanded to worship God on that day more than on other days of the week; but rather as a day of rest for man and beast. It appears to me that according to the strict letter of the law, a person is not justifiable in harnessing and driving his team three, five, or ten miles on the Sabbath day. How is this? Will some one please answer through the REVIEW, for the benefit of all seekers after truth and holiness. Yours in hope. P. J. V."

If we comprehend the meaning of the author, he intends to take the position that the ten commandments do not set apart the Sabbath as a day of public worship, and that the letter of them strictly forbids the employment of teams for the purpose of going to the place of meeting.

So far as the question at issue in the article above mentioned is concerned, we cannot see that it is one which can in any way be affected by the inquiry of our friend.

Most assuredly, if his construction of the Sabbath law be correct, then we were right in insisting that a person would not be authorized to go to the office for his mail on that day. For if we are forbidden to leave our own premises, even for the purpose of attending church, certain it is that we shall not be justified in doing so for a *less worthy purpose*.

But so far as the opinion is concerned which is advanced in the above communication regarding the design of God in the wording of the commandment, we cannot agree with our brother. It seems to us that he is pushing the affair beyond what the facts in the case will warrant. It may be true that, by adopting a rigid construction of that portion of the law which says that "in it" (*i. e.*, in the Sabbath) "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates," his view might appear to be correct. But when it is taken in connection with the rest of the commandment, the difficulty is removed. The work here referred to is evidently the same as that spoken of previously in the connection, wherein it is stated, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God;" *i. e.*, "any work" of *thine*; and as this is the same expression which governs in deciding the course to be pursued with one's cattle, the inference is that they are not to be employed by the owner in any service which can be said to be *his* work, in contradistinction from that of the Lord.

Now to prove that we are right in this, we have but to apply a rule of interpretation which is common in all courts of justice; namely, that of construing doubtful passages of the law, so as to make them harmonize with the utterances and actions of the lawmaker which relate to the same, or kindred subjects.

Is it true, then, that there is in the word of God any expression of his which will throw light on the subject? Fortunately there is. In Lev. 23:3, we read; "Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings. See also verses 37 and 38.

Here side by side are found first, the declaration that the Sabbath shall be a *day of convocation* (*i. e.*, assembly), and second, that in it shall *no work be done*, thus showing conclusively that our construction of the law was right; else God would be guilty of stultifying himself by commanding first, that the people should perform no labor of any description on his rest day, and then compelling the same persons to violate the statute which he himself had given, by making it necessary that they should go to the place of assembly.

But no one will venture to represent God as occupying an attitude like this. Hence the only conclusion which remains, is, that we should understand the expression in the law which forbids "any work" as referring to servile labor; thus relieving the subject of all difficulty.

Having done this, our labor in this controversy is at an end. For the moment we concede that the people were required to convene on the Sabbath, the question as to the *manner* in which they should come together, whether on foot or in vehicles employed for that purpose, and drawn by horses or other beasts of burden, becomes an immaterial one. For it certainly could be no more for them to ride to the place of convocation after a pair of well-fed horses than to drag their weary limbs along toward the place of meeting, on foot.

If it should be replied that the ordinance spoken of in Lev. 23:3, passed away with the Mosaic economy, we are ready to concede it. So did all the texts quoted by the objector except the one found in the decalogue. Nevertheless it abundantly serves the end for which we have employed it. For it shows that God simply designed to teach that manual labor was wrong only when it conflicted with the observance of the Sabbath as holy time.

If, therefore, those living at that period were acting in harmony with such a use of the day by pursuing the course in question, certainly we shall be; for the prohibitory restrictions are removed with the exception of that which it is claimed is found in the law itself, and which, like the others, we have shown should not be construed in the manner claimed.

Nay, furthermore, we shall not rest the matter on negative grounds. For we believe it is a positive virtue, even in the absence of explicit directions to this effect, for the people of God to assemble on foot or by teams for his worship on the day which he has claimed as his own.

The requirement is that it should be kept holy; *i. e.*, devoted to a holy or religious use.—*Web.*

But how can this be done so satisfactorily, and so much to the good of the people, and to the glory of God, as by stated worship during its hours?

Says the apostle, "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:24, 25. Now this may not relate to a definite day, but it contains a general principle. It shows that the assembling of the saints is a very important means of grace, and ought to be brought into requisition more and more as we approach the time of the end.

But should we pursue the course suggested by our friend, it would be the very opposite of that recommended by the apostle. For instead of meeting together *more and more* frequently, as the latter directs, we should make those meetings *more seldom*; since in the former dispensation they were in the habit of devoting the Sabbath to such uses, but in this, we should have dispensed with such an employment of it altogether.

Having said thus much, we think that it is not necessary to take up the texts quoted from the Mosaic law, in order to explain them one by one.

Suffice it to say that there is no way in which they can be construed without dishonoring God and making him appear to contradict himself, unless we understand them as relating simply to secular labor.

Nor is this all; any other conception of them would involve Christ and the apostles in an open disregard of God's will. For it is said of Christ in Luke 4:16: "He came to Nazareth, where he had been brought up; and, as his *custom was*, he went into the synagogue on the Sabbath day, and stood up for to read." Again at a later period it is said of Paul in Acts 17:2, that he, "as his *manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Now in order for them to reach these places they must have put forth physical effort; and, beyond all contradiction, they must have departed from their own houses. But this, according to my brother, would have made them *commandment-breakers*. Any construction, therefore, that would drive us to such erroneous conclusions must be wrong in itself.

Simply take the position that the Sabbath is to be so used as shall best glorify God, and we are relieved from all our embarrassment—there is a perfect consistency in all that God has said—it becomes to us at once

the most precious day of the week by affording to both saint and sinner the privilege of hearing the preached word—and at the same time the sacredness of its hallowed hours prevents us from encouraging their devotion to secular uses by resorting to the office for our mails or doing any other work which is not strictly within the scope of God's grand original design. W. H. LITTLEJOHN.
Washington, Iowa, May 22, 1871.

Decision.

DECISION is necessary in all the walks of life. To be good soldiers of the cross and valiant for divine truth in these last days of peril, requires very great decision of character, more than any will be able to command, excepting those who have given diligence to cleanse themselves from all filthiness of the flesh and spirit. Already commandment-keepers, loyal subjects of the government of Heaven, are spoken of by their enemies as "stubborn, self-willed, and uncharitable." But there is no medium ground, if we would stand on the truth at all. The chances for skulking, in neutrality, between the two opposing armies, are growing less. The line of demarkation between him that serveth God and him that serveth him not, is daily becoming more clearly defined.

My fellow-traveler to the bar of infinite justice, hear ye not the voice of God's loyal people saying, "Who is on the Lord's side? let him come unto me?" Ex. 32:26. "Choose you this day whom ye will serve." Joshua 24:15. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21. "No man can serve two masters." Matt. 6:24. Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. "He that wavereth is like a wave of the sea driven with the wind and tossed." "A double-minded man is unstable in all his ways." James. 1:6, 8.

In the word of God, we have many worthy examples of noble decision. Said Caleb, "Let us go up at once." Num. 13:30. Ruth said, "Whither thou goest I will go. Ruth 1:16. Daniel would "not defile himself with the king's meat." Dan. 1:8. Said Daniel's companions, "We will not serve thy gods." Dan. 3:18. Peter and John declared, "We cannot but speak the things which we have seen and heard." Acts 4:20.

In overcoming those things that retard or hinder our progress in the divine life, it is necessary to be decided. Says Jesus, "If thy right eye offend thee, pluck it out, and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee." Matt. 5:29, 30. In the original it is said to read, *chop* it off, not saw it off by degrees, but off with it at a blow. Evil traits of character, selfish propensities, and the like, are foes within and about us now, that should engage our earnest attention. Let these be vanquished by watchfulness, prayer, and well-doing. Then, when outward persecution, bitter and unreasonable, shall come from wicked men and devils, with the help of God we will fight manfully, stand stiffly for the truth, and come off victorious.

H. A. ST. JOHN.

Wake Up.

"AND that, knowing the time, that now it is high time to awake out of sleep." Rom. 13:11. Dear reader, can your precious soul comprehend the meaning of the words of the apostle Paul when he entreats us in the name of God to awake, saying that the night is far spent, and the day is near at hand? Is it not time that we should take heed to Paul's warning? that we should wake up to the perilous times? that we should have our loins girded about with the righteousness of God, that we may be able to stand in the evil day? When clothed with righteousness, we shall be able to withstand the fiery darts of the enemy, who is ever ready and ever anxious to draw us from the duty which we owe to God and to man. But we must awake, be ever watchful, ever prayerful, always abounding in the works of the Lord, having more faith in the promises of God, and keeping his holy law; looking unto Jesus as the author and finisher of our faith.

Dear reader, do you want eternal life? Oh, yes! So do I. Then let us wake up out of this dull stupor, and commence anew to serve the true and living God. Put away ungodliness, for soon Jesus will cease to plead our cause with God; we shall be left without a high priest in the heavenly sanctuary, and he that is filthy will then remain filthy. Let us then wake up, and let us wash our robes in the blood of the Lamb. Shall

we be found among Christ's jewels? Are we keeping God's commandments acceptably to him? Will God accept of any excuses in the day of Judgment?

Still we are not awake to the dangers which threaten us on every hand. It will be an awful thing to fall into the hands of the living God. It is possible for us to escape his indignation and wrath. Let us be diligent. Watch and pray. Stand fast in the faith. Exhort one another, and the more as ye see the day approaching. It may be that we shall be hid in the day of the Lord's anger. M. WOOD.

Discouragement.

UNDER the pressure of adversity, many yield to discouragement. Gloom and despondency settle upon the mind. Faith in the promises of God, give place to distrust and fear. Gloomy forebodings of the future fill the heart. The spirit becomes restless and impatient under the burden of restraint. There is a manifest unwillingness to submit passively to the providence of God. Instances are not rare, when such minds become envious at the prosperity of their neighbors. Dissatisfied with their own position or attainments, they begin with jealous eyes to scrutinize the motives and character of others. If such individuals are professors of religion, while they yield to the power of discouragement, they become a "dead weight" to the church. The time and energy which should be employed in making a daily advancement in the divine life, and disseminating the light of truth to "those that are without," has to be expended in bringing such ones up out of the slough of despondency and enabling them to plant their feet upon the promises of God's word, and trust in his mercy and love.

God is good. He will care for the poor and needy. All that will put their trust in him will find sweet peace and abiding rest. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. 23:1-4.

Oh! I long for the time to come, when the remnant people of God will throw off the shackles of unbelief, and "take the helmet of salvation, and the sword of the Spirit, which is the word of God," and move forward with that degree of faith and earnestness, which should characterize those who are announcing the last message of mercy to a perishing world.

This is no time for discouragement. Those who are trying to live out present truth should be of good courage. They should take hold by faith upon the promises of God. There is a battle to be fought with the powers of darkness, a glorious victory to be won, ere the promised rest can be obtained. Then let us arouse our dormant energies, gird on the armor anew, and press forward with determination that we will, in the strength of God, overcome every obstacle which would hinder our progress in the divine life. A heavenly race and an immortal crown demand our zeal. Shall we not go forward in the strength of Israel's God, and obtain the prize?

"Christian, why should earthly trial
Make us lose our trust in God?
Can we doubt a Father's goodness,
Though we feel his chastening rod?
He has said and will perform it;
He has spoken, it shall stand:
I will comfort, help, and guide you
By my own almighty hand.

"If we lack a firm reliance
On his ever-present aid,
He may leave us in the darkness
Which our unbelief has made,
Golden moments, rich in mercy,
We are wasting day by day;
How we wrong our blessed Saviour,
When we doubt, and cease to pray."

MARY E. GUILFORD.

Castalia, Ohio.

BEWARE of evil thoughts. They have done great mischief in the world. Bad words follow, and bad deeds finish the progress. Watch against them, strive against them, pray against them. They prepare the way for the enemy of souls.

ONE living, earnest Christian, who can offer the prayer of faith, be he ever so poor, is worth more to the cause of Christ than a thousand worldly-minded and carnal professors, be they ever so rich.

THE dominion of fleshly lusts stupefies the understanding, and deadens the moral feelings. No man who is under the control of his appetite can be either wise or good.

PAINT, YET PURSUING.

LONGING, with misty eyes,
For the blest boon I seek,
Hiding within my breast
Words that I cannot speak.

Full many a prayer I pour
Into His listening ear,
Telling him all my need;
Doth not a Father hear?

Is Heaven so far away?
Will not his watchful eye,
Noting the sparrow's fall,
See when his children cry?

Surely, I have "believed,"
Clinging, though tempted sore,
Fast to the promises,
Leaning on Jesus more,

Planting my slipping feet,
Bidding fresh doubts be quelled,
Clasping anew his hand,
Holding and being held.

Answer there cometh none,
Waiting and weary I,
Brother of longing men!
Let not my courage die.

Help me to wait thy time,
Help me to choose thy way,
Sure of my loving God,
E'en in the darkest day.

Rest quiet here, my soul!
Bid every doubt be still!
Cheering the lonely ones,
Doing thy Father's will.

What though the answer wait?
He knoweth all thy needs;
What though the path be rough,
Since it to glory leads?

—Christian Union.

Something about Wheels.

AFTER reading the selected article in the REVIEW, a few days since, with the above caption, which set forth the duty of restoring lost property to the rightful owner, if we knew to whom it belonged, I began to meditate:

"Something about wheels." Quick as thought there came to my mind a circumstance which happened in my boyhood days of which I had not thought for many years, and I felt that I was not altogether innocent in this matter, and that there was "something about wheels," which called for restitution from me.

When I was about sixteen years of age, I was serving an apprenticeship at carriage making with my brother. A man came one day with a pair of hubs, banded, which cost him about \$1 00, and wished a pair of wheels made for a hand cart. My brother said I could make them if I wished, as extra work, that is, after the regular hours of the day's work. I decided to do so, and the price fixed for the wheels was \$4.00. I made them, and the man would occasionally call for them, but as we had learned that he was a doubtful pay-master, we refused to let him have the wheels until he should pay for them. This he did not offer to do. In the course of a couple of months our shop and business was removed to a place some thirty miles from where the man lived. We took the wheels with us, supposing the man might call and get his wheels, and pay for them. He called once, but I was away, and my brother refused to let him have the wheels unless he should pay the \$4.00. Soon after, the man moved to a distant country, and we lost all track of him, and I sold the wheels.

Now, I have thought, what was right about the wheels? and what can be done now? First, I do not consider it was duty to give him up the wheels without pay. Second, it was not right for me to sell his hubs in my wheels without paying him for the same. I should have paid him the value of his hubs before disposing of the entire wheels as my own.

But how can I make the matter right now? The man is gone, I know not whither, neither have I any means of finding him.

I recollect of seeing an article in the REVIEW some time since, in which it was recommended that in cases where restitution was to be made and the person could not be found, that a fourth part of the whole amount be added to it, and this devoted to the needy. I have thought in this case I would add four parts to it, and call the one dollar five, and place it in the hands of the directors of the Health Institute to be used in treating some poor, worthy invalid they may decide upon. I want to learn fully and exemplify in my life that great law of Christ: "Whatsoever ye would that men should do to you, do ye even so to them." J. N. LOUGHBOROUGH.

THE mouths which God has made are often opened in blasphemy against him, and the faculties which he has given and preserves, often employed in opposing his cause.

If any one speaks evil of you, let your life be so that none will believe him.

Breakers ahead in the Construction of the Kingdoms of Papal Europe.

AMONG the wonders of our day is the dethronement of Pius IX. and his main stay in Europe, Napoleon III. But though the former is deprived of his temporal sovereignty and become the subject of Victor Emanuel, he is yet, as the pretended "vicar of Christ," invested with a spiritual empire of which the kings of papal Europe cannot deprive him, and of which they have no wish to deprive him. In this view of the case, it becomes a question of momentous importance to the Christian world, how the kingdoms of papal Europe are to be constructed, so that the principles of civil and religious liberty may prevail against the despotism and tyrannies which have ruled these kingdoms for the last thousand years. In all the kingdoms of the pagan or papal world, from Nebuchadnezzar down to Pius IX., with a few anomalous exceptions, the principles of despotism, confusion, and anarchy, have swayed the scepters of the emperors and kings of our world. That another kingdom should exist, reigning in virtue of a divine and inherent jurisdiction, claiming complete independence of secular authority, owning Christ as its sole king, this is an idea not to be tolerated by the monarchs of the world.

And now that Victor Emanuel has succeeded by force of arms and with the consent of united Italy to dethrone the pretended ruler of the papal world, how is his kingdom or that of any papal king in Europe to be constructed? He professes to establish a popular monarchy within a spiritual empire; the subjects of which profess unreasoning, unlimited obedience to an "infallible pope"—the "vicar of Christ"—subjecting themselves to eternal pains and torment by rebelling against a single dogma issued by him and his predecessors from the chair of St. Peter. Their intellects and souls must be disenthralled from the superstition in which they profess to believe, before they can be loyal subjects of Victor Emanuel. And what will be the logical result of casting off the spiritual fetters of the papacy but in their blindness of falling into the skepticism and atheism which have revolutionized France? The cumulative waves of that destructive revolution have not yet spent their force throughout papal Europe. The fearful surges of that "unquiet sea," which in 1848 swept all the reigning monarchs (Spain excepted) from their thrones and drove them into exile, require only the winds of anarchy to blow afresh, and the present reigning monarchs will be hurled from their thrones in spite of their armaments of defense. The infidel and atheistic mob effected this once, and what was done once, may be accomplished again.

And what is the papal world at this day, but a mixture of atheism, tyranny, superstition, and political confusion? And yet, within this arena of wild disorder, the reigning monarchs expect to erect popular, constitutional governments. Let the form of government be monarchical or democratic, it has to come into direct collision with the code of laws by which the pontiff rules his spiritual empire; every dogma of which being infallible, claims implicit, unreasoning submission from every human being upon the face of the earth. The problem which Victor Emanuel in Italy, Asmodeus in Spain, and any ruler that may be in France, has to solve is, how to give effect to constitutional enactments, granting civil and religious liberty to their subjects, under the spiritual rule of the papacy, controlling these subjects by canon law. The code of law known as canon law is made up of the "constitutions or canons of councils, the decrees of popes, and the traditions which at any time received the pontifical sanction," and by these the church must be governed, if it is to exist. Of these laws or canons, there are upwards of twenty folio volumes treasured up in the Vatican, and they are the tabulated law of the Romish church throughout the world. Every one of its iniquitous dogmas, every archbishop, bishop, priest, friar, and Jesuit, is under solemn oath to uphold and establish against the sovereignty of emperors, kings, or presidents, throughout the world. Take Italy as an example; now freed from the temporal sovereignty of the pope, with a popular constitutional government, bound up with an infallible church, ruling by canon law. By the constitutional law, the subjects of the State are to have that freedom of religious profession and worship which the church by its canon law absolutely denies them. The church by its unlimited control over the intellects and souls of her devotees, fetters the liberty of the State, so that the bodies of its subjects only are under the constitutional government, while their intellects and souls are bound by Stygian chains of darkness

forged in the Vatican. Here, then, light and darkness are to rule together in Italy. That State cannot be a free State that is bound up in an enslaving church, and the Italians have failed to understand that their church has been their true enslaver. With a State whose fundamental principle is "that God alone is Lord of the conscience and which grants the right of private judgment to its subjects," there can be a free church in such a State. But with the church of Rome which claims as her sole prerogative "to be lord of the conscience, and demands absolute, unconditional submission to her authority," with an anathema of eternal damnation suspended above the head of the offender, if he claim the liberty of thinking for himself. Where, then, is the boasted freedom of Italy with the Romish yoke imposed on its inhabitants. This freedom can only be obtained by the abjuration of the dogma of authority, and the recognition of the right of private judgment, which is the fundamental principle of Protestantism; or rather, by the extinction of the papacy, temporal and spiritual.

But the papal kings of Europe are perfectly willing to support the pope in his spiritual empire as the "vicar of Christ" and the head of the Roman Church; and ostensibly to submit to his spiritual rule, while enacting laws that are in direct antagonism to that rule, cherishing the hope, no doubt, that by the subjects who profess fealty to their government, they can keep in check, control and subdue the subjects who have sworn eternal fidelity to the pope, who, according to his government of the church as the "vicar of Christ," is as much the head of kings as the meanest subject that composes his extensive domain.

This, however, is a delusion that may very soon be dissipated, and these kings find to their cost that the spiritual machinery which the pope by his magic wand (which they consent he should wield) can, by his tens of thousands of priests and Jesuits, summon into action such an army as will overmatch all the forces of the subjects that may cling to their governments, raise such a revolutionary wave as may waft Pius back to his throne in the Vatican. Revolutions gravitate to Rome as a center of union, and of power to quell them by the force of the sword. The pope, in dread of abdication from the signs appearing in the horizon, summoned the Ecumenical Council, that he might surround by an iron hoop his spiritual domain, and enlist in his cause the spiritual army of priests and Jesuits throughout the world. And Europe at this moment is pervaded by tens of thousands of these emissaries, educating the enslaved masses in the idolatrous creed of Rome; holding them fast in the fetters which priestly craft can effectually throw around them, by the assurance that there is no salvation out of the Romish Church. And, as has been the state of papal Europe for the last three centuries, through the machinations of the popedom, the worst is yet to come, ere the papacy be finally overturned, and He whose right it is to reign shall be acknowledged as the "King and Head" of his church—when the world shall acknowledge his word as its own law, himself as its one King. Then only will there be true freedom for the inhabitants of our world, when Christ shall make them free from the yokes which the "god of this world," through the papacy and every false system upheld by him in it, shall forever be removed.—Rev. J. Stewart.

What Love Will Do.

"BELOVED, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8. Love moved the eternal One when he sent his Son to earth to live a pure and holy life, to teach men thus to live, and to die a death so ignominious that darkness, with her sable mantle, veiled the awful scene.

Love stirred the soul of Jesus when he prayed for his tormentors, "Father, forgive them; for they know not what they do." What amazing love is this! that while he was suffering the very agonies of death, while he was receiving the most fiendish mockings and scourgings that wicked men and devils could invent, his heart glowed with love and compassion, and he cried while writhing in agony on the cross, "Father, forgive them; for they know not what they do." This is a glorious example for those who love him, and if we follow it, we may be the children of our Father who is in Heaven. Matt. 5:45.

Let us therefore strive to cultivate this Christian virtue by loving our enemies as well as our friends, "for if ye love them which love you, what reward have ye? do not even

the publicans the same?" Matt. 5:46. Let the love of God so fill our hearts that we may feel its sanctifying influence upon our daily lives, inciting us to good works, showing thereby our love for perishing souls.

Brethren and sisters in the Lord, we believe that God so loved the world that he gave his only begotten Son, that through his death we might live. We profess to believe that this same Jesus is soon coming to gather his waiting people. We believe the door of mercy will soon close and the awful and solemn benediction be pronounced: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." In view of these things, have we discharged our duty to our fellow-creatures?

Listen to the cry of perishing souls, famishing for the bread of life, mingled with the Macedonian cry of those who have gone to their relief! and answer, Will our garments be clean of their blood if we are idle and inactive in this great work of preparation? I fear not.

We have friends, we have neighbors, who are standing on the brink of ruin. They are almost ready to be swallowed up in the great whirlpool of the enemy; and have we warned them of their danger? Have we pleaded earnestly with them to seek the Saviour while he may be found? Have we, by our earnest entreaties and agonizing petitions to the throne of grace, showed them that their souls are precious to us? If not, our work is not done, and we are not approved of God.

As we hope for pardon and mercy through Jesus' blood, let us arouse out of this stupor, out of this lukewarmness, and enter into the work of preparation with all our hearts, making a full surrender of all we have to the Lord, asking his blessing upon us, and he will give us wisdom and strength to do his will. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abiding in Christ as the branch abideth in the vine, and praying with all prayer and supplication in the spirit.

These, then, are two essential elements of piety, and they who truly walk with God, are they who wrestle with him in prayer. There can be no prevailing prayer without habitual communion with God. Let us therefore walk humbly with Him who has loved us and died for us; and soon the parting clouds will reveal to us the glorious form of the King of kings and Lord of lords; and he will reward us with a crown of glory that fadeth not away. R. A. WORDEN.

Singular Effects of a Tornado.

JOHN O'CONNELL writes from E. St. Louis, Mo., to the *Scientific American*, as follows:

MESSRS. EDITORS:—The terrible tornado which swept through this place on March 8, the general account of which appeared in the papers, would, I think, puzzle scientific men attempting to explain some of its strange freaks.

How can it be accounted for; that one house in a row (and the row in a line with the course of the tornado) is utterly demolished; and the others not touched? I have have seen two such instances.

Will wind alone drive the little iron rods, used to expand umbrellas, through a seven-eighth inch, well-seasoned poplar board? I have seen that; and the rods were not even bent. Or, will the wind drive sixpenny nails through a similar board? Or will it drive small stones through glass without making cracks? Will it lift a thirty-ton locomotive up, and pitch it entirely off the track? or drive a small piece of shingle through a thick rubber belt? Is it possible for wind to demolish a building just as if it were full of steam boilers, and they had all exploded at once? The well-built system of derricks, at the east abutment pier of the great bridge was shivered to atoms. The splendid freight house (new, and second largest in the state), of the St. Louis and Vandalia Railroad, was knocked down. Three round houses and several freight depots belonging to other railroads were destroyed.

I have also seen a piece of glass driven into a board edgewise, about an inch, and there it remained in powder. Do scientific men know all the elements that are in the atmosphere?

Those who look for faults, find fault, and become faultfinders by profession; but those who look for truth and good, find that.

To HAVE faith in something great in the past and the future, is that which always carries forward the world.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 6, 1871.

ELD. JAMES WHITE. : : EDITOR.
URIAH SMITH. : : ASSISTANT.

Mutual Obligation.

THERE is no relation, which men sustain to each other in this life, that demands mutual obligation more imperatively than church relation. God has ordained it, and has set forth in general terms in his word the duty of leaders and those that should be led; of ministers and those that are ministered unto. And not only has God's word spoken in general terms of the mutual obligations of all the members of the church of Jesus Christ, but it also enters quite minutely into the several duties of pastor and people, and the relation which the several members sustain to the leaders of the church.

Adventism has been terribly cursed with the reckless spirit of ultra come-outism. And, with very many, organization and order have been regarded as an abridgment of religious liberty. These would have every man and woman constitute an independent church, each moving off toward Heaven according to his or her own plan. And these sometimes cherish a spirit of bitterness against the doctrine of mutual obligation. This is in harmony with the untamed and almost untamable feelings of unsanctified independence, and natural self-sufficiency. It is most probable that these persons grew to manhood and womanhood without learning submission to parental government, and the result of that terrible mistake is now seen in their Christian experiences.

The manifestation of this spirit may be expected in the rash and irresponsible, in any cause and at any time. And that it should be largely manifested among Adventists who left the different religious bodies in expectation of the speedy second advent, as an act necessary for a preparation for that event, is not so remarkable. But that any—after the lapse of more than a quarter of a century, during which time the baneful result of ultra come-outism have been fully seen in those Adventists disposed to fanaticism—should reject the doctrine of mutual obligation, so clearly taught by the sacred Scriptures, is astonishing. We most clearly recognize a vein of insanity in this wild spirit of insubordination.

In fact, strictly speaking, there are but few sane men in this world. Almost all are insane, more or less, in some things. A sane man has the complete use of his powers of reason. He whose reason is in any way controlled by impulse, or prejudice, is just so far insane.

When the word of God most distinctly teaches order, organization, and mutual obligation; and the experience of twenty-five years has shown the ruinous results of extreme come-outism, as manifested in connection with the advent cause, any Adventist who will still cherish this spirit must be regarded as being highly tinctured with what is called "religious insanity."

We are happy to say, however, that at an early date in the history of Seventh-day Adventists the subject of organization and order took strong hold of our people, and has saved us from many destructive influences to which first-day Adventists have been exposed. But the subject of mutual obligation should be more fully impressed upon our people. In some respects the cause languishes for want of a better understanding of this great subject.

God is the same in all dispensations. The great principles of his moral government are as changeless as their divine Author. We solemnly protest against the heresy that the law and the gospel are opposed to each other. We have no sympathy with that lax gospel that contrasts the rigor of divine truth from God to the people through Moses, with the freedom of divine truth from God to the people through Jesus Christ. God is the same, yesterday, to-day, and forever. Moral principle is the same in every age.

And while it is freely admitted that all those shadowy ceremonies, which found their substance in the death of Christ, and in his ministry, were blotted out, and nailed to the cross of Jesus Christ, it is denied that the death of the Son of God, or the change of dispensations, in the least degree, affected those moral principles underlying the Jewish religion. These demanded of the people, order, neatness, cleanliness, justice, mercy, and benevolence to the widow, the fatherless, and the suffering poor. The carrying out of these pure and indispensable principles required the most thorough organization, the most willing subordi-

nation to God's appointed leaders, and the strictest obedience to the voice of divine truth from Heaven to the people through Moses.

With this view of the subject, let us look back to the organization and order of the Jewish church found in the books of Moses. And while we may admire that organization, and wonder at the divine perfection of the principles of purity, order, mercy, and justice, underlying God's great system of truth urged upon the Jewish people, let us learn lessons from the voice of God to his ancient people. We repeat it; we solemnly protest against this popular heresy that arrays the law and the gospel against each other, and the voice of God touching moral principle through Moses to the people, against his voice relative to moral principle to the people of this age through Jesus Christ. These teachers of a perverted gospel make God a being of change. He required of the Jews most perfect order; but, according to their lax notions of matters and things, the gospel tolerates freedom that leads to confusion. God then had leaders, and required of the people a spirit of subordination and obedience to established law; but many, who glory in the liberty of the gospel, deny leadership, and, while they may profess to be led by the Holy Spirit, evidently are led by their own spirit, which is ever restless under wholesome restraint.

Gospel order is a theme of much interest; but we cannot here dwell largely upon it. New Testament scripture, and also the very nature of the case, both declare the necessity of church organization and order, as much in the Christian, as in the Jewish age. The apostle in 1 Cor. 12, has illustrated a well organized church, where all the members act under a sense of mutual obligation, by the human organism, in which all the members act for the mutual good of all the other members.

The apostle speaks of the figure thus, "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Verses 20, 21.

And then Paul speaks of the great fact illustrated as follows, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

The apostle even illustrates the sufferings of the entire church, when one of the members suffer, in these words, "And whether one member suffers, all the members suffer with it, or one member be honored, all the members rejoice with it." May God give his people to feel the force of this figure. No illustration can more forcibly and more fully set forth mutual obligation and its benefits than this.

In his epistle to the Romans, the apostle speaks pointedly and fully upon this subject. His words are so very precious in which he sets forth the labors of love of the entire church which carries out the holy principle of mutual obligation, that we quote largely as follows:

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 4-18.

To the Ephesians he says:—

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace ac-

ording to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 4-7; 11-16.

The obligations of God's ministers are great, and of vast importance. Paul gives to Timothy a most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

This charge was to be handed down to successive generations, to the close of the Christian age, as may be seen by chap. 2: 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The minister of Jesus Christ, then, is under the most solemn charge to preach the word of God, and to perform the specified duties of the ministry with faithfulness.

Again, in Paul's memorable address to the elders of the church at Miletus, he uses these wonderful words: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." Acts 20: 28.

And Peter exhorts the elders thus: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 2-4.

These are a few of the many pointed testimonies of the sacred Scriptures which set forth the duties of those who are called of God to preach the word, and take the oversight of the church. While God's word clothes the holy ministry with authority, it distinctly states the qualifications and work of a true minister, and does not lay the church under obligation to follow the minister only as he follows Christ, and does the works which correspond with his holy calling. Here is one of those remarkable texts in which the duty of the people is clearly expressed, and the qualifications and good works of the minister are surely implied: "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same, yesterday, to-day, and forever." Heb. 13: 7, 8. And in still stronger language, Paul commands, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." Verse 17.

The obligations of minister and people are mutual. God designs that those who preach the gospel shall live of the gospel. While the minister feeds the flock with spiritual bread, it is their duty to communicate to him of the good things of this life. Their duty is as clearly defined in the word of God as the minister's duty is to preach the word and to take the oversight of the flock. And while it is the privilege of the true minister to wear physically and mentally in his arduous, never-ceasing, energetic toils to save souls, and to feel the liveliest interest and the most fervent love for them, it is also the happy privilege of all the members of the church of Christ to esteem such very highly for their very works' sake.

God's ministers are workers, and are to be valued and esteemed, according to their works. Heaven never designed a band-box ministry, men who become religious pets, whose strongest effort is to please, instead of reprove, the people. The world is cursed with self-caring ministers, full-fed, thick-meated, dough-faced, putty men, who accomplish no real good in the world, and die church paupers. They may have worn the title of the Christian ministry, and borne a ponderous weight of ministerial dignity, and yet never have been baptized into the

real feelings of a true minister, never having experienced that tender love, and yearning of spirit for poor sinners for whom Christ died, such as the Holy Ghost implants in the hearts of those qualified for the work of the ministry.

(To be Continued.)

Western Tour.

WE had hoped to leave Battle Creek a week sooner; but a pressure of business at the publishing house, relating to our periodicals and publications, the new building, the Health Institute, and matters relative to the prosperity of our people in the city, detained us till May 30, when we left in company with Mrs. W. and Bro. and sister Abbey. We had been laboring so intensely, that the freedom and rest of a good seat with friends in the elegant coach of the fast train upon the Michigan Central Railroad, was a luxury that words cannot express. But what greatly added to the pleasure of the afternoon was the copious shower of rain that fell about noon, which laid the dust, and cooled the air.

We took the train at Battle Creek at 1:25 P. M., and sped on past grove and meadow, luxuriant fields of grain and corn, orchard and woodland, hill, valley, and brook, farm-house and villa, with almost lightning speed, and in five hours and thirty-five minutes we reached the city of Chicago, a distance of one hundred and sixty miles. We know of no better road, or one better managed than the Michigan Central.

Business demanded a brief delay in Chicago, so we put up at the Massasoit House, close by the Central Union Depot, where we had good attention, and enjoyed abundance of sleep and rest. This morning, the 31st, felt greatly refreshed, had success in business items, and at 10 A. M., with bag and baggage safely on board, our company were happily seated in an elegant coach upon the Rock Island and Pacific Railroad, enroute for Fairfield, via. Washington, Iowa.

This road leads through a very fine portion of the western country, made extremely interesting and beautiful to those who delight in the glory with which the closing vernal month clothes the almost boundless farming interests of the great West.

The heat of the afternoon is intense. Happy for us, there is no dust upon the track; hence, doors and windows are all open. And now, as we look up from our imperfect pencillings (which enlist our deepest sympathy for the printer), we look as far as the sight of the eye can extend, over the ever-varying scenery that rapidly passes to the rear, or over which we pass, of meadow, and pasture covered with herds of cattle and horses, of corn and grain, and of groves, natural and planted. Way yonder, on the distant prairie, are a dozen teams cultivating corn, which to a real Yankee, might somewhat resemble so many small boats off the New England coast.

There is no labor in travel here. The eye is ever feasting upon nature's grandest, ever-shifting, and most beautiful scenery. The mind goes out, with the sight of the eye, in more expanded views of the glory of God in nature, and the heart warms, and beats more freely and firmly as it partakes in sympathy of the general good cheer. This to the man of care, and mental toil, is recreation.

Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. Early he had the advantages of the highest schools of New England, and has spent twenty-four years of the best of his life in China. He has now returned with his family to find homes for his four children, the eldest of which is but nine years of age, and then will return to spend the balance of his energies in that distant land.

As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. Would God that a similar spirit of self-sacrifice would get hold of our people in behalf of benighted men and women in our own land.

This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune God, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. We delight in giving full credit to all those strong expressions of Scripture which exalt the Son of God. We believe him to be the divine person addressed by Jehovah in the words, "Let us make man." He was with

the Father before the world was. He came from God, and he says, "I go to him that sent me." The apostle speaks of Christ as he now is, our mediator, having laid aside our nature. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The simple language of the Scriptures represent the Father and Son as two distinct persons. With this view of the subject there are meaning and force to language which speaks of the Father and the Son. But to say that Jesus Christ "is the very and eternal God," makes him his own son, and his own father, and that he came from himself, and went to himself. And when the Father sends Jesus Christ, whom the Heavens must receive till the times of restitution, it will simply be Jesus Christ, or the eternal Father sending himself.

We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him.

Our adorable Redeemer thought it not robbery to be equal with God, and let all the people say, Amen! Thank Heaven! Here we may sing, Worthy, worthy, is the Lamb; and on the other shore, by the grace of God, we will join all the redeemed in the highest ascriptions of praise for their salvation to both Him that sitteth upon the throne, and the Lamb, forever and ever.

We have crossed the Mississippi, and are now at a hotel at Wilton Junction, where we stop for the night, and take the first train to Washington at half-past eight o'clock, to-morrow morning. And here we must say to the reader, Good night, and close up this writing ready for the eastward train, at five o'clock in the morning.

June 1. Our accommodations at the McIntire House at Wilton Junction were good, much better than we expected at so small a place. The family are Presbyterians. We were treated very kindly. Mrs. McIntire is sick. We left a copy of the *Reformer*, and recommended our Institute. At 8:50 A. M. we are on the train. The heat is intense. This part of the country suffers for rain. At Muscatine we are along side of the grand old Mississippi. We are all well this morning. Good and great is the Lord, and greatly to be praised!

To Correspondents.

R. F. COTTRELL: We have seen none of the books sold by C. K. Whipple, but would be pleased to.

J. T. L.: A person believing and practicing present truth, becomes a member of a church on a unanimous vote of the members of that church, to receive him.

H. W. DECKER: We think the word "judge" in Rom. 2: 27, means to condemn.

W. H. KYNETT: We have heard it suggested that Isa. 3: 12, has reference to the headstrong and domineering course of children in these days, which is so marked as to constitute a sign of the times. Whether the allusion to women in this verse, and in chapter 4: 1, are meeting any fulfillment in the "Woman's Rights" movements of these days, we are not able to say. We understand Matt. 11: 12 to be a declaration that it is perfectly proper to be apparently violent, that is, to manifest great earnestness and zeal, in the matter of our salvation. The kingdom of Heaven, meaning in this case the work of grace in the gospel, suffers, or permits, a person to press his claims for the forgiveness of sin and the blessings of the gospel, with all that vehemence that he would manifest if he were taking a place by storm. We understand the kingdom spoken of in verses 11 and 12 to be the same, and that the word "least" in verse 11, which is in the original in the comparative degree, and should be translated "lesser," introduces a comparison between Christ and John the Baptist. John, at first took the lead in the proclamation of the gospel, going before the Lord to prepare the way for him. But when the Lord appeared, John said, "He must increase, but I must decrease." John did not decrease only as the Lord rose above him in his greater manifestations as the Son of God. John was the greatest of any born of women, up to his day; but when John was in the zenith of his work, there was One coming upon the stage of action, who, though apparently less at that time, was nevertheless greater than he.

A. S. H.: An explanation of Rom. 5: 14, showing how Adam can, since the fall, be taken as a figure of Christ, but could not before, may be found in *REVIEW*, Vol. 31, p. 120.

W. C. BROLLEAR: You will find an explanation of Matt. 24-28 in "Answers to Objections against the Visions," pp. 57-68.

J. MATTESON: Matthew gives the genealogy of Joseph, Luke that of Mary; the father of Mary being called the father of Joseph, because Joseph was the husband of Mary. More names are found in the line of Mary than in that of Joseph. This accounts for the difference in the number of the generations, as given by Matthew and Luke. See a diagram of the generations from Adam to Christ, on the one side according to Chronicles and Matthew, through Joseph, and on the other according to Luke, through Mary, in the *Religious Encyclopedia*, p. 904.

MARY J. STEWARD: An exposition of 2 Cor. 5: 1-9, will appear in the *REVIEW* soon.

E. L. B.: The articles which we publish from time to time concerning the violence and corruption that is in the world at this time, are not published for political or partisan purposes. If they pertained to the republican party, we should give them all the same. It is the facts we are after, which show the fulfillment of the predictions that just such things should occur in the last days.

J. M. ADAMS: The Pharisees were to receive, as we understand Luke 20: 47, greater damnation, or more severe punishment, on account of their great show of piety. Their pompous outward forms of religion, so far from rendering them more acceptable to God, only made them more abominable in his sight; for he abhors hypocrisy; and so far from securing them a place in Heaven, they would only sink them deeper in perdition. We do not remember whether the article on the Sabbath question was received or not. We presume, however, it was, as a great many articles are set aside as not suitable for publication, and then pass from the mind. A person just commencing to write would be far less likely to succeed on a subject so largely treated of as the Sabbath has been, than upon some subject which is fresher, and better adapted to a few short and spirited thoughts. U. S.

Brief Practical Thoughts.

THE END OF LABOR AND TOIL.

SOMETIMES it seems that this will never come. Yet, all the time it is approaching as with swift-ness almost inconceivable. It is not only sure to come, but it is certain to come in a brief period. Time flies swiftly. The Judgment is hastening. Ere long, the work will close up forever. It is no time to stand idle in the vineyard. It is an act of folly to sit down and complain of our toil. Work while the day lasts. The night cometh in which no man can work. Rest will come soon enough, and will never end. Courage in the Lord. Our toil shall end. Yet let it last as long as our Master wills. It is his to assign our work and fix its duration. It is ours to do the work well. The reward is infinite, and the time of its bestowal will not delay. God forbid that we murmur.

CHRIST FORMED WITHIN.

Christ is formed within when the Holy Spirit has wrought in us all the excellent graces of his character. Our evil natures being put away by genuine conversion, and every wrong being taken from us by the successive steps or acts of conversion, in their place the excellent graces of the Spirit of God one by one are formed in us. These make us like Christ. When the whole work is wrought in us, we are then wholly like him. And those who in character are thus like him, shall certainly be with him in due season. And thus being received into his presence, we shall bear his image in our outward being, as well as in our inner man. For Christ, beholding in us his own character, shall give us his own immortal life.

DO NOT MURMUR.

It is all wicked and inexcusable to murmur against God. 1. Because God has the right to chasten us, and because our sins richly deserve and even demand such chastening. 2. Because in all our afflictions God designs our good. He is at work for our salvation. It is then foolish and ungrateful in us to utter one word of complaint. Certainly God is good, and every feeling of our hearts should be mingled with deep gratitude to him for his infinite goodness. Let us forever desist from complaints and murmurings. It is all wicked and unjust and ungrateful.

THE WAY TO GOD DIRECT.

It is a very short and direct way to God when we come to him through Christ. He is the way. We can make him our means of access if we will leave our sins. We need not wander long in sorrow and darkness if we will only take this direct way to the light. It is our own fault alone if we do not find the blessing of God. Generally it is caused by an unwillingness on our part to give up all our sins, or if we give them up, to do it with the idea that we are never under any circumstances to return to them again. But we must perish if we do not do this. Why not then all of us, at once and forever, give up our sins and make

Christ our portion? We can come to God at once for help if we will do it thus.

WHAT SHALL WE DO TO BE SAVED?

Two things must be effected for us: 1. We must have our sins removed from us. 2. We must have all the graces of the Holy Spirit perfected in our characters. This two-fold work is of infinite consequence to us. We cannot dispense with it if we hope for everlasting life. We cannot enter the kingdom of God till we have been effectually cleansed from our sins. We cannot enter it without also partaking of the divine nature, so that we shall be completely the subjects of the grace of God. This great work of the Holy Spirit is also our own work. We cannot accomplish it without the aid of the Lord. But he will not do this work without our active co-operation. The work is not wrought in a moment. We add to our graces by being brought into those circumstances which make them a necessity on our part to stand the power of the devil. If we do then reach out after help from God it will certainly be granted. And the very things in which we are most lacking will be the ones wherein we shall be compelled to seek after God in agonizing prayer. We shall thus grow strong in the very things in which we are weakest and most deficient.

Our sins must be all repented of and pardoned. Our lives must show the genuineness of our repentance. In truth, it will be our work for all our future lives to show that we are changed in principle and in conduct. This work of putting away sin and of establishing in ourselves the excellent graces of the Spirit of God is wrought by the gracious help of the Lord, and by our active co-operation with him. Thus uniting our free will to God's free grace, we carry the work to perfection. It is time that we were in earnest in this business. We can never be saved till this work is fully wrought in our own souls. Let us be diligent in its accomplishment, if we would be found of him in peace. J. N. ANDREWS.

Which Is the Most Valuable?

"For they loved the praise of men more than the praise of God." John 12: 43.

For this reason, many of the chief rulers did not confess their faith in Christ. For the same reason, in all ages the greater part of all who have had knowledge of Christ have failed to confess him in their lives. One of two things must be true: Either the religion of Christ is over-estimated; or these persons make a fatal mistake. Christ has promised that those who serve him shall be honored by his Father. John 12: 26. But he has also informed us that, if we serve him, we shall have our names cast out as evil, and shall suffer shame for his sake, even as he suffered it for us. Matt. 10: 25. Those who seek the honor that comes from God, must be willing to have their names lightly esteemed by men. Those who seek the honor that comes from men, must expect at the last day to come short of that honor which God shall bestow upon those that honor the Saviour. We cannot have the praise of men, and that which comes from God also. We must choose which we will have. What are the grounds of choice?

1. The praise that comes from men is often bestowed upon those whose conduct is prompted by motives that are base, unworthy, and selfish; while actions that are truly generous, noble, and self-sacrificing, are only derided and despised. Moreover the praise of men is only fleeting, and may at any time turn to reproach and scorn.

2. But the praise that comes from God is given only to those who are worthy in his pure and all-discerning sight. The honor that God bestows will elevate those who receive it to the throne of Christ, and will endure forever. Surely there can be no question that this is of infinite value.

Now God tests us by giving us to suffer reproach for his truth. But he promises that this reproach shall turn to glory and honor when he vindicates his cause and manifests his people, as he will at the last day. It is best to believe God. And if it be necessary to have our names cast out as evil, let us only be anxious to know that they are in the book of life, and we may leave all the rest to him. J. N. A.

The Health Reformer.

In view of the benefits of health reform to all who have been instructed in its principles, and have reduced them to practice, we cannot be indifferent to the interests of this paper; but should do all in our power to make it what it should be, and to extend its circulation. All our people should receive its benefits, which are by no means small.

The health of the body, considered by itself alone, is worthy of our earnest efforts, and of all the self-denial that is necessary to make the change from the false to the true and healthful mode of living. But the benefit does not stop here. The mind is so dependent upon the body, that the spiritual blessings flowing from health reform are of even greater importance. Those who would be fitted to stand the trial of our faith when trouble and persecution shall arise, as they surely will, will need the priceless benefits now offered us in the health reform. And not acting selfishly in this matter, we wish all to have the same benefits, both physical and spiritual, and therefore must be interested that the light of this reform should be placed in the reach of all. Many will be the persons saved by the last message, who will be brought to the light by first becoming interested in the teachings of the *Health Reformer*.

Therefore I would counsel our people to take the *Health Reformer*, read it, practice its teachings, encourage it in every sense, and extend its circulation by soliciting others to subscribe. If we act in unison with its editor, we shall have the best health journal in the land, and do a great amount of good to others.

R. F. COTTRELL.

Our Periodicals.

As we are making exertions to increase interest in our periodicals, and to collect indebtedness on them, a little systematic effort on the part of all will help materially, especially in the matter of collection. I will simply make a few suggestions, and these occurred to mind on setting about the work of clearing up our list in this State. There are many papers coming to the State outside of the special interest that has been awakened by the preaching here. I presume many of these are papers that have been sent to friends by their friends in other States, the same as many here have sent to their friends in the Atlantic States. There are persons taking the paper over one hundred miles from where we are called by the present field of labor in the State. They are strangers to us. We have no way of ascertaining whether they still wish the papers only by addressing them. This we will do when it becomes necessary. But before this, would it not be well for all, in every State, who have sent papers to their friends in other States, to ascertain if those papers are still continued; if so, if those to whom they are sent are interested in them. If not interested enough to pay for them, to see themselves that they are paid for. If not wanted, and doing no good, have them discontinued. We will take measures here to look after what papers we have ordered to other States; that will help your lists in several States. If each State and individual who have sent papers will do the same, we can help one another, and in the most cases render a very material aid in this matter. With systematic effort and a little care on the part of all, it seems to me that we can place our publishing house where there will be no three or five thousand dollars due it from delinquent subscribers, but where all can be very nearly, at least, on the advance-pay system. It is a little care, a little calculation for each one, but it is these little things that tell on the great lever of life. And so these little thoughtful steps, I have thought, might help many, and help the Association to its just dues, that it may prosecute its noble work of publishing to the world the last notes of warning.

Brethren and sisters, you are all aware that the Publishing interest is the property of no one man, but of the church, or rather, it is means devoted to the Lord to be cared for by his stewards, the church. Shall we not all take an interest in sustaining it, and freeing it from embarrassment, that this mightiest preacher we have among us—the press—may still speak to millions? May the Lord help us all to do what we can.

J. N. LOUGHBOROUGH.

Universality of Moral Obligation.

SABBATH-KEEPERS are said to be great sticklers on moral duties being binding on all mankind, wherever they may be situated. It is right that we should be thus particular, not only in regard to keeping the Sabbath, but in regard to all those obligations whereby we show our love to God and man. And prominent among these is the duty of giving of our means to advance the cause of truth. The course of some in not paying up their dues on Systematic Benevolence because they have moved away from the churches to which they belong, indicates that one important duty, at least, is not binding on all and in every place, and that there are some localities where we may be excused for not loving God with all the heart, and our neighbor as ourselves. We have known of individuals who have gone from one place to another to avoid paying lawful debts; but let none of us be guilty of pursuing this course to rob God of his just due.

DEBTS OUTLAWED.

There are laws in different countries by which certain debts after being due for a given period become outlawed, and cannot be collected unless those who have contracted them are willing to pay them. This period varies in length in different countries. In Vermont it is six years. While this law is designed to favor the poor, yet it is taken advantage of by many, both poor and rich, to avoid paying just debts. This is right down robbery. In the eyes of God no debts are outlawed except in cases where mercy is extended, and even in such cases gratitude and an effort to pay, should be shown in honor of justice and of those who forgive, by the ones who are the objects of mercy. Now I have thought that those who, simply through negligence, let their dues on s. b. run for years without being paid, are somewhat tinctured with the idea that the debts we owe to God can be outlawed. Horrible thought! Can such meet God with this excuse in the Judgment? Says the unerring word of God, "Cursed be he that doeth the work of the Lord deceitfully," margin, "negligently." Jer. 48: 10.

D. T. BOURDEAU.

GOD thinks more of the good than of the influential.

Do but the half of what you can, and you will be surprised at the result of your diligence.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear,—
It is not lost.

The silent tears that fall at dead of night,
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole—
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith, so tranquil and so sweet
Which sat, like Mary, at the Master's feet—
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet steadfast love, that strove to win
Some wanderer from the woeful ways of sin—
These are not lost.

Not lost, O Lord, for in thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know
They were not lost.

—Vermont Watchman.

Progress of the Cause.

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

Minnesota.

AFTER leaving St. Cloud, I had a safe and pleasant journey by R. R. to St. Paul, and then by steamer on the Mississippi, down to Maiden Rock, Wis. Here I filled my appointment the second Sabbath and Sunday in May, as given in the REVIEW.

I gave five discourses, had one social meeting and two business meetings. I found some of them backslidden, though not so far as to give up the truth. Others were in deep trial. We were not able to settle all the difficulties, and therefore had to leave them in an unorganized condition. Selfishness, with an unconsecrated tongue, is a great sin, and makes terrible work. What deep sorrow and untold anguish will fill the hearts of those who, when they come down to the great day of God, shall find that others have stumbled into eternal ruin over their wickedness and selfish acts. May all such awake to a sense of their terrible condition before it is too late for wrongs to be righted. Our meetings resulted in some good, but there is a great deal more to be done here before all can enjoy the blessing of God.

On Monday, the 15th, I left this place and went down the river to Winona. The next day I took the cars to Winona Junction, where, about midnight, I met my wife, who was on her way to Minnesota for the benefit of her health. We journeyed next day to Rochester, where we found Bro. Gibson waiting with his team to take us to his home.

On Friday, the 19th, we rode, in company with Bro. Gibson, twenty-five miles, to Concord. Brethren and sisters came from the Deerfield church, and also from Greenwood Prairie. The Pine Island quarterly meeting was changed to this place. On the Sabbath, we enjoyed two good, devotional meetings. We had evidence that the Lord approved of our meeting. On Sunday, we had one public meeting and two business meetings. The people of the place turned out well, and seemed to have an ear to hear the truth. Good impressions were made on the minds of some.

Our business meetings were conducted in an orderly manner. The Pine Island church granted letters to a few of their members who lived in the vicinity of Concord. This was done that a church might be formed at C., which was the main object of the meeting. We succeeded in organizing a church of seventeen members. Bro. L. H. Ells, was chosen and ordained their elder. They unanimously and heartily adopted the plan of Systematic Benevolence. It is to be hoped that this little band of Sabbath-keepers will walk in all the light of present truth, that they may exert a good influence in the community where they live. May the Lord add his blessing, and may this little company prove faithful to the end.

I. D. VAN HORN.

Illinois.

ACCORDING to appointment, met with the church at Rockton, Ill., April 22 and 23. The brethren seemed strengthened and encouraged. We were cheered with the presence of brethren from Avon and Clinton, Wis. Bro. John Logan was unanimously chosen to fill the office of deacon, and was duly set apart to that important work. God

grant that he may so fill his office that he may "purchase to" himself "a good degree, and great boldness in the faith which is in Christ Jesus."

As we celebrated the death of our dear Redeemer, we felt that Jesus was indeed precious. The 24th, rode to Crane's Grove with Bro. Newton. Visited the families of Bro. Newton and Bro. B. Berry the 25th, and in the evening spoke at Bro. N.'s to their friends and neighbors, from the words of the Saviour, Matt. 16:26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" May the Lord help us all to faithfully consider these important questions of Jesus.

The 26th, went to Lena. Bro. Brown met me and took me to his hospitable home. The 27th and 28th, in company with Bro. B., visited brethren at Nora and Greenvale. Our meeting was held at Winslow. There was quite a good attendance considering the short notice and scattered condition of the brethren. A goodly number were present also from Monroe, Wis., which added greatly to the interest of the meeting. Two received baptism. I trust that they may walk in newness of life. The brethren were much cheered and encouraged.

May 1, returned home, and visited some among the brethren.

Sabbath, May 6, held meeting with the few that are left at Clyde. Also held business meeting evening after the Sabbath. I pray that the Lord may help the few that are left at Clyde to awake and bestir themselves, and see that no man take their crown.

Left home for Aledo, Ill., the 7th. Visited the family of Bro. W. Matthews on our way. Though nearly alone, they still love the truth and are striving to obey it. May the Lord help them to be faithful till Jesus comes. Arrived at Aledo on the 9th. Found the brethren all loving the truth, and striving to overcome. The Lord has done a great work for this people. Praise his holy name. Held eight meetings with them, and baptized ten, making twenty baptized in all. Thirty-five signed the covenant. Organized Systematic Benevolence, amounting to \$365.04 yearly. These dear brethren are determined not to be idlers in their Master's cause. May we all heed the exhortation of Paul: "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." May the Lord help us so to walk.

R. F. ANDREWS.

Monroe, Iowa.

COMING home, May 9, I staid there two Sabbaths. This is the first time I have been at home over the Sabbath for seven months. The church needs labor, which it should have had before; so we had meetings much of the time I was there. We felt to thank God for the results, which we think are good. All felt like making greater efforts to overcome, and to come up, and take hold of the whole truth. From the first there has been a reluctance with some to embrace the whole message; but I think they see the folly of this and feel the importance of obeying the whole truth.

We enjoyed some good meetings. Confessions were made, and differences harmonized. Four were baptized and added to the church. I spoke twice in a school-house three miles from town. We have by the help of God entirely lived down the bitter opposition which was formerly felt here against this people. Many are now willing to hear, and seem anxious to learn more of the truth.

I also worked a few hours each day among my small fruit. This privilege I enjoyed much, and felt greatly refreshed physically and mentally by such a recreation. But a little over a year ago there was not one tree or even a plant of any kind of fruit on my place. With but little expense and not much labor, I now have a few cherries, currants, gooseberries, blackberries, and grapes, besides many bushels each of both strawberries and raspberries. In another year we expect to have an abundance of all kinds. How much better this looks to me than to see the dirty swine running over the place! When such delicious fruit can be had so easily and so soon, it seems almost a sin for people to neglect raising it, as most of them do. All good health reformers should raise an abundance of fruit where they can.

D. M. CANRIGHT.

Altovista, Mo.

St. Clair Co., Mich.

A SERIES of very interesting meetings have just closed at this place. Although they have continued only for a short time, yet much good has been done. Members

from other churches have been plentifully watered, "in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. Some have embraced the whole truth, and have decided henceforth to be commandment-keeping Christians, and many more have been almost persuaded, and I trust and hope that they will not be almost but altogether such Christians as was the apostle Paul, and not turn away from too close a pressure of the truth. H. L. M.

Report from Bro. Matteson.

MEETINGS among the Danes in this place have now continued some over a week, and the interest to hear is good. The attendance has varied from forty to eighty. Considerable prejudice existed in the beginning, but much of it has been removed. Most of the Baptists attend, and are friendly to us. In their first prayer-meeting, they would not permit me to speak; but now they are willing that I should take the lead of their prayer-meeting. We occupy the same house, a convenient school-house. There is another religious society who meet twice a week in the same room; but they have kindly given up their meetings as long as I shall remain. There is no open opposition manifest. I believe there are some honest souls here, and pray that the Lord may give wisdom and grace to bring them into the truth.

JOHN MATTESON.

Neeah, Wis., May 29, 1871.

Report from Bro. Kenyon.

RETURNED home from Battle Creek, Feb. 23. March 1 and 2, was at Douglas, Mich., and attended the funeral of sister Reid. Held quarterly meeting at Monterey the 3d and 4th. This was a good meeting. These meetings should be a source of strength to the brethren in Allegan Co. All that can should come prepared to stay through the meeting. Attended the funeral of sister Dickens, at Allegan, the 8th. On the 24th and 27th, in company with Bro. Jones, was with the brethren at Gaines, Kent Co., Mich. Found them somewhat discouraged. Held meetings with them Sabbath and first-day.

April 2, commenced meetings in Jamestown, Ottawa Co. Held, in all, twenty-five meetings. The people here had become somewhat disgusted with the name of Adventists, because of the contradictory positions of those that had preached among them what is termed the "Age-to-come." These people appeared very friendly while listening to the lectures on the prophecies; but as soon as the Sabbath question was referred to, there was an apparent change in their feeling. The Disciple minister fearing their craft was in danger, endeavored to quiet the minds of the people by trying to show that the ten commandments were the old covenant, and that they were abolished. Some of his positions were somewhat ludicrous, and were responded to by quite hearty laughing at times, until he was reproved by one of his own congregation. I had the privilege of replying in the evening, to a crowded house. A good impression seemed to be left on the minds of the people. I met with them last Sabbath. One sister expressed her determination to keep the Sabbath, and there are others that I think will join here soon.

H. M. KENYON.

Confess and Forsake.

ONE writer says in the REVIEW, "We never can be too much in earnest in putting away our sins." Another says, "Sin dies hard; it makes a hundred excuses for itself." These are true sayings. A few feeble efforts, or a few faint desires, will never accomplish the work. Nothing short of giving heed to all the Lord has done and is doing will enable us to put away our sins. Nothing will prove more fatal than to try to cover our sins, or to charge them upon others. Eve tried to hide her sin. Adam charged his sin upon Eve, and so it has been ever since. Instead of saying, I have sinned, we try to find an excuse for our sins. Oh! may we confess and forsake all our sins before it is too late.

C. BYINGTON.

Ceresco, Mich., May, 1871.

BRO. W. B. PATTERSON writes from Maine: I heartily indorse the present truth, as advocated by the REVIEW and other works from the same Office, and I believe that I do most heartily sympathize with all God's faithful and tried soldiers, west or east, who willingly leave all ease and comfort behind to go forth to sound the last notes of warning to an ungodly world.

I thank God with all my heart that Brn.

Cornell and White were directed to Richmond last summer, and that I had the privilege with others of hearing and embracing these precious truths; and I intend, by God's grace assisting me, to live them out, as well as talk them out.

I feel very much gratified in respect to the present appearance of the REVIEW, as well as for its high-toned and elevating teachings, and shall try to call the attention of others to it also, as I may have opportunity.

SISTER LAURA B. STARR, writes from Vermont: I do love the present truth, and am so glad the Lord gave me a heart to keep his commandments. I want to live so that I shall be an overcomer and receive an overcomer's reward. Oh! how sweet it will be to hear the "well done, enter thou into the joy of thy Lord."

Decline of the Romish Church in Europe.

THE attentive observer of events transpiring in Europe cannot fail to note the rapid decline of the papal hierarchy. Within the past year it has been driven from the exercise of temporal power. It yields sullenly and defiantly to what it can not resist. The old man, who is now a prisoner in the Vatican, no longer sends teachers to France; the Concordat between himself and the late occupant of the Tuilleries was abrogated by the German victories at Sedan. Spain, the most fanatical of all Roman Catholic countries, no longer turns to Rome with that deep regard and devotion which was her wont. The pontifical revenues have become lean where they were once fat. The most important departure was taken by Italy, when, in the face of anathemas, protests, and entreaties, the so-called vicar of Christ was made to yield obedience to the civil power. The German Jesuits, under the leadership of Dr. Dollinger, are making a vigorous fight against the dogma of infallibility. Only a few days ago, the cable brought us the intelligence that Austria was about to cast off the ecclesiastical yoke and emancipate herself from the bondage of a despotism which has been without an equal for fifteen hundred years.

The Imperial parliament is now considering a measure in favor of the abolition of the Concordat of the Empire with the Church of Rome and investigating the practical consequences of the dogma of infallibility to the government and people. The provisions of this vicious and degrading document "gave to the pope the right of free and secret intercourse with all bishops and priests within the empire; it conferred upon him the power to appoint priests, vicars, and all ecclesiastical officers, to establish livings, and to supervise and control the whole theology of the people; it provided that no one should preach without his permission, and even placed the schools of the vast realm, with their books and teachers, absolutely in the hands of the infallible sinner of the Vatican. According to the Concordat, the church could acquire, but could not dispose of, property. All marriages were declared null and void if contracted outside of the Romish pale, and all children born under its ban were illegitimate. It was even provided that priests suspected of crime should be tried differently from the unconsecrated horde, and, if convicted, they were to be imprisoned—in a monastery!"

Austria, sluggish, indifferent, and priest-ridden, as she is, has partially aroused herself to the shameful spoliation of her rights by the Romish Church. Wherever papal power exists it is constantly attempting to seize the functions of the State. It is our first duty to hold this power in check, to subdue it and compel it to conform to the civil authority. The insolent papal flag must never be permitted to float over a free nation.

—Lafayette Weekly Courier.

Teach the Children.

THE old adage is undoubtedly true, "Just as the twig is bent, the tree's inclined," yet one would suppose from the conduct of many parents, that time spent in instructing children in the truth, before they come to years of maturity, is wasted. It is true that we meet with more success while teaching children than when teaching those of riper years. Their hearts are quick to receive impressions, and when the truth is presented in love, those whose hearts are not hardened by repeated refusals, and whose feelings are not calloused by sin, are the ones to embrace it. Parents, be sure and keep the love of your children. When your harshness or indifference has closed against you the heart of your little one, you have erected an adamant barrier that even your tears can never melt down. On the other hand, if your teachings and ex-

amples are holy and pure, your influence will act like chemical re-agents, bringing out colors rare and beautiful.

Perhaps some would ask, *How shall we teach them?* I answer, Before they are able to read, procure pictures of sacred scenes, and prepare yourselves to answer, in a simple way, your child's eager inquiries. A writer has justly said, "Good pictures are angels in the house." When you walk with them, show them the beauty of surrounding objects, and impress upon their minds the kindness and love of the Great Being who has created so much to please the eye and delight the senses. In this way their thoughts are led upward. To them all nature, both animate and inanimate, is praising God. The heavens declare the glory of God, and the firmament showeth his handiwork. This do, and while the years of eternity roll, the children shall rise up and call you blessed.

One word to teachers: You have a solemn work to perform. You are molding and shaping characters for eternity. Watch carefully. Try earnestly to encourage the good, and repress the evil. I would earnestly advise you to procure a chart, containing the Ten Commandments, and hang it in your school-room. The expense is trifling, and the good is incalculable. Let your conduct show that you have a reverence for that law, law, and are trying to yield obedience to its just requirements. Get your scholars to love it and obey it. Thus you will sow precious seed that the tempests of earth will never wash away. Pray for your scholars, and for all the Israel of God. So shall you lay up treasure in Heaven. L. D. SANTEE.

What Drunkenness Is Doing.

THE *Pittsburgh Commercial*, in a recent article upon what drunkenness is doing in the land, says:—

"Yesterday afternoon, while looking over a batch of exchanges, a suggestion was made that, among other things, we should observe the more striking cases of infraction of law, violence, and disorder, reported in the various exchanges then under notice as arising directly from drunkenness. We did not complete the task; it was too sad. When we had glanced through about a score of exchanges, our courage failed us. The instances reported were of themselves so numerous and ghastly as to make us shudder. It seemed as if the whole country was being rapidly turned into a vast grog-shop—a hell of drunkenness—a howling, staggering pandemonium of brutalized men. Drunkenness in every city and town; drunkenness in the country; drunkenness by land and sea; drunkenness in the kennel and in the parlor; drunkenness coiled upon the door-steps, and drunkenness frothing in the Legislature; drunkenness among the poor and among the rich; drunkenness in the dark lanes and alleys; drunkenness in the wide, lamp-lit streets; drunkenness in the home, by the cradle, at the altar, in the school and in the church; drunkenness everywhere—vast, opaque, omnipresent, encompassing the land like a baleful atmosphere. It was horrible!"

The *Commercial*, to show that the above is no verbose, declamatory rhetoric, gives a partial resume of the results of its investigation, in which it mentions between twenty and thirty murders and suicides, all occurring within a few days; besides these, there were many shames and crimes of such a character that they should not be named in the columns of respectable journals, the direct and frightful fruits of the dram shops, which are being gathered day in and day out through all the blessed year. It then refers in eloquent terms to the many unknown miseries and crimes caused by the seeds sown by the traffickers in rum throughout our land. We further quote:—

"And let it be remembered that these instances are but faint illustrations of the ravages which drunkenness is making. It is only the exceptional cases of violence and disorder which are reported in the press. When the volcano overflows, a note is made of the occurrence; but no mention is ever made of the fluid core of fire which evermore burns within. The evils of intemperance are not adequately indicated by such instances as we have cited. Back of its visible ravages, and deeper than all these, lies a field of devastation which can never be reported, because it can never be explored. The sober people of the country suffer from it, in having to raise annually a vast amount of taxes which go to build poor houses and prisons, and to support paupers and criminals created by drink. There are also in our country two millions of children who, in an infinite variety of ways, are the innocent and helpless victims of drunken parents. There are three millions of mothers, wives, sisters, and daughters, of confirmed drunkards in the United States; and women suffer more from this vice than from all other evils combined. The keenest pangs and the sharpest agonies are endured by women who make no sign. In the wasted realms of the social affections, in the higher or inner life of wife and mother and friend, what tortures are silently endured, what suppressed wretchedness is borne, what slow torments of desolated hopes and broken hearts go on, no word of which ever reaches the outward ear! The cases we have reported are but the inadvertent evidences which escape through gaps and chasms. What, then, must be the character of the

fieri sea of anguish which burns and smoulders beyond? The breaking hearts of mothers over ruined sons; of wives from whose lives all love and tenderness have been blotted out; of the want and woe of little children, grown old and haggard before their time? And now let the mind go back for years, and then multiply the years by centuries, and try to comprehend this fathomless and shoreless sea of unutterable ruin and overthrow; and you will begin to have some conception of the illimitable downward dragging horror over which we have preached this poor sermon; but not till then."—*Sel.*

Work.

THE word work is a small one; but, like many small things, is very important. Mark 13:34, says, "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Matt. 25:15, speaking on the same subject, says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." From this we see there are no exceptions; but every one has a work to do. And the wise and kind Master has proportioned that work according to our ability. If we receive but one talent, we shall have to give account for but one, but we must certainly give account for just what we do receive. If we fail to improve our one talent, we shall just as surely be cast out as unprofitable servants, as if we failed with five. We need only to be willing to work, in order to find plenty to do. When we look into our own hearts, we find there the uprisings of the carnal heart to strive against. When we consider our physical habits, we see much there that needs reforming. We all need to read, study, and practice, the teachings of God's word, "with all diligence." When faith and works correspond, then will our influence tell for the right. Oh! that all of us, whether we have but one talent or more, would diligently and prayerfully improve what the Lord has given us; then would we be a living, growing church; and thus the ministers of God would be saved many heavy burdens, and have more time and strength to labor for the world. M. A. CLARKE.

Decatur, Neb.

Spirits of Devils.

DR. GRIDLEY describes how spirits treated an old man of sixty years, in Southampton, Mass:—

"They forbade his eating to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane, that they would knock his d—d brains out, always accompanying their threat with blows on the forehead or temples, like that of a mallet in the hands of a powerful man; with this difference, however, the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared they would bore holes into his brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot for a long time together, in a most excruciating posture; declare they would wring his d—d neck off, because he doubted them or refused obedience."—*ASTOUNDING FACTS FROM THE SPIRIT WORLD*, pp. 253-4.

A Warning.

THE political question which the Catholic church is deliberately raising in this country will soon excite more serious alarm than it has yet done. Although in Europe the reaction against it has compelled it to relax its hold upon the civil governments, in this country it is trying to gain possession of the temporal power. It demands subsidies for its institutions; asks that its holy days shall be made national festivals; declares itself the enemy of popular secular education; and by tortuous and indirect ways is gradually insinuating itself into the possession of civil authority. Should Tammany be enthroned in Washington, the nation would see, together with the corruption and fraud which have been systematized in New York and at Albany, the installation of those influences by which this session secured appropriations of over half a million of dollars from the New York Legislature for the benefit of Catholic institutions.

Perhaps one of the most meretricious, clear us intrinsically, that is, which have come before Congress, was the demand of the Orphan Asylum conducted by the Sisters of Mercy in Charleston, South Carolina. These sisters were very kind to the sick and wounded soldiers of the Union army. Their Asylum was destroyed by the bombardment of Charleston, and in behalf of their services twelve thousand dollars were given to them at the close of the recent session of Congress. This appropriation was opposed by many who would have

been glad to show liberality, not to say gratitude, for the kindness of the sisters. But the Orphan Asylum is a sectarian institution. It was not legally entitled to a cent from the Treasury. Whatever was given was an unauthorized donation for building up a sectarian institution. It was objected, moreover, that if the money was given there was great danger of its being diverted from its charitable to a purely sectarian purpose. Those opposing the appropriation were denounced as heartless bigots, and bitter haters of the South, anxious to gratify their revenge by an exhibition of petty spite and malicious stinginess. In reply to these objections the Roman Catholic Bishop of Charleston wrote that the Asylum was a corporate body, and the priests could not touch the money.

So the bill was passed. Last week the Lady Superior and a companion came to Washington to procure the money. They were quickly followed by a priest who ordered them home. He himself went to the Treasury Department, and by representing himself as agent of the Sisters of Mercy he obtained the warrant, payable to the Lady Superior. Prominent Catholics of Washington, who helped to get the appropriation on condition of its being strictly expended for the object for which it was obtained, believe that the same clerical authority which ordered the Lady Superior home, will have her signature affixed to the warrant and get the money. This incident and its result very plainly exhibit the absolutely delicate and dangerous ground on which we tread, when our civil authorities overstep, in the slightest degree, the rigid line which has been so clearly drawn between church and State, in our national polity. It is fraught with such dangers that we are mad to put even the smallest weapon into the hands of those who will use it against us, with a force increased tenfold by the wonderfully organized and efficient power of those who employ it.—*Detroit Post.*

A VERY interesting telegraphic feat has been performed on the East India telegraph line, by which instantaneous communication was kept up over 6,000 miles of wire. The experiments were made on the Indo-European line, via Teheran, to work direct, without any transmission, between England and India. This hitherto unprecedented result was actually attained. Communication was first established between London and Kurrachee. The director at Kurrachee sent the following message to London: "Kurrachee, 8th, 5:36 P. M. This message is the first really sent from India to England instantaneously. By Indo-European line we work now easily and quickly direct with London." A commercial message was forwarded from London direct to Kurrachee, for Calcutta, immediately afterward. Kurrachee then put the line through direct to Bombay. Bombay and London then interchanged signals perfectly, and a commercial message was sent to Bombay direct, by London, at 1:58 P. M., and was instantaneously acknowledged. This is the first occasion on which the telegraph has worked direct, without any re-transmission, between England and India.

Anecdotes of Carlyle.

THE curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of shame is one of his notable characteristics. One evening, at a small literary gathering, a lady, famous for her "muslin theology," was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that he had not appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to him, and listen to his divine precepts! Do'n't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said, in his broad Scotch: "No, madam, I do'n't. I think that, had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written 'TO MEET OUR SAVIOUR;' but if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the publicans and lower orders, as he did, you would have treated him much as the Jews did, and have cried out: 'Take him to Newgate and hang him!'"

On another occasion, when Ernest Jones, a well-known Chartist leader, was haranguing, in his violent manner, against the established authorities, Carlyle shook his head, and told him that, "had the Chartist leaders been living in the days of Christ, he would have sent the unclean spirits into them, instead of into the swine of the Gergesenes, and so we should have happily got rid of them." This delicate allusion to the suicide of the pigs so astonished the respectable representative of the numerous family of the Joneses that he said nothing more about Chartism that night.—*Harper's Magazine.*

Don't Fret.

"I DARE no more fret," said John Wesley, "than to curse and to swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God, I am discontent at nothing. I see God sitting on

his throne and ruling all things." If every one were of John Wesley's spirit, it would revolutionize the world. Christians lose all their wayside comforts, and dishonor the Master, by their fretfulness over little troubles. Some, who can bear the great sorrows of life with a martyr's faith and patience, are utterly overthrown by the breaking of a vase. The temper is an unruly steed which must be kept in hand every moment.—*Sel.*

JOHN NEWTON says: Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no great harm in this;" "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray that ye enter not into temptation.

Holiness and Humility.

JONATHAN EDWARDS describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm repose; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." Humility is indeed one of the loveliest graces which adorn the Christian character; and between it and holiness there is an intimate connection. The nearer a Christian gets to God, the more profoundly is he impressed with his infinite purity, majesty, and glory, and the more impure, insignificant, and worthless, does he himself appear in his own eyes by reason of the marked contrast. We observe this in the case of the pious patriarch in the land of Uz, who, when the voice of the Lord came to him out of the whirlwind, exclaimed, "I abhor myself, and repent in dust and ashes." So when the "still, small voice" of Jehovah reached the prophet Elijah in the cave on Horeb, he "wrapped his blushing face in his mantle."—*Sel.*

Evidence.

It was said by our Saviour, "They have Moses and the prophets." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29, 31.

We have not only the examples and teachings of Moses and the prophets to instruct us; but the prophecies are fulfilling before us in every particular, bringing us down to the very end of this world's history. If this array of evidence fails to interest us in the present fulfillment of prophecy and the events just before us, nothing can lead us to cut loose from all that binds to this life, and to make the necessary preparation for an immortal inheritance, which is to be given to the finally faithful.

As we behold the great counterfeit of God's true work increasing and progressing with all signs and lying wonders, deceiving, if it were possible, the very elect, in these last days, the true coin is more valuable. More beautiful and precious are the light and teachings from Heaven, in restoring the gifts of God's Spirit to the church at the close of probation. When we view the dark trail and deformity of spiritualism, the contrast of the true and false gives luster to the true coin. And the existence of the counterfeit proves the genuine, and points to the truth. "Time is closing." Shall we be ready? F. M. B.

Obituary Notices.

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

DIED, in Paris, Maine, Oct. 9, 1870, my esteemed aunt, Mrs. Anna Andrews, wife of John Andrews, in the seventy-third year of her age. She was deeply interested in the doctrine of the near advent of Christ for the last twenty-eight or thirty years of her life, and her works gave evidence that she was earnestly seeking a full preparation for the great day of final account. She embraced the Sabbath of the Lord about twenty-five years before her death, and was, from that time forward, a conscientious observer of that sacred day. For about half a century, she was a disciple of Christ, faithfully walking in his steps according to her best light. I know not the circumstances of her death, but from her Christian life, I cannot doubt that she sleeps in Christ. May the bereaved family follow her worthy example, and find in Christ their consolation and support. J. N. ANDREWS.

DIED near Sugar Grove, Howard Co., Ind., May 3, 1871, sister Nancy J., wife of Bro. Robert Niccum, aged twenty-three years, and ten months. She embraced the truths of the third angel's message last August. During her sickness, her mind seemed to dwell much upon the blessed hope. She leaves a companion and daughter and a large circle of friends, who mourn her loss, though they are comforted with the thought of soon seeing her again in the morn of the resurrection. S. H. LANE.

The Review and Herald.

Battle Creek, Mich., Third-day, June 6, 1871.

The Health Reformer.

In the June number of the Health Reformer, which is the last one of the volume, we gave a list of premiums. Those premiums, however, are offered to those who shall obtain subscribers outside of the ranks of Seventh-day Adventists.

We invite free-will co-operation in this work from all true-hearted health reformers. Let our ministers at camp-meetings, and everywhere else, gather up subscribers, and send in the names, with one dollar each.

Testimony No. 20.

LIKE all the previous numbers, this Testimony contains matter of the highest practical importance both for preachers and for people. It contains no flattering words. But men and women who are closing up their work for the Judgment need nothing of that kind.

The counsel concerning the manner of conducting meetings seems to me admirable. If all would read, ponder, and regard it, we should have fewer lifeless meetings. Indeed, I do not see how they could ever be other than seasons of interest.

Errata.

In the article printed in REVIEW, No. 22, entitled "Sectionalism in the Work of God," read at the close of the fourth paragraph, "from Judea through Asia," instead of "from Jordan through Asia."

Wisconsin Camp-Meeting—R. R. Fare.

I WISH to say to those wishing to come to the Wisconsin Camp-meeting, that we have procured return fare on the Milwaukee and Prairie du Chien and Monroe Branch for sixty per cent of the full fare; also on the Wisconsin division of the Chicago and North-western.

Open thy Mouth Wide.

THERE is dew on one flower and not on another, because one opens its cups and takes it in, while the other closes itself and the drop runs off.

News and Miscellany.

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

Pope Pius IX.

MRS. LAURA CURTIS BULLIARD, writing from Rome to the Golden Age, gives the following interesting sketch of the present condition of the papacy:

The pope has constituted himself a voluntary prisoner in the Vatican. He has ordered the omission of all the customary ceremonies of the church. He allows no one to visit the galleries and museums of the Vatican without a permit; and in fact, he is taking great pains to make himself generally and thoroughly disagreeable.

After the Commune, What?

THE dispatches which we publish this morning announce the entire defeat of the Paris insurgents. M. Thiers and his troops are in possession of so much of the city as still remains, and if any struggles continue they are the hopeless efforts of a few hundred Communists barricaded in a corner, to whom despair has lent a hideous sort of courage.

But the death of Commune is only the beginning of the end. M. Thiers is master of Paris to-day, and being master, his difficulties are still all before him. The Versailles Government has never been popular even with the Parisians to whom the Commune was most odious.

It is not possible to believe that M. Thiers can long continue at the head of this Government. It is equally difficult to name a successor under whom the Government could be carried on in its present shape.

If we are to regard the existing Government as permanent in form, we shall look about in vain for an Executive whose claims to popular confidence can inspire any hope of success. To put a weak man or an unknown man in M. Thiers's place is to encourage intrigues of Orleansists, of Burbons, and of Imperialists alike.

Appointments.

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

Western Camp-Meetings.

PROVIDENCE permitting, the western camp-meetings will be held as follows:— La Porte City, Iowa, June 15-19. Milton Junction, Wis., " 22-26. Medford, Steele Co., Minn., June 29-July 4.

La Porte City Camp-Meeting.

God willing, there will be a camp-meeting at La Porte City, Iowa, to commence June 15, and hold about one week. We hope to see a general rally from all parts of the State.

Wisconsin Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting at Clear Lake, on the farm of Mr. Stone, one and one-half miles north of Milton Junction, on the Chicago and North-western and Milwaukee and Prairie du Chien railroads. The meeting will be held June 22-26, 1871.

Wisconsin State Conference.

NOTICE is hereby given that the Wisconsin State Conference will hold its next annual session in connection with our camp-meeting, to be held at Milton Junction, June 22-26, 1871. Let all our churches elect delegates to represent them according to the following ratio: twenty members or under, one delegate, and one delegate for every additional fifteen members.

Minnesota Camp-Meeting.

PROVIDENCE permitting, the Minnesota Camp-meeting will be held near the village of Medford, Steele Co., Minn., June 29-July 4, 1871.

NOTICE is hereby given that the Minnesota State Conference of Seventh-day Adventists will hold its next annual session in connection with the Minnesota Camp-meeting to be held at Medford, Steele Co., Minn., June 29-July 4, 1871.

By request I appoint to meet with the church in Vergennes Sabbath and first-day, June 17, 18. This will be a two days' meeting.

QUARTERLY meeting at Ulysses, Pa., June 17 and 18. We earnestly invite our brethren at Allegany, Roulette, and Farmington, to come and enjoy with us this repast, for we expect our Lord to be present to feed us.

THE next quarterly meeting for Clyde, O., will be held on the first Sabbath and Sunday in July next. We invite all to come that can.

QUARTERLY meeting for the church of Avon, Rock Co., Wis., June 17 and 18, 1871. It is the request that Bro. Sanborn meet with us.

THE next quarterly meeting for Rhode Island will be held at Green Hill, June 17 and 18, commencing at my house at the beginning of the Sabbath.

THE next monthly meeting for the southern district of Maine will be held with the church in Woodstock, Sabbath and first-day, June 17 and 18.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

C. F.: Where is Charles and Mary Francisco's REVIEW now sent? CARRIE A. NICHOLS: Please give P. O. and State, and we will send Testimony, No. 20. I SCHARER: Where is James Scharer's paper sent?

RECEIPTS

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

\$2.00 EACH. M Wilkinson 40-1, S Wilkinson 39-23, D W Bartholomew 39-19, S Collins 39-1, L E Milline 41-1, A Z Pond 38-1, S Vincent 40-1, M E Trowbridge 39-19, L R Chapel 40-1, A J Gardner 39-12, E C Hoxie 40-1, W N Brown 39-13, George Heabler 40-1, M C Butler 40-1, Mary Carpenter 39-20, S Renfraw 39-1, H Dunbar 38-1, J S Rogers 39-22, L Skinner 39-20, Mrs A Reed 39-13, J D Pierson 39-13, J Phillips 40-13, J G Smith 40-1, A McKenzie 39-13, L C Wardell 40-1, W W Hanscomb 39-21, S J Miller 39-10, H W Kellogg 39-7, C D Palmer 46-1, L Wilson 40-1, N W Emory 40-1, D Studibaker 39-14, Elias Card 38-1, O Bates 39-1, M S Gillet 39-20, S D Breese 39-17, H T Hewitt 39-18, A W Spencer 39-1, Elias Cobb 40 1, S S Craig 40-1, R F Powers 39-18, A S Cowdrey 39-1.

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