

# 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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#### LITTLE BY LITTLE.

WHEN the new years come and the old years go,  
How little by little, all things grow!  
All things grow—and all decay—  
Little by little, passing away.  
Ripen the harvests of golden grain,  
Waving and flashing in the sun,  
When the summer at last is done.  
Little by little they ripen so,  
As the new years come and the old years go.

Low on the ground an acorn lies;  
Little by little it mounts to the skies—  
Shadow and shelter for wandering herds,  
Home for a hundred singing birds.  
Little by little the great rocks grew,  
Long, long ago, when the world was new.  
Slowly and silently, stately and free,  
Cities of coral under the sea  
Little by little are builded—while so  
The new years come and the old years go.

Little by little all tasks are done;  
So are the crowns of the faithful won;  
So is Heaven in our hearts begun.  
With work and with weeping, with laughter and play,  
Little by little the longest day  
And the longest life are passing away;  
Passing without return—while so  
The new years come and the old years go. —S.

#### QUESTIONS ON IMMORTALITY.

BY ELDER WILLIAM S. INGRAHAM.

As I have been requested by many to have my debate with Eld. Eckles (a Latter-day Saints so-called) published in the REVIEW, I will introduce a summary of the most important arguments brought up, and my replies to the same. To attempt more than this would cover too large a space.

The question was as follows:—

**Resolved,** That Reason and the Scriptures teach that man is in possession of an immortal soul or spirit capable of a conscious existence between death and the resurrection, and throughout all eternity, both the righteous and the wicked.

Eld. Eckles affirmed.

Wm. S. Ingraham denied.

#### THE ARGUMENT.

**Eckles.** Ps. 115:18: How are David and the righteous going to bless the Lord from this time forth and forevermore, if there is an end to them at death.

**Reply.** The argument is based on the expression *from this time forth and forevermore*. This language covers only his lifetime, and does not mean to all eternity. Ps. 121:8 will explain its true meaning: "The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Here we have the same expression. Dr. Clarke says, "Night and day in all thy business and undertakings, and this through the whole course of thy life." Ps. 146:2, 4: "While I live will I praise the Lord; I will sing praises unto my God while I have any being." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

**Eckles.** What is it in man that counteracts inertia since neither breath, blood, brains, bone, nor flesh can do it?

**Reply.** How can man put himself in motion, or stop after he is in motion? If he is in motion and wishes to stop, he first wills to stop; and secondly, he brings into play the entire physical man to accomplish that end. And this cannot be done without breath, blood, brains, and muscles. How do beasts do the same thing?

**Eckles.** Isa. 57:1: If the phrase "merciful men are taken away" applies to death, where are they taken to? Not to the grave; for it is on this sphere.

**Reply.** He quotes only a part of the

verse. The last clause reads, "None considering that the righteous is taken away from the evil to come."

**Eckles.** What gives man power to counteract the attraction of gravitation, since neither the material nor gaseous substances composing him can do it?

**Reply.** Can he do it without bringing into action his material organization? No, he cannot. How can the ant, the fly, the grasshopper, counteract the power of gravitation? Is it because they have immortal souls?

**Eckles.** Ezek. 18:4. As you claim but one part to man and that the material soul (external), what means the language, "Soul of the father," thus showing that the soul is but a part of the father? Can there be a part of a part, and that part be the whole?

**Reply.** In this question he misrepresents our faith. We believe, with Paul, that man is composed of soul, body, and spirit. But we deny the natural immortality of either.

**Eckles.** How is a man conscious to-day of being the same man or individual he was seven years ago, since he has not the same body owing to the attrition and replacement of particles, if, as you say, organization of matter makes the *man entire*?

**Reply.** 1. Our faith is not clearly stated in this question, Gen. 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Here we have the man entire.

2. All men are not conscious of being the same persons they were seven years ago. Some have lost their reason and memory. This proves that the mind is not immortal.

3. Others have retained their reason and memory, and from this they know they are the same individuals. But if all minds are immortal, memory and reason could never be lost in any one. What a man knows, he would eternally know.

**Eckles.** If you were slain by a lion in the desert of Africa, when will the Lord redeem his word in requiring your blood of it, since you do not believe they will be resurrected? or if beasts have consciousness after death, man, who is their superior, certainly must have.

**Reply.** This passage is explained in Ex. 21:28: "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned." If my friend wishes to place me where a man cannot be found to take the life of the lion, I will submit, for his consideration, the following question, If two men are in the desert of Africa, and one is slain by the other, when will the Lord redeem his word in Genesis, which says, "Whoso sheddeth man's blood by man shall his blood be shed," since the murderer is beyond the reach of any earthly tribunal?

**Eckles.** What is the vital spark (or life spark) of a man in a trance? Not the breath; for that has ceased to work. Not the blood; for that is congealed. Not the brains; for they are inactive. Not the body; for that is cold and lifeless. Not the warmth about the vitals; for a man just smothered to death has that. What is it?

**Reply.** My friend should first prove the points he has assumed, his *ipse dixit* is not always correct. 1. How does he know that the blood is congealed so as not to perform its office to a certain extent? 2. How does he know that the brain is inactive?

3. What evidence has he that the body is lifeless? If the body is lifeless there is no life spark left, and his living again would require his resurrection from the dead. I have seen a number in a trance, but have never seen one but what showed signs of life. The body could be cold externally and not be dead but could not be lifeless, without being dead. Wm. Tennant was in a trance three days, but the Dr. discovered signs of life all the time. If the functions of the body should all be suspended for a season it would not follow that

man has an immortal soul; for God is able to perform this by miracle.

**Eckles.** Job 14, 22. What is the *his* that the flesh belongs to, and what the *him* that it is upon? Is it not the inward *Soul* that mourns, to which these two pronouns apply?

**Reply.** The real meaning is this. His flesh upon his person shall have pain, and his heart or mind shall mourn, and not an immortal soul.

**Eckles.** Since the visible matter composing man cannot think any more than the visible cord around the elastic thread can stretch, why is not the thinking property an essence of another material than the body, as well as the stretching or elastic property is an essence of another material than the external thread? What makes a man think?

**Reply.** My friend gets into trouble by reasoning from inanimate matter to animate or living matter. The reason why the rock does not think is because it is not organized for that purpose. But the Lord could make a man out of a rock and breathe the breath of life into him, and thinking would be the result.

**Eckles.** Job 32:8: If there is a spirit in man, why is it not a spirit out of man? Not some spirit, but a or one spirit.

**Reply.** Why did not my friend give us the whole text? Let us have it: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." The Spirit of God operates upon the mind, and man learns wisdom. The reason why it is not a conscious spirit out of man, is because, when he dies, in that very day his thoughts perish. Ps. 146:1-4.

**Eckles.** If, as you say, there is no inward consciousness in man, how can calling, awake him? Does he first awake, then hear you? If he hears first, then his spirit does not sleep, and must be the thinking power of man; and since it is an element, it cannot be annihilated nor lose its essential properties as is self-evident, and as reason cannot imagine it *mortal* hence it must be *immortal*, as far as our intellect can grasp the signification of that word.

**Reply.** Here are four nerves, one transmits *sound*, another transmits *odors*, another transmits *light*, and the fourth transmits *sensation*: The one that transmits *light* cannot transmit *sound*, &c. Destroy the nerve that conveys *sound*, can you awake the sleeping man? Take the deaf man whose ear drum is destroyed, will calling awake him? *Is his immortal soul deaf?* What is the matter? Answer, The nerve that transmits *sound* is destroyed. If not, the noise will follow the telegraph wire or nerve that transmits *sound*, the impression is made on the brain, and the man is aroused from his slumber. All this can be done without an immortal soul.

**Eckles.** And thou mourn at the last when thy flesh and thy body are consumed. Prov. 5:11.

**Reply.** It does not say *after* thy flesh and body are consumed. The whole sentence is adverbial, the word *when* fixing the time when the consumption takes place, and it is applied by Dr. Clarke to those who die from the effects of debauchery, and the mourning at the time of their death. Read the connection.

**Eckles.** All my appointed time will I wait until my change come. Does Job wait in the grave? Job 14.

**Reply.** Job 17:13: If I wait the grave is my house. Then Job waits in the grave.

**Eckles.** Call and I will answer. How can Job answer, if he is unconscious.

**Reply.** John 5:28: Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice. The voice of the Son of God will awaken dead men, and they will respond by coming forth as did Lazarus.

**Eckles.** The mind is an independent entity.

**Reply.** This cannot be. A fracture of of the skull will produce unconsciousness. If the mind was independent of the body no disease could affect it.

**Eckles.** The lake of fire in Revelation is mental fire, and fire spoken of in other places used in reference to the punishment of the wicked is the same.

**Reply.** If my friend's definition is correct, to read it into those texts that speak of *fire* being the agent used in the punishment of the wicked will make good sense. Let us try it. Mal. 4:1. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up" [with mental fire]. The third verse says that they shall be ashes. Will mental fire burn them to ashes? Matt. 3:12: Burn up the chaff with unquenchable [mental] fire. Rev. 20:9: Fire came down from God out of heaven and devoured them. To call this mental fire is to convert the language of the Bible into mental nonsense. The same kind of fire that burns up stubble, chaff, thorns and tares, will burn up the wicked and destroy soul and body in *Gehenna* or *Hell*. If my opponent is a Universalist let him say so.

**Eckles.** I believe all men will be saved. The Bible teaches it. Rev. 5:13: Every thing in Heaven, on earth, in the sea and under the earth will praise God.

**Reply.** The wicked in the resurrection will come up on the breadth of the earth, and fire comes down from heaven and devours them. Then every creature will praise God. Rev. 20.

**Eckles.** Isa 45:23, 24: Unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come.

**Reply.** Eld. E., to carry his point, leaves out the word *one* after shall, and cuts the 24th verse in two leaving out the last part of it. The last clause of verse 24 reads as follows: "And all that are incensed against him shall be ashamed." This proves that two classes are brought to view: 1. The righteous. 2. The wicked, or those that are ashamed. 1. They are ashamed to meet their Judge. 2. Christ will be ashamed of them before his Father. 3. They are to be burned up root and branch.

**Eckles.** Rom. 14:11: As I live saith the Lord every knee shall bow to me, and every tongue shall confess to God.

**Reply.** 1. When is this confession to be made? 2. Will this confession be the means of their salvation? The preceding verse shows when this confession is to be made. Paul says: For we shall all stand before the judgment seat of Christ. What will be the condition of those assembled at the bar of God? Christ sets this question forth in its true light in Matt 25. Verse 31 speaks of the coming of the Son of Man. Verse 32 says that the nations will be gathered before him and separated. Verse 41 declares that the wicked are to depart into everlasting fire prepared for the devil and his angels. Does this prove salvation to all? or damnation to a part? The confession of the wicked at the judgment seat of Christ will no more clear them from the penalty of God's law than the confession of the guilty murderer will save his neck from the gallows.

**Eckles.** 1 Cor. 15:41, 42. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: This proves the salvation of all men, but intimates that some will have greater enjoyment than others.

**Reply.** This testimony has reference to the saints, and not to the sinner. The wicked will not be raised at the coming of Christ. Verses 21-23. For since by man

came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order (or band): Christ the first fruits; afterward they that are Christ's at his coming. These texts show conclusively that none but the righteous, or those that are *Christ's* will be raised at his coming. Compare this with Rev. 20, 6: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. Verse 5 proves that the rest of the dead (the accursed and unholy) will not live or be raised until one thousand years after the righteous. What will be the doom of those that come up in the second resurrection? Verse 6: The second death will have power over them. Verses 14, 15: And death and hell were cast into the lake of fire. This is the second death. Whosoever was not found written in the book of life was cast into the lake of fire. 1 Cor. 15: 41, 42, quoted by my opponent has no reference to the wicked, but to the righteous as the connection will prove to every candid reader. Paul is here speaking to his brethren. Read verses 1, 30, 49, 50, 51, 58. Behold I show you a mystery. Verse 51. To whom is he speaking? All the world? No. Verse 50. Now this I say brethren. At the last trump the saints will be made immortal. But the poor sinner, will be left to suffer the second death. Doomed to the fire of hell or (gehenna) which will destroy both soul and body. Matt. 10: 28.

*Eckles.* Paul teaches that there is a germ that lives after the body is dead by which man is quickened into life in the resurrection, and this quickening power is the undying soul. 1 Cor. 15: 35-38.

*Reply.* Why don't Eld. E. prove his assertions and not guess at everything. 1. In saying that the soul is undying, he contradicts the Bible. Eze. 18: 3, 4: The soul that sinneth it shall die. And 2. In declaring that the soul is the germ by which man is raised from the dead he contradicts it again. The whole question turns upon the solution of a very simple question. Is man quickened by virtue of an immortal soul? or by the Spirit of God? Hear Paul, Rom. 8: 11: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. By what power is man raised from the dead? *Answer:* By the Spirit of the living God. Let God's word live if men's opinions are doomed to darkness.

*Eckles.* Paul says, Eph. 1: 10, that in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in Heaven and which are on earth; even in him.

*Reply.* All things in Christ will be gathered. But those that are not in him will not be gathered with the saints. Does my friend Eckles believe that the devil and his angels are to be gathered with the saints? He says all things must embrace all in Heaven and on earth. He must believe in the salvation of the devil; for he is the prince of the world. Jesus says, Matt. 13: 40: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

*Eckles.* Luke 23: 42, 43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

*Reply.* The thief asked to be remembered at his coming and kingdom, which refers to his second advent. Jesus said unto him, Verily I say unto thee to-day, I make the promise now, that when I come in my kingdom I will remember you, and thou shalt be with me in paradise. I say unto thee to-day, is a common expression in the Bible. From the many I will give one example. Zech. 9: 12: "Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee;" a promise made that day that sometime in the future he would render double unto them. Three days after the crucifixion, Jesus said to Mary, Matt. 20: 17, "Touch me not; for I am not yet ascended to my Father. I proved that God was in paradise, consequently the thief did not go to paradise on the day of his death."

*Eckles.* Matt. 17: 1-9: Moses was on the Mount when Christ was transfigured.

*Reply.* Not one word is said about soul or spirit. I have proved that the transfiguration scene represents the kingdom of God, 2 Peter 1: 16, and that Moses was

really there. Christ appeared as he will when he comes in his kingly beauty. Elijah was there to represent those that will be translated as he was, without seeing death. And Moses was there to represent those that will be raised at the coming of Christ. Dr. A. Clarke says that Moses was raised as a pledge of the resurrection. He must have been there bodily to represent the literal resurrection of the saints. A disembodied spirit would fail as a figure to fit the picture.

*Eckles.* 1 Peter 3: 18, 19. After Christ was put to death during the time his body was in the grave he went by his spirit and preached to the spirits that were in prison.

*Reply.* E. mistakes the meaning of the apostle. Dr. A. Clarke's comment clears this passage from all obscurity:—

"To the spirits in prison.] The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent, and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose, during which time as criminals tried and convicted, they are represented as being in prison, detained under the arrest of divine justice which waited either for their repentance, or the expiration of the respite that the punishment pronounced might be inflicted."

The word spirits no more signifies disembodied spirits than Heb. 12: 9, Father of spirits, and Num. 16: 22, the God of the spirits of all flesh, means immortal souls existing out of their bodies. This argument has been up before; but my friend dare not grapple with it. He is famous for evading an argument.

*Eckles.* 2 Cor. 12: 2: Whether in the body or out he could not tell. Paul believed that the soul could exist out of the body. Paul did not refer to himself but another person: I knew a man, &c.

*Reply.* This has no bearing on this subject; for it is the experience of a living man and not a dead one.

*Eckles.* Whether in the body or out he did not know; that is, whether the man referred to was dead or alive he did not know or could not tell. Of such a one, one that had been wrapped in vision, Paul gloried, but did not glory of himself. Paul referred to another person.

*Reply.* Paul was relating his own experience. The expression of such a one I will glory, but not of myself, proves nothing in favor of my friend. In the same text he does glory in his infirmities. He does not exalt himself in consequence of his revelation. And that he might not get exalted, a thorn was given to him in the flesh. These facts show that he refers to himself and not another. Is the soul immortal? is the question.

*Eckles.* Eze. 32 proves that the dead in sheol or pit are conscious. Verses 30 and 31 are evidence of this fact. The dead are represented as talking, and Pharaoh is comforted in the pit or sheol.

*Reply.* This testimony is all allegorical or a figure of speech. Sheol is a place of darkness and silence. Proof. Ps. 6: 5: "In death there is no remembrance of thee; in the grave [sheol] who shall give thee thanks." Isa. 38: 10: "I said in the cutting off of my days, I shall go to the gates of the grave [sheol]." Ps. 31: 17: "Let the wicked be ashamed, and let them be silent in the grave [sheol]." Job. 17: 13: "If I wait, the grave [sheol] is mine house; I have made my bed in the darkness." Eccl. 9: 10: "There is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol], whither thou goest." We learn from these passages, 1. That the righteous do not praise God in sheol. 2. That it is a place of darkness. 3. That the wicked and all that go into the grave or sheol are silent; and 4. That there is no knowledge nor wisdom there. And where Ezekiel speaks of men of war in sheol with their military uniform on, and their swords under their heads, and graves in the sides of the pit, he has reference to the ancient mode of the Egyptians burying their dead. But E. would have us believe that the pit is the middle of the earth, and graves in the sides of the pit, graves upon its surface. It was a common thing for the Egyptians to dig large caves in the earth, and in the sides of the cave dig graves one above another. And their talking there is all allegorical. Inanimate matter is often represented as talking.

Thus Abel's blood cried from the ground. All the trees sing at the presence of the Lord. The stone cries out of the wall, and the beams answer it. The rich man lifts up his eyes in hell, or *hades*. All come under the law of personification. No one can believe that trees sing, stones talk, or blood cries. Neither can the dead talk in sheol really; for all are silent there.

*Eckles.* Rev. 6: 10, 11: Souls under the altar cried. How could they cry if they were unconscious?

*Reply.* These souls were all dead. They were to rest until their brethren were killed as they had been. This proves they were all dead. But how did they cry? Dr. A. Clarke says, "It would be absurd to suppose these souls were in Heaven crying for vengeance. The altar was not in Heaven but on earth—the place where they sacrificed their lives. They cried as did the blood of Abel."

*Eckles.* Rev. 5: 9: And they sung a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

*Reply.* This refers to all the saints after they are redeemed or raised from the dead, and has no application to immortal souls without bodies.

*Eckles.* Phil. 1: 21, 23: For to me to live is Christ, and to die is gain; and to depart and be with Christ, &c.

*Reply.* In the preceding verse he says, "Christ shall be magnified in my body, whether it be by life, or by death." If I die a martyr, such a death will advance the cause. But which to choose I wot not. I make no choice between living or dying. I leave that with the Lord. For I am in a strait betwixt two, life on one hand and death on the other. But I make no choice between the two. But I have a desire to depart, and be with Christ; which is far better, far better than to live or die. Paul desired to be with Christ, but did not expect it until the coming of Christ. Col. 3: 3, 4: Ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

*Eckles.* 2 Cor. 5: 8: Paul believed he could be absent from the body and present with the Lord.

*Reply.* My friend is in the habit of scraping the word of God and leaving out that part that would explain the point he refers to. Paul says he was not groaning to be unclothed, but clothed upon, that mortality might be swallowed up of life. Paul says this mortal shall put on immortality at the last trump. Absent from this mortal body, and present with the Lord by having this mortal body swallowed up of life, or made immortal.

*Eckles.* Matt. 22: 32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Conclusion. Abraham, Isaac, and Jacob, must be living.

*Reply.* Is not God the God of the dead in any sense? Hear Paul in Rom. 14: 9: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Does this text contradict the other? Not by any means. Christ was not debating the immortality of the soul with the Sadducees. This was not the question. But it was the resurrection of the dead which the Sadducees denied. Verse 31: "But as touching the resurrection of the dead [not the immortality of the soul], have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, &c. God is not the God of the dead who rise not, as you Sadducees believe, but he is the God of Abraham, Isaac, and Jacob; therefore they will be raised from the dead and live again."

*Eckles.* Soul and spirit are identical—meaning the same.

*Reply.* These terms do not always mean the same thing. Paul speaks of *soul, body, and spirit*.

*Eckles.* When Paul speaks of soul, body and spirit, the term spirit refers to the Holy Spirit, or Spirit of God in the heart of the Christian.

*Reply.* Let us read the text as it is. 1 Thess. 5: 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The term "spirit" in this text has no reference to the Spirit of God, but to the mind of man. Paul prays that the spirit, soul, and body might be preserved blameless unto the coming of the Lord. Query. Was

God's Spirit polluted? Was it in danger of going astray? Did Paul pray that the Spirit of God might be sanctified, and pray that it might be kept, after being sanctified, in a sinless state unto the coming of the Lord? To say that the term "spirit" in this text is the Spirit of God is absurd in the extreme.

*Eckles.* On this rock I will I build my church, and the gates of hell cannot prevail against it. Can this mean the grave? Has the grave got gates?

*Reply.* This has nothing to do with the question. Is the soul immortal, is the point in debate. But to answer his queries, I answer, Yes, to both of them. The original word translated hell in this text is *hades*, and means the grave, and he dare not deny it. He asks with a sneer, Has the grave gates? Let the prophet answer. Isa. 38: 10: "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. Eld. Eckles has failed to stand up square to the question. The phrase "immortal soul" has plagued him all the way. This is the point, but he has not proved it. Neither can it be proved by any one living.

To build up the negative, the following order was observed:

#### MAN IS MORTAL.

1. The history of man's creation, and the penalty that God pronounced upon him for sin, proves it. Gen. 2: 7; 1 Cor. 15: 45; Gen. 7: 21, 22; Gen. 3: 17-24; Gen. 5: 5.

2. Argument based on those texts that prove that the soul is destructible and goes into the grave. Isa. 38: 17, 18; Ps. 49: 14, 15; Ps. 89: 48; Job 33: 18-22.

3. Argument drawn from texts that prove that the spirit fails and ceases to exist. Isa. 57: 16; Prov. 20: 27; margin, verse 20; Job 21: 17.

4. Argument drawn from those texts that teach expressly that man is mortal and corruptible. Job 4: 17; Rom. 1: 22, 23.

5. Argument drawn from texts that declare that man sleeps in death. Acts 13: 33-37; Deut. 31: 16; 2 Sam. 7: 12; 2 Kings 20: 21; 2 Chron. 26: 22, 23; Matt. 27: 50-53; 1 Cor. 15: 6; Job 14: 7-12; 1 Thess. 4: 13-18.

6. Argument based on texts that prove man is unconscious in death. Ps. 6: 4, 5; Job 14: 14-22; Ps. 115: 16-18; Ps. 146: 1-4; Eccl. 9: 3-12; Isa. 38: 18, 19.

7. Argument drawn from texts that teach the destruction of the wicked. Zech. 18: 4; Prov. 14: 12; 19: 16; Rom. 6: 21-23; 8: 12-14; James 1: 15; Rev. 2: 11; 20: 6; 21: 8; 20: 11-15; Ps. 145: 20; 5: 5; Matt. 7: 13, 14; Luke 12: 4, 5; Matt. 10: 28; Rom. 2: 22; 1 Cor. 3: 16, 17; Phil. 3: 18, 19; 2 Pet. 2: 12; Ps. 37: 20; 68: 1, 2; 104: 35; Isa. 1: 28-31; 10: 16-18; Ps. 21: 8, 9; Nah. 1: 9, 10; Rev. 20: 9; Mal. 4: 1-3; Heb. 6: 8, 9.

The most of my arguments were passed in silence, and an effort was made to evade the plain teaching of those referred to by my opponent. Eckles complained of me bitterly at the end of our debate, because I piled in Bible testimony so fast upon him that he did not have time to get his arguments before the people. Thank the Lord for the Bible.

#### Open Doors.

Most of our houses—or at least a large proportion of them—are heated by a furnace, even if all the warmth is not derived from one. Open fireplaces, it seems to us, are becoming rarer and more rare, and with them disappears a most efficient means of ventilation. We will not stop here to lament this as a great loss to us in a social point of view, this depriving the family of the focus to which its various members may come—the hearthstone, so dear to all who have had a real one—though we believe it to be a great loss; but we will urge it as a reason for throwing open more freely the doors of communication between entries and rooms. Since furnaces have been so generally introduced, entries and passages can be, and are, kept much warmer than was possible before—quite warm enough, if not indeed too warm, for health—and there need no longer be the risk of unduly lowering the temperature of the rooms in which we live, by leaving the door open behind us. Besides, windows shut closer, and, as towns increase in size, the outer cold has less effect upon in-door temperature; and, what is of far greater moment, ventilation, in too many modern houses, must be secured through the entries, or not at all. Fresh air, it is true, is poured into the rooms from the furnace, but egress for that which is vitiated is not provided, and it must pour out through cracks, or remain. Of course, if we could wait, it would pour out.

Fresh hot air coming in would gradually completely purify the room, which would attain a temperature of over 180° Fahrenheit. But we cannot stand it; so we shut the register, and put an end to ventilation and temporary discomfort together. Very few houses, however, have means for throwing as much hot air into their entries as into the rooms, so that not only are the latter filled with vitiated air, but actually, in spite of all the modern improvements, the entries grow cold; more coal is thrown on the furnace, its upper door is shut, and very little is effected.

Now, if we would only accustom ourselves to open doors, we would certainly have better ventilation in the rooms, and warmer entries, while both rooms and entries might be kept at a temperature of 68 degrees with much less trouble than is now expended in bringing rooms "up to seventy degrees."

Where there are children, it is, we think, of great importance that rooms and entries should be of the same temperature, for certainly a large proportion of the chest and bowel affections of the young can be traced among certain classes to an exposure to a change in temperature, especially where the little ones are in the habit of passing from overwarmed rooms into somewhat underwarmed entries.

There is no need to dilate on the necessity of ventilation to young and old; but even where stoves are used, and a certain ventilation is thus afforded, our remarks hold true; for there is no doubt that all ordinary modes of burning anthracite coal pour into our rooms so much of the inodorous, tasteless, poisonous carbonic oxide, that we can hardly have too much air with which to dilute it.

So we put in a plea that instruction be given to our young folks somewhat different from that which their forefathers received. Teach them by all means to be obedient and docile, but forgive them if doors be left ajar; nay, more—teach them to leave them open.—*Medical Times.*

"REMEMBER NOT THE SINS OF MY YOUTH."

COULD I recall the years that now are flown  
Forevermore;  
Revive my early visions—long o'erthrown—  
And hope restore,  
How blest it were to mould my life anew,  
And all my broken vows of youth renew!

Oh! were I once again but free to choose  
As in past days,  
How oft the sunlit path I would refuse  
For sterner ways!  
Content to turn aside from every road  
Save that which kept me in the smile of God.

But vain the dream; the strife is o'er with me;  
Dark days remain;  
I could not trust my heart if I were free  
To choose again;  
The dazzling morning might again deceive,  
Life be misspent, and age be left to grieve.

I would not, if I could, recall the years  
That now are fled;  
Their cares and pleasures, labors, hopes, and fears  
For me are dead;  
I ask but mercy for the weary past,  
And grace to guide me gently home at last.  
—*Good Words.*

What Others Think of the Sabbath and Law.

THE following remarks on the Sabbath are taken from the Union Bible Dictionary, by the Am. Sunday School Union. "The Sabbath—The only weekly feast among the Jews was the Sabbath. Gen. 2:3; Ex. 16:23; Lev. 23. This feast or festival did not come into being, however, with the Jewish worship, but was appointed before the apostasy, as a special memorial of the goodness and power of God displayed in the finished work of creation; and it is the opinion of many very learned men, formed after the most laborious and unprejudiced investigation, that it is in some form or other recognized throughout the world as a sacred day.

"It seems to be agreed among Christians generally, that the knowledge and observance of the Sabbath were preserved in some form and degree, through Noah and his family; nor is it surprising that it is not particularly mentioned in the concise history of the intervening period, which the Bible contains. In the law of the ten commandments, the Sabbath not only is recognized, but its inviolable sanctity and perpetual obligation are both taught us, not only in the language and spirit of the commandment itself, but by its incorporation with that original and fundamental law of God's government, which was promulgated amidst the thunders and lightnings of Mount Sinai, and engraved on tables of stone."

The following is an extract from the work entitled "The Four Pillars," by Harvey Newcomb, A. D. 1842:—

"The religion of the Bible furnishes a perfect code of morals, with adequate motives and sanctions. In the ten commandments every thing wrong is forbidden, and every thing that ought to be done is required.

"This is brought into a very small compass by a classification of offenses and duties, and forbidding or requiring the highest of each class.

"A close examination of them in this light, will show that there is not the slightest defect in them; and that perfect obedience to them would secure a perfect state of society, like that which exists in Heaven."

In regard to the abrogation of the ten commandments, he says:—

"Some are disposed to undervalue the Old Testament. They say Christ came to introduce a new law or new covenant; and that therefore he has abrogated the old.

"But Christ teaches no such thing. On the contrary, he says he came not to destroy the law or the prophets, but to fulfil; and that not one jot or one tittle shall pass from the law, till all be fulfilled. The only part of the Old Testament which is done away in Christ, is the ceremonial observances which have their accomplishment in him. The substance having come, we have no longer any need of the shadow."

In the "History of the Bible," by John Kitto, D. D., F. S. A., author of London Pictorial Bible, Cyclopaedia of Biblical Literature, History of Palestine, &c., the author speaks as follows, respecting the ten commandments:—

"Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind from the beginning were bound to observe; and therefore under the Mosaic dispensation, they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinance by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it, our Saviour declares, that "one jot or tittle shall in no wise pass from the law till all be fulfilled."

"To comprehend the full extent of these commandments it will be requisite to observe the following rules:—

"Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden.

"Where the highest degree of any evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behavior is commanded, every other that hath the same nature, and the same reason for it, is understood to be commanded too.

"What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it; and what we are expected to practice, we are expected to use all fit means that may better enable us to practice it.

"All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do, when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity."

"The ten commandments, excepting two that required enlargement, are delivered in a few words: which brief manner of speaking hath great majesty in it.

"But explaining them according to these rules,—which are natural and rational in themselves, favored by ancient Jewish writers, authorized by our blessed Saviour,—we shall find that there is no part of the moral law but may be fitly ranked under them."

The above remarks on the law are very beautifully in harmony with Ps. 19:7. "The law of the Lord is perfect, converting the soul." W. H. BLAISDELL.

Be Gentle with Them.

Be ever gentle with the children God has given you. Watch over them constantly. Reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought. Yes, there is not one child in the circle round the table, healthy and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them. But amidst all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was

moistened with a tear, and the father frowned, "more in sorrow than in anger." —*Sel.*

What Shall I Do To Be Saved?

"MEN and brethren, what shall we do?" This was the eager question of a large company of people at Jerusalem who were "pricked to the heart." Their consciences were aroused under plain preaching to them as sinners who had "crucified and slain" the Messiah. They felt keenly. But the apostle Peter did not stop to commend them for feeling so tenderly, or to exhort them to deepen their emotions. He endeavored to lift the whole matter of their salvation out of the vapory region of emotion, and to base it on the solid ground of principle.

It is a sad mischief to thousands in our congregations that they feel so much and do so little. They melt under eloquent preaching, perhaps shed tears. (So they do over a pathetic novel.) Their consciences are touched. They make good resolutions, and then go home, and straitway forget what manner of persons they have been. This is a most dangerous and damaging process. My friend, don't you know that to weep over sin, and then not to quit the sin—to have a good feeling, and not to carry it out into practice—does you a most serious harm? It is a wrong upon the Holy Spirit, and a most terrible wrong to yourself. It hardens your heart most fearfully. The most difficult persons in our congregations to deal with are those emotional people who have wept and resolved a hundred times, and yet have never lifted a finger to obey Christ. I am afraid that their tears in this world are but a prelude to bitterer tears in perdition. Hell is full of weepers. Even Satan himself may be wrung with intense and inconceivable anguish. It is well to feel. But it is not enough to feel. An ounce of faith is worth a ton of feeling.

But what answer does Peter make to his awakened and anxious auditors? Does he tell them that they have no natural ability to do their duty? Does he address them as "poor sinners," more to be pitied than to be blamed? Does he offer to pray for them, and thus lead them to cling to his skirts, instead of clinging to the Saviour? Does he urge them to take to good reading, or even to come often and hear him preach the gospel? No, indeed! All such inventions and devices he leaves to modern pretenders and false guides in divinity. His auditors demanded to know what they should do; and he gives them at once a piece of work—of thorough work for the heart and the daily life. He knows that sinners must "work out their own salvation," even while God was "working in them to will and to do of his good pleasure."

Peter's answer to their question begins with one short word, that flashes like a saber, and cuts like a saber too: "REPENT!" "Oh! but," they might say, "we are penitent; we feel sorely; we are pierced to the heart." Very true. But feeling keenly is not always repentance. For, if so, then every inebriate would be repentant; no man suffers keener self-loathing and misery than does a drunkard while he is sober. Repentance is an infinitely deeper thing than sorrow, or suffering, or dread of a wrath to come. It is the taking a right view of sin as sinful, and then quitting it. I look at a glass of exhilarating drink which I hold in my hand, and say to myself: "That is a poison. It has an adder in it; it is death!" and then I drop it in a moment. That is a genuine repentance of the sin of tipping; and it is the only kind of repentance that can save an inebriate. God's grace may be operating upon the inebriate; but still he must renounce the fatal cup of his own accord and for himself. The fact that God's Spirit awakens repentance and promotes repentance in a sinner's heart does not alter one whit that other fact that repentance must be your own act. You must forsake your sins voluntarily. There is no merit in a Tweed's giving up the practice of plundering when he has no longer the power to plunder. If you only give up wrong-doing reluctantly, and then hanker after your sinful practices again, that is not repentance. Evangelical repentance implies change of mind, change of purpose, change of conduct. We repeat once more that it is a taking of a right view of all sin as utterly wicked, and then quitting it. My friend, have you done this? Then you have put your foot on the first round of the ladder that leads upward and Heavenward.

2. Another vital point is unconditional submission to God. When a certain commander of a conquered fort inquired of his conqueror on what terms the fortress should be given up, the memorable reply was: "Unconditional surrender." If you are a sinner, then your heart is a rebel fortress. It must be yielded to the Lord; yielded entirely and yielded without any conditions on your side. Do not stop to bargain with God. Put in no selfish demands. Saul of Tarsus yielded up every point when he cried out from the ground: "Lord, what wilt thou have me to do?" An intelligent woman, who had been in deep distress for many weeks, finally said: "Peace with God I know nothing about; but I have done quarreling with him. I am justly condemned. I have resolved to submit to God, and serve him, and do all the good I can as long as I live; and then go to hell, as I deserve." Her pastor quietly replied: "You will find it hard work to get to hell in that way." He said no more. The frank, honest-hearted woman soon found that her calm, willing submission to God—her willingness that God should reign while she patiently did her duty—was bringing her abiding peace and strength. She became a strong, consistent Christian. Her will yielded to God's will. To know the will of the Lord Jesus, and to do it in his strength, is the very core of true religion.

Especially I entreat you not to demand of God the ready pay of "comfort" and "joy." Don't stop to think about happiness. A wounded soldier must not expect any comfort until the bullet has been extracted. When the festering rifle-ball is out, he will feel better and get well. So, when the festering sin comes out of your heart, and all the wicked enmity to God, you will find true comfort; but not before. Do not be selfishly greedy of enjoyment. Paul was perfectly content to suffer hunger, and weariness, and prisons, and death, for Jesus' sake. He was not everlastingly begging to be "happy, happy, happy," like certain watery professors nowadays. To do Christ's will and to save souls was his joy and crown. If Paul were living to-day, I venture to say that he would love those sweet lines of Anna L. Waring:

"Lord! I would have my spirit filled  
With grateful love to thee,  
More careful not to serve thee much,  
But to please thee perfectly.

"There are briars besetting every path,  
That call for patient care;  
There is a cross in every lot,  
And an hourly need of prayer;  
And a lowly heart that leans on Thee  
Is happy anywhere."

3. Peter did not stop with preaching repentance of sin. He pointed to Christ, and enjoined immediate confession of the Lord Jesus. To quit sin and to follow the divine Saviour was the sum and substance of the duty which Peter laid upon those anxious inquirers. This, too, is your duty. Begin at once to do the first thing which Christ bids you. At whatever point Christ is pressing you, yield! Obey! When you yield even one single point to please Christ the change is begun. When you yield one point from principle, you will be ready to yield all. To be willing to trust in Christ and to go with Christ is to be a converted man or woman. When you consent to obey Christ, and to do this at all hazards, and cost what it will, you are a Christian. As to raptures and ecstasies, it will be time enough to look for them when you get into Heaven.

In these plain, practical counsels I have said nothing about prayer. For, if you are trying to do what the word of God and the Holy Spirit commands you, it must inevitably lead you to pray fervently. And, unless you actually do what the Lord requires of you, all the prayer in the universe cannot save your soul—*CUYLER, in N. Y. Independent.*

WHEN Christians meet in the name of Jesus, he is in their midst; and where he is, there is blessing, counsel, instruction, and consolation. But when "two or three" backsliders, hypocrites, dead heads, and dead hearts, who have nothing, do nothing, feel nothing, and know nothing, of the power and grace and work of Jesus Christ, meet together in the name of self, or sect, or party, they are no better together than when apart—nay, they are not as well: one of them alone is bad enough—two are worse, and a hundred are worse yet.

An unfortunate gentleman expected every day to perform a miracle—namely, to reconcile health with intemperance.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 20, 1872.

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

### The Heathen Waking.

PREPARATORY to the last conflict, called the battle of the great day, a summons to war is to go forth among the Gentiles, according to the prophet Joel, and the heathen are to be awakened. He says: "Proclaim ye this among the Gentiles. Prepare war. Wake up the mighty men." Joel 3: 9. And again in verse 12, "Let the heathen be awakened." As we read these prophecies, we can but ask ourselves whether the present remarkable revolutions taking place among the nations of the East, which have heretofore held themselves aloof from intercourse with the rest of the world, have anything to do with these predictions.

Japan seems to be taking the lead in this wonderful awakening; and it is the influence of our own country which is arousing her from the drowsiness of four thousand years. And what is remarkable is the fact that the first thing in relation to which they seek instruction is the science and practice of war. American military men are now in the employ of the Japanese government reorganizing her armies in accordance with modern military tactics.

Respecting the Japanese embassy now in this country, *The Methodist* speaks as follows:—

#### JAPAN AND AMERICA.

"The Japanese Embassy of more than one hundred persons is an unexpected demonstration, showing the progressive interest awakened in that antique country by American influence. The edict of the Mikado is an equally significant indication. He says:

"My country is now undergoing a complete change from old to new ideas, which I sincerely desire; therefore I call upon all the wise and strong-minded to appear and become good guides to the Government. During youth-time it is positively necessary to view foreign countries, so as to become enlightened as to the ideas of the world, and boys, as well as girls, who will themselves become men and women, should be allowed to go abroad, and my country will be benefited by their knowledge so acquired. Females heretofore have had no position socially, because it was considered they were without understanding, but if educated and intelligent they should have due respect. Six young Japanese women of rank go to America in care of Mr. De Long, to be sent to some seminary of learning at the expense of the Government."

"The rank of woman, in any community, is considered by historians as one of the truest exponents of its civilization. Heretofore Japanese men have been interdicted from foreign travel, and women have not been esteemed worthy of education. In both these respects, Japan has surprisingly advanced. Her six princesses are, it is said, to be educated at Vassar. Japan promises to be the future intermediate link between American and Asiatic civilization.

### New York in Anarchy.

WHAT shall be said of our times when such descriptions as the following are justified by the events that transpire? We should shrink back appalled before the picture, and despair of being able to tell what these things mean, did we not know that violence in the land was to be one of the characteristics of the last days.

"The city of New York is under the control of its dangerous classes. Robberies, burglaries, assaults, murders, of all kinds, are rampant in its streets. At all hours of the day its citizens are likely to be attacked and stripped of their money and jewelry. At 7 o'clock in the morning, one man, reading his newspaper in the street-car, is seized by the throat and his watch wrenched from his pocket. The thief escapes, though a policeman chases him, or pretends to chase him, three blocks. The ruffians "go for a feller" whenever they see him alone, and will knock him senseless or kill him, and seem perfectly satisfied if their booty is only sufficient to buy them a glass of beer. The detectives are in league with the thieves and murderers. The police are wholly indifferent. In Brooklyn, the other night, while Palermo was having his brains knocked out, twenty-four policemen were within two blocks of the scene, stuffing ballot-boxes for one of the "Ring" candidates, whose election had been ordered by the powers that be. The hospitals are filling up with the victims of these assaults upon the life and property of the citizens. The coroners hold inquests every day upon a dozen persons who have met with violent deaths. Tammany has reduced the whole police force to a band of thieves and murderers in open

or secret league with those who commit thefts and murder. The courts are worthless and rotten. It is next to impossible to convict a criminal, no matter how atrocious his crime. Those notorious for the most heinous offenses, bank robbers and desperadoes of the worst kind, walk the streets with impunity. The prisons are sink-holes of iniquity, and many of the officials are drunken and licentious. The jails swarm with vermin. Innocent witnesses are detained in the filthy cells, half or wholly frozen, while the criminals are abroad. The keepers indulge in orgies of the vilest description. The female prisoners are often debauched and outraged. These criminal classes are well organized. Their leaders and organizers live a luxurious, sensual life, are splendidly dressed, walk and ride about with impunity, and levy tribute on the community. Savings banks are robbed by the managers, and the poor, cheated depositors, made desperate by the loss of their cherished accumulations, in many cases join this horde of depredators, and increase the terror under which the respectable classes of New York are now living. These latter are demoralized. They appear to be incapable of resistance. They are paralyzed with the atrocity and audacity of this secret, terrible Ku Klux which has possession of their city, and has fairly begun the work of despoiling it. Next to Paris, in its days of frenzy, New York is nearer to anarchy than any city ever before reached. What is worse, there seems to be no effort made to save it."—*Det. Post.*

And New York is not the only place where such a state of things exists. In many portions of the country, as many crimes perhaps are committed within a territorial area containing as many inhabitants as the city of New York, as are perpetrated there. Here is what the *Louisville Ledger* of Nov. 27, 1871, says of the condition of society in Southern Indiana:—

"The devil seems to be having it pretty much his own way over in Southern Indiana, if one may judge by the number and atrocity of the crimes recently committed in that section. Hangings, murders, burglaries, and highway robberies follow each other in rapid succession, and good citizens cannot but feel the tremors of fear when they reflect what apparent insecurity there is to life and property. There was the murder of the Woodward family in Orange County, in which four persons were mercilessly butchered with an ax; the attempt to murder an entire family in Lawrence County, a few miles from New Orleans; the butchery of a mother, her little son, and an infant daughter, near Tell City, in Perry County; twenty-five or thirty murders of single individuals; the outrageous and murder of an old lady near Clear Spring, in Jackson County; the hanging of two men from a bridge in Orange County; the hanging of the three Renos and Charles Anderson in the New Albany jail by the Seymour mob; the taking of citizens from their beds in Harrison, Crawford, and Lawrence Counties, and beating them nearly to death with clubs and switches; the deliberate grinding of a butcher-knife by a woman, and her subsequent use of it in cutting into tidbits the body of her sister-in-law in Washington County, and dozens of other almost as shocking barbarisms, crowned with the massacre of the Park family in Clark County; and all these would indicate the fulfillment of the prophecy of the Revelator of Patmos, that Satan would be loosed for a season."

### Non-Resurrectionism.

I WAS informed recently that there was some wonder why I had not noticed the strictures in the *Herald of Life* on my little book entitled "Resurrection of the Unjust." One reason is, that, having published my views I was willing to rest the question with the readers. And I am pleased with the assurance gathered from many sources, that the little book has been doing a good work. Many who were perplexed by the sophistry of the Non-Resurrectionists have been saved from that error; and some have been converted from it. I had the pleasure of forming an acquaintance with a minister, not long since, who had imbibed that view, and who had renounced it on reading that book, affirming that there was no ground left to stand upon. Knowing these things, I was not anxious to keep up a war of words.

Another reason is, I do not know what they have said or written on the subject. When I was at the camp-meeting in Springfield, Mass., in 1869, a friend from New York city, and prominent believer of that faith, offered to send the *Herald of Life* to me if I would read it. I expressed my desire to read, and my thanks for the offer, and the paper was sent to my address. But very soon after the publication of my little work, the *Herald* ceased to come; and since that time I have seen but a few numbers.

But I have thought it duty to notice one thing, which is the object of this present writing. I was informed by a friend from Massachu-

setts that J. C. Day had said that he had reviewed some of my positions but I did not notice it. Perhaps he has; I cannot deny it; nor do I know it. But this only I do know. A letter was received from J. C. Day, accusing me of garbling and perverting the words of Geo. Storrs. To this I answered as follows, immediately upon receiving it:

"Battle Creek, Mich., March 2, 1870.

"BRO. J. C. DAY—*Dear Sir*: I have just arrived here after an absence of several weeks, and Bro. Andrews has handed me your letter of Feb. 17, to him. I see that you have become somewhat excited over my little book, which is the only excuse for most that you have written. But to one thing I must call your attention. You say,

"I think he has fallen into the same error for which he complains of T. M. Preble in Eld. Haine's paper, that is, in so garbling the arguments of different writers as to keep the argument entirely out of sight, and make them teach what they never thought of teaching."

"Whether I succeeded in proving that T. M. Preble has garbled the writings of others, the readers can judge, as they have my reasons on that point. All that has nothing to do with this matter.

"But you give no reason whatever for your accusation against me. If you have any I wish to know it. Therefore I request you, 1. To point out the place or places in my work where I have so garbled the words of any writer as to falsify, or corrupt, or obscure, his meaning. 2. To point out what the writer did mean in each case where his meaning is different from that which I have imputed to him.

"I do not expect that all who oppose my work shall reason correctly or draw conclusions logically. But in matters of fact I have a right to insist that justice be done to me. I hope to hear from you soon.

"Yours very truly,

"J. H. WAGGONER."

And there, so far as I know, the matter rested. If Mr. Day or any other one has shown, or can show, a single point wherein I misconstrued or perverted the language of any of their writers, I would be pleased to see it. I have the opinion, given to me by one who has quite extensively preached that doctrine, that I proved the points I took against Eld. Storrs' book.

It would be a pleasure to us all to be informed what is Eld. Storrs' present opinion of his own book on the non-resurrection of the wicked. He is decidedly *progressive*; but we do not know how far he has progressed. Having become a Restorationist, or very nearly a Universalist, would it not be well for him to declare openly what are his views of the resurrection?

Some men seem to be much in need of a balance wheel in their brain machinery. J. Blain, who has made "Destruction" his sole hobby for several years, has now discovered that it does not necessarily mean utter, or entire, or final destruction, but a kind of *modified destruction* which admits of their restoration and final salvation. He and Geo. Storrs are yet in company; but what next? J. H. W.

### Departing and Being with Christ.

THE following good illustration of the language of the apostle, expressing his desire to depart and be with Christ, is found in Gilfillan's work on the Sabbath, p. 450. It is given by Rev. John Jameson of Methven, Scotland. "A man," says Mr. Gilfillan, "at once of high genius, the most saintly character, and the warmest, tenderest heart."

"For some time before his death, his mind on these occasions turned frequently to the doctrine of the resurrection; and at one time, with the view perhaps of apologizing for this, he spoke nearly as follows:—My children, I never like to dwell long on the thought of death; that is a gloomy subject; my mind is always for bounding off to the bright morning of the resurrection, a morning so full of life, and peace, and joy. Ah! that is the morning which will vanquish death, and swallow up in perfect victory all the ill it has ever done to this poor heart of mine, by tearing asunder the finest ties which bound it to the earth, and sending some of our fairest flowers to the dull, cold grave. Why should death hold so many, all their days, in the bondage of its fear? What is it to die, but just to wink and to be with Christ? This last thought seemed to dwell in his mind, and to yield him much enjoyment. When, not long before his death, a Christian friend spoke to him rather despondently of the long and weary ages that the body must lie in the grave, he replied in his usual hearty way, 'It is just to-morrow morning; you never think the night long when your sleep is sound.'"

This eminent minister could understand that, to the utterly unconscious, the period of time from death to the resurrection was as nothing; like a wink of the eye, or like the coming of the morning to one whose sleep is sound. It is evident that he saw no necessity for the modern spiritualistic view, that men go to their reward

at death. His mind, like Paul's, was "for bounding off to the bright morning of the resurrection." Then the crown is to be given. "Henceforth [from the time the earthly course is finished] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Neither the apostle, nor Mr. Jameson, looked to death for their reward; but to the resurrection, which should give the victory over death. Yet those whose minds are filled with the idea that the real man escapes death wholly, may still contend that both held the now popular view.

R. F. COTTRELL.

### An Incident.

WHILE changing trains at Cedar Rapids the other day, a circumstance came under my observation which left quite an impression upon my mind. A traveler came down with me on the train from the North, intending to change cars and take the Eastern train at Cedar Rapids. The two trains made a close connection there, and as we came in, the train he desired to take stood on the track just about ready to start. He could have got on it had he hastened immediately and stepped aboard, but he stopped to buy a through ticket, and as it seemed to me was rather slow about it, and when he went out of the depot door to go aboard, the train was just moving off, and there he was left to wait in the depot twelve long weary hours. Of course he was very much disappointed and chagrined, and all the more so because he came so very near getting aboard. He said it was very important that he should be at a certain place that evening, and now this would be impossible, and that he would rather have given twenty-five dollars than to have been left.

I could but sympathize with the poor man, and it set me to thinking of spiritual things. What an immense host will be lost in the day of the Lord. And what a fearful thing to be lost. Not one ray of hope to cheer the heart. All is dark dreary despair. Lost, forever lost. The city of God with all its glories is in view; and Abraham Isaac and Jacob, and perchance friends and neighbors can be seen upon its walls. Immortality and eternal life are secured; not a sorrow or pain to be felt. These could have been enjoyed by them as well as the saved had they made the proper effort.

But who of that immense host will feel the keenest pangs of sorrow, dear reader? I apprehend it will be he who was a professor of religion and cherished a hope of salvation but barely came short. The unbeliever who has no faith or care for God's word, who follows in the ways of sin, living entirely for the world, seeks the gratification of the natural heart alone. He does not expect salvation, he gives it no thought. He is not particularly disappointed. His punishment will be terrible enough. But that man who had no thought but that he should be saved, who expected to see the gates of the golden city swing back and admit him to its joys, who associated always with the people of God in their worship and felt that his salvation was secured, oh! how terrible will be the disappointment to such an one when he finds those gates closed against him and hears the dread words, "I never knew you." depart from me ye workers of iniquity. He not only has the punishment of the former class to bear, but the most fearful disappointment it was ever the fate of man to experience.

What must be the reflections of such an one as his past life comes up before him and he realizes that had he repented of what he considered some small sins, he might now be sharing the reward of the faithful. Had he faithfully performed some duties, which at the time he considered small, the terrible sentence, "Depart, ye cursed, into everlasting fire," might have been changed to the precious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, the nearer we come to salvation and then lose it, the more poignant will be our grief, and the more acute our distress. He that is faithful in that which is least is faithful also in much. Let us, therefore, make sure work. GEO. I. BUTLER.

State Center, Iowa, Feb. 9, 1872.

### The Call for Laborers.

THE appointment for a season of fasting and prayer, that the Lord would raise up laborers was certainly timely and called for. While the majority Gallo-like, care for none of these things, it is not so with all. There are a few in nearly every community who want to hear. They see many strange things in this age of the world, and are pleased to know what the word of the Lord says about them.

There are a few in all the churches that are asking "Watchman, what of the night?" There are those that never made a public profession of religion, men and women of good judgment, not bound by bigotry, or sectarian cords, who see so much wrong in that direction, that they never will join such associations; and they are anxious to know the "times and seasons."

The people begin to know us better. When they come to hear our position, and see that we read it from the Bible, they become in-

terested to read for themselves. While all do not embrace it at once, they do not reject or decide against it. There is hope in their cases, that they will yet obey. Others seem to be past feeling, given up to their own ways. They will have their idols, and bow to them, if the angel of death stood to cut them down for the first transgression. Such can never be helped. They will not be. They will listen to no argument. They will not accept of the word of God, unless they can put their meaning to it. Nevertheless, our work is on and before us.

C. O. TAYLOR.

Special Pleadings for Charity.

WHEN a man has express revelation for his faith and practice, he does not beg for charity, nor complain of being judged, if you differ with him. He rests with perfect confidence on the word of God, and enjoys "great peace," because he accepts of and loves God's law as it is. Hence the plea for charity, and the complaint of being judged, arise from a consciousness of the want of inspired testimony to sustain them in their course.

The plea for charity is always made upon the claim that all cannot understand the duties required in the commandments of God and the gospel of Christ, alike. Men differ; and it is thought that this must be so, and cannot be otherwise. But you never heard a Baptist talk in this way when gospel baptism was the theme of conversation; neither did you ever hear a keeper of the seventh day as the Sabbath make this plea when speaking of the moral law of God, the ten commandments. And why is this so? Because that when men have the word of God for their faith and practice, they are conscious of it; and when they have not, they are conscious of that too, and therefore ask for quarters, in a plea for charity. They will argue that all cannot see it alike, when in fact they know their want of evidence, and for this very reason feel their weakness, and their need of charity to cover their unwarrantable position. Yet I charitably hope that such ones think they are honest; but if they are, it is evident they are self-deceived.

Now this claim, that men necessarily differ in their understanding of the duties required in the plainly-expressed word of God, is false, and libelous against its Author. The necessity exists only in the fact that men have certain preconceived opinions and traditions which they feel must be sustained; and conscious of the fact that they are out of harmony with revelation, they can see no better way to defend them than to claim to understand the word of God in a different way. When they can take that word as it reads, and let it correct the errors of their education, they will find that it truly is perfect, and that all the fault is in the theories of men which contradict it.

I may be accused of want of charity and of judging, because I speak thus; but I judge no man; I only judge that the word and law of God is perfect, as it claims to be. "Let God be true," though it prove every man to be a liar.

Those who have heeded the word of God, and have tried to persuade others to heed it, have always been accused of judging. When Lot, in Sodom, plead for the right and kindly remonstrated against the wrong, saying, "I pray you, brethren, do not so wickedly," the reply was, "This one fellow came in to sojourn, and he must needs be a judge." Nothing could be more false. It is true, his right conduct condemned their sins. This was all. He did not assume to be the judge of men. Noah's faith in the word of God and obedience thereto "condemned the world," as Paul affirms; but God, and not Noah was their judge.

So it is now. If any do right, their course condemns the wrong; and wrong-doers feel the condemnation, and accuse them of judging. And how pathetically they plead for charity. They can fellowship you, and almost anybody that bears the Christian name. What difference does it make whether they obey what God has ordained, or no ordinances at all. If the heart is only right, who cares for externals? This is the way they talk. And the sort of Christian union which they propose, is to put truth and error upon an equal footing, calling the commandments of God and the ordinances of the gospel non-essentials. And thus the God of truth is traduced and his laws trampled under foot, under a pious plea for charity and Christian union. Seeing his word cannot be understood, they propose to ride right over it into a glorious Christian union! They pride themselves on their charity and liberality. Their mantle is broad. It covers almost everything.

And well it may be. They feel the need of a covering for their defenseless creeds. They want the mantle to cover themselves at least; therefore they should be willing for it to cover others in a like needy condition. And because the laws of God are so poor a guide, seeing they cannot be understood by all alike, they conclude that others, who differ with them, are just as honest as themselves. And so they are, without a doubt. They are equally honest; and all their erroneous traditions are equally valuable. These are truly non-essentials. Why not cast them aside and unite.

But true hearts cannot thus cast away the word of God for such a union—a union that is

only a compromise between truth and error. That word reveals the errors of human creeds. No union is worth a straw that has not truth for its foundation. The word of God is truth. If men would come to that word, they would be united in a union that God could approve.

And that word will stand. And it will judge men; although they may unite to defame it; and agree to call truth and error equally good.

"Judging," do I hear again? Not at all. The Lord is judge. But he has said, "By their fruits ye shall know them." We can know men, as we would read a book, while we leave their judgment to God, who knows their hearts better than we. And instead of judging and wishing to condemn men, all we say is for the purpose of opening their eyes to every false way, and persuading them to renounce their errors, embrace God's word, and escape the judgment unto condemnation of Him who is to be the judge of all.

R. F. COTTRELL.

Men and Things.

GOOD ADVICE FOR MINISTERS.

WHILE ministers are always giving good advice to others, it is well to receive a little in return now and then. Who needs it more than they, with all their cares, dangers, and responsibilities? *The Liberal Christian* cautions ministers thus:—

"In the country, we can conceive of no man more useful in a ministerial way than the familiar, frequent guest of all the homes in a moderate-sized parish; who runs in and out, is on hand in every domestic emergency, watches each individual, and makes a study of his character and perils, knows each child and is interested in his future. But even here it is necessary not to mistake popularity for usefulness. The minister must not be contented with being an ordinary friend. He is a religious friend, and he must not let his office sink into that of a gossiping neighbor. Moreover, ministers who spend most of their time in running about the parish oftentimes sink into intellectual imbeciles. They love this easy work better than study, reading, the careful preparation of sermons, the considerate oversight of village interests and public improvements. A pastor must be a student to keep a really useful hold on his people; he must read, know, think more than they can, and feed them from an ever-growing mind and an ever-deepening piety."

How easy it is for a minister to unconsciously grow into the lazy, chit-chat, good-natured friend above described. But when he gets there, he had better go at some honest employment, for he is only a public nuisance. He must have something new and fresh every time he calls, every times he prays, and every sermon he preaches. To do this, he must read, study, think, and meditate. Brethren, have we become negligent in these things? Let us rouse up anew and go out with that freshness which God gives to all who work for him.

EVILS OF CHURCH FESTIVALS.

A bishop thus laments and fears them: CHURCH KITCHENS.—The present popular sociality which fits up kitchens and supper-rooms in church buildings, while it may be in harmony with the debased machinery of "charity" throughout, serves to degrade communion into companionship, the mystical and sacramental into gregarious frivolity. There is some ground for anxiety lest censurable indulgences may not exist in the sociables, as they are called, and lest, under the admitted need of church use, and religious control for the social element, we may be fostering in it forms which permit the world to overmaster the church, and alloy the purity of her teaching and discipleship.—*Bishop Whitehouse.*

HOW TO CONQUER AN EVIL HABIT.

Does some one see this who has been cursed with an evil habit which he has never been able to overcome? Well, if you are not yet entirely discouraged, take the following advice and try again.

"Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often look over it altogether. So it is with our moral improvements: we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere. As I have heard suggested, it is by adding to our good purposes, and nourishing the affections which are rightly placed, that we shall best be able to combat the bad ones. By adopting such a course, you will not have yielded to your enemy, but will have gone, in all humility, to form new alliances. You will then resist an evil habit with the strength which you have gained in carrying out a good one. You will find, too, that when you set your heart upon the things that are worthy of it, the small selfish ends which used to be so dear to it, will appear almost disgusting. You will wonder that they could have had such hold upon you."

DOES THE SUN SET AT THE NORTH POLE?

Yes, certainly, just as plainly as here. And it rises just the same, and that too when it can be seen all the day round. A man there can tell by the position of the sun and by its appearance when it is sunrise, noon, sunset, &c., just

the same as we can here. The following interesting item is from the *Chicago Evening Journal*:—

"The following graphic passage is from the description of a scene witnessed by Mr. Campbell and his party in the north of Norway, from a cliff one thousand feet above the sea: 'The ocean stretched away in silent vastness at our feet; the sound of the waves scarcely reached our airy lookout; away in the north the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the wave—a bridge of gold running due north spanned the water between us and him. There he shone in silent majesty which knew no setting. We involuntarily took off our hats; and no word was said. Combine, if you can, the most brilliant sunrise and sunset you ever saw, and its beauties will pale before the gorgeous coloring which now lit up the ocean, heavens, and mountain. In half an hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day.'"

CHEERING TO THE SORROWFUL.

Here are sweet words of cheer to sad, sorrowing, and suffering souls. Can we believe them and apply them to our own cases?

FAITH.—Every tear that is shed, every groan that is heaved, every loss that is sustained, every moment of suffering that is endured, every disappointment that is borne by the Christian with patience and resignation, will not only be followed by ineffable felicity, but will prepare the soul for its enjoyment, and add something to its weight and its luster. To believe this, to live in hope of it, and by this hope to be sustained under present circumstances, is the work of faith.—*J. A. James.*

D. M. CANRIGHT.

The Advent Doctrine Known by its Fruit.

A TREE is known by the fruit it bears; so a doctrine is known by the fruit that those bring forth who live it out. And certainly the fruit and tendency of the Advent doctrine can be none other than good. The Advent doctrine is highly practical. If the shortness of human life and the certainty of death are strong incentives to repentance, are not the near coming of Christ, the close of human probation, and the unmingled wrath of God preceding it, still greater motives to lead men to turn away from their sins and give their hearts to God?

If the doctrine of Christ's first coming led John the Baptist to strongly call upon men to bring forth fruits meet for repentance, should not the belief of his speedy second coming have at least a similar effect on those who entertain it? John the Baptist preached the coming of the Lamb of God who was to take away the sins of the world and open to the world the fullness of gospel blessings, yet he laid the axe at the root of the tree. We believe in the advent of Christ as King of kings to punish the ungodly and reward the saints, and that before Christ comes, mercy will cease to be offered, and there will be no hope of pardon to the sinner. How doubly compelling is this doctrine in leading to repentance and holiness of life.

Again, some who have not gone too far in presumptuous sins may possibly find mercy on a dying bed. They have a merciful High Priest and advocate who may then be prevailed upon to plead in their behalf the merits of his death as they confess their sins to him. But not so with the presumptuous sinner who lives till the coming of the Lord. He will then have no Mediator, no High Priest, to plead his case. The atonement will then be past. The filthy must his filth retain and receive the just but awful wrath of God. How important then it is to improve the few lingering, merciful moments as they pass.

Accordingly, as we might expect, those who heartily receive the Advent doctrine, whether they have been professors or not, to feel the importance of repenting, and leading more devoted lives in the service of God. They see they are unprepared for the time of trouble, and for the day of God. They see errors in their past lives, sins to be confessed and overcome, to stand the scrutinizing test and fiery ordeal of the Judgment, and be without spot and blameless at Christ's appearing.

But some will refer to the crooked course of those who profess the Advent doctrine, or who have given it up as the legitimate fruits of Adventism. This is very unfair. As well might they charge to Moses the unbelief and fall of the Jews in the wilderness, and to the Saviour the infidelity of the Jews at his first advent, and even their great wickedness in slaying him.

It is not because the Israelites received the testimony of Moses that they fell in the wilderness; but their fall was the result of their rejecting his testimony—the result of their unbelief.

So in regard to the fall of the Jews at Christ's first advent; and so in regard to the bad fruit of

some who profess the Advent faith and do not live it out, or of some who have given up the Advent doctrine.

The proper way to judge of the nature of a doctrine is to look at the fruit of those who live it out. And even the fall and crooked course of those who reject the truth verifies the truthfulness of the saying of Paul, that the gospel is as much a savor of death unto death unto those who reject it, as it is a savor of life unto life to those who truly receive it and carry it out in their lives.

D. T. BOURDEAU.

Rebellion.

SOME thirty-four years ago, a young man, J. A.—left college, somewhat shattered in mind, and went to work at hard labor, on a canal then being constructed in Ohio.

Soon his fellow-laborers appreciated the state of the case, and began to ridicule and annoy him, as he was decidedly of a religious turn of mind. At one time, his comrades requested him to preach, merely to see what he would do. He accepted the invitation, on condition that they would listen quietly to him, for one hour and a half.

As the man had been really a fine scholar, he began a discourse, very deep and searching; and it was not long before his audience began to be impatient, hearing his convincing and truthful arguments.

Soon they began to interrupt him, and by their frequent disturbance, so annoyed the preacher that he paused in his discourse and reminded them of their promise to listen quietly to him for one hour and a half; and again he proceeded with his powerful demonstrations, showing them the wickedness of man, and his utter hopelessness out of Christ. Again he was interrupted, and so noisy did they become that the preacher was forced to cease; but with the remark that he had only begun to show them the terrible nature of sin. They replied that if he had only begun, what would he prove? and when would it end? they did not want to hear more. Here we have an index of the rebellion hidden in the human heart.

It is not pleasant to hear about the corruption of the human heart, especially if it is proved, that we are the sinners ourselves. It is extremely painful to the carnal heart to have its carnality exposed to view; it rebels against it; none but the humble, contrite soul rejoices in the plain testimony. The ancient prophets were often persecuted because they plainly spoke the counsel of God. May the people of God now be able to receive the testimony now being given to them.

Perilous times are upon us, and more perilous times are yet at hand; darkness covers the earth. May we as a people, let our light shine before our fellow-men, in such a manner that God may be glorified.

JOS. CLARKE.

Our Platform.

[At a meeting of the friends of Reform, held at the Health Reform Institute, Battle Creek, Jan. 1, 1872, this Platform was unanimously adopted.]

1. God, in the creation of man, established laws pertaining to both his moral and physical natures, which, had he always obeyed them, would have given him immunity from sickness, and would have perpetuated his life. Sickness and suffering had their origin in the violation of these laws.
2. As man cannot have eternal life without strict obedience to moral law, so he cannot have deliverance from the terrible bondage of sickness and premature death in this world without strict observance of physical law.
3. The moral and physical natures of man are so intimately related that it is impossible to live in violation of either of these laws without doing violence to the other. Physical law, therefore, in its sphere, is as sacred and binding upon man as moral law.
4. The gospel teaches that man should live healthfully as well as righteously.
5. We recognize in nature the power to restore to health without the aid of medicines. The true Physician supplies conditions: Nature cures.
6. Our *materia medica*: Good food, pure air, pure, soft water, light, heat, exercise, proper clothing, rest, sleep, moral and social influence.
7. Our motto: Temperance in all things. Not only in eating, drinking, and in labor, but in everything that tends to exhaust the vitality of the system.
8. It has been well said: "A contented mind is a continual feast." A well-founded trust in God is the best and surest promoter of cheerfulness of mind; and without this all other means, may fail.—*Health Reformer.*

## GOING HOME.

LET worldly minds the world pursue;  
It hath no charms for me;  
Once I admired its trifles too,  
But grace hath set me free.

CHO.—Going home, going home to dwell where Jesus is.  
Going home, going home, going home to die no more.

Its pleasures can no longer please,  
Nor happiness afford;  
Far from my heart be joys like these,  
Now I have seen the Lord.

CHO.—Going home, &c.

As by the light of opening day  
The stars are all concealed,  
So earthly pleasures fade away,  
When Jesus is revealed.

CHO.—Going home, &c.

Creatures no more divide my choice;  
I bid them all depart;  
His name, his love, his gracious voice,  
Have fixed my roving heart.

CHO.—Going home, &c.

—Sel.

## Progress of the Cause.

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

## The Effort in Monterey, Mich.

AFTER the General Conference, I returned to Allegan, where I spent several days with the church, and in making preparations to leave home in order to labor in other places.

On January the 13th, I went to Monterey, agreeably to appointment, for the purpose of assisting in the effort which was then entered upon for the benefit of the people in that place. On Sabbath and Sunday Bro. and sister White were present, and the commodious house of worship was well filled with brethren and sisters from different parts of the county, some of them having come a distance of twenty-five miles. The work on these two days was solemn, and gave evidence of the anxiety on the part of God to work by his Holy Spirit with the people. Had they discerned this fact more clearly, and felt their need of help more sensibly than they did, much more might have been accomplished than was realized at that time.

The scarcity of laborers among us, and the worn condition of those who stand at their posts, as well as the increasing desire to hear on the part of those not yet reached, combine to make it a serious offense in the sight of God for those who believe in the present truth to relapse periodically into a backslidden condition, where nearly all the resources which God has provided for the conversion of men should be expended on those professedly in the faith, before any attention can be given to those who are not. How much better it would be every way, if the servants of God, instead of being prostrated by special efforts for the brethren, could look to them with confidence while feeling assured of their acceptance and power with Heaven; and they could reverse this order of things, and say as did one of old, and he even an apostle, "Brethren, pray for us."

On Monday morning, Bro. and sister White returned to their home in Battle Creek, while I remained in Monterey to continue the meetings, preaching each evening and the forenoons of Sabbath and Sunday, until Jan. 26.

During this time, my labors were wearing, and yet they were agreeable, because I realized the help of God, more sensibly, perhaps, than I ever had previously. While it was manifest that the condition of the church was deplorable indeed, it nevertheless seemed as if the Spirit of the Lord brooded over the congregation, and yearned for the salvation of all present. Before I left, there was a manifest change for the better. That cold formality which ever characterizes a backslidden people, had given way, measurably, and that warmth of affection and love for one another which is always apparent in those who stand near the Lord, had begun to re-appear. Difficulties of long standing, in some cases, were settled in a few moments, when the heart had been softened by the Holy Spirit. Several who had backslidden altogether, and had departed a great way from the Lord, confessed their wanderings with tears of contrition, and returned once more to find a place in the fold of the Master. Others who, while still clinging to the external form, had lost the power of the message, received the anointing which enabled them to discover the ruin just before them, and return trembling to the side of the Lord.

On the whole, I find great occasion of gratitude to our Heavenly Father for the striking manifestation of his long-suffering toward his children, as manifested during these meetings. I left the brethren, Jan. 26, visiting from house to house, and praying and counseling with one another, in order to get light as to the proper manner in which to proceed for the future. Since then I have been rejoiced at hearing that several days subsequent to my departure, they were carrying forward the work. I never felt nearer to the church in Monterey than I do now; and I have great hope for their future success, if they will accept the whole truth and hold it in that Christian fellowship without which there is no power in the church of God. They have numbers, ability, and means, and by concert of

action, their influence will be felt in the community in which they have been raised up.

Jan. 26, I returned to Allegan, and held meeting with the church in that place on the Sabbath.

Jan. 27, in company with J. Kellogg, I started for Wright, Ottawa Co., Mich., where I am now laboring. As I shall probably be moving from place to place for some time to come, it will be well for those desiring to address me, to direct their letters to Allegan, Allegan Co., Mich., from which place they will be forwarded to me wherever I may be.

W. H. LITTLEJOHN.

## Locust Grove, Kentucky.

I CLOSED my brief effort at Sonora, with a discourse on the fifth kingdom. A good impression was left, and quite a number of our works were taken. We did not take up the Sabbath question, because we were well satisfied that the proprietor of the house would not permit us to do it justice, as he was bitterly opposed to our views, and had said he would close the house when he saw fit. We thought it wrong to speak on this question while knowing that we could not present it fully before the people, yet we cannot leave this important subject in the shade, as it stands prominent in the moral reform for these times.

January 23, I resumed my lectures at Locust Grove, having walked nine miles in melting snow and mud to reach the place. I have been laboring here ever since, with the exception of last Friday and Sabbath, which I spent in company with Dr. Combs, in going six miles into the country to have an interview with a Baptist minister, who, we had been told, preached mainly on the prophecies. It snowed all the afternoon Friday, during three hours of which we rode on horseback, facing the wind and storm; and the minister did not come. But we had an opportunity of hearing one of his members, who, being a firm believer, and well informed in many things, was fully competent to represent his views, some of which were rather novel. Here is a synopsis as far as they were expressed: 1. We are living in the last days. 2. Christ's second coming will not be literal and personal. 3. The first resurrection will be spiritual, and will be realized in glorious events to the church. 4. The world is to be converted by the power of God, without the special co-operation of man, as man is not a free moral agent. Yet in speaking on the degeneracy of our race as a sign of the times, he said he believed weakness and decrepitude would increase until children, as well as old men, would walk with staffs in the streets. A strange state of things in a temporal millennium! 5. The book of Revelation, which is their text-book, belongs exclusively to the Gentiles. The Jews have no part in it. But when the times of the Gentiles are fulfilled, the Jews will all come in and be saved. 6. Lincoln was Antichrist. 7. The Leopard beast, with seven heads and ten horns, is a symbol of the United States, the president and his cabinet answering to the seven heads, and the ten military divisions to the ten horns. Yet he claimed that the toes of the image represented the ten kingdoms of the Roman Empire. 8. The two-horned beast is also an emblem of this government, etc., etc. We set forth the Bible view of these subjects before this man and a few candid Baptists, who could not agree with him, removing, as we trust, some prejudice, and feeling very grateful for a clear, connected, and consistent system of truth.

Yesterday morning, in company with Dr. Combs, we came to this place, a distance of eleven miles, on horseback, and got here in time to hear Eld. Daugherty, a Disciple preacher, read and comment upon the third chapter of Galatians, to make the people believe that the law of God was abolished. He then gave a practical discourse, at the close of which he invited me to speak. I responded by giving a forty-five minutes' speech on the holiness for these times, defining the commandments of God and the faith of Jesus, and reading extracts from Alexander Campbell, John Wesley, and other reformers on the Law of God, to show that we simply carry out the fundamental principles of all true reformers. We also handed out forty tracts on the two laws, and gave our opening discourse on the law of God, last evening.

It will take time to remove prejudice, and start the work in this State. Many are twenty-five years behind the times on the doctrine of election, thinking that their salvation is in the hands of God, that there is no falling from grace, etc., and, therefore, not feeling the importance of advancing in reform. Also, there is prejudice existing with reference to northern people, growing out of abuses, atrocities, and most cruel and unjust murders inflicted by unprincipled northern soldiers in connection with guerrillas. In a number of instances we find that some of the best and most harmless citizens have been slaughtered without mercy. We do not preach politics, but preach the word, and point the people to a better world. A few are being convinced that we have the truth on the Sabbath, and will embrace it. We meet but little opposition on the coming of the Lord. It is blessed to work in so good a cause. Our courage is good. God blesses. Pray for us.

D. T. BOURDEAU.

Locust Grove, Ky., Feb. 5, 1872.

## Switzerland.

SINCE my note of December 25, I have continued lecturing at this place, as well as at the other one named near by. During the second week of January I was obliged to suspend on account of prayer meetings, which were held every evening from the 7th to the 14th of this month.

Recommended lecturing January 15. And although there existed some discouraging circumstances on that evening, the congregation was even larger than it had ever been before, and has increased every time since, so that the number is now double. Instead of eighty persons, I have now at this place one hundred and sixty, and at the other, instead of one hundred listeners, two hundred; and all are very attentive to the word spoken.

It is indeed encouraging to see these, although I have not yet tested them on the Sabbath question. That question will be treated next week. However, I believe there will be a considerable number still to hear the word.

I can but see the hand of God, and do firmly believe the Lord is in the work. Worldlings, who were very indifferent to the word, are becoming interested in the truth. The neglected Bible is taken up to be studied and searched. Slumbering ones are becoming aroused, and even pastors of the National church try to speak the word more earnestly.

The devil, too, is trying his might and influence. I shall continue lecturing at both places as long as the interest may demand, or permission may be granted to occupy the Colleges. May the Lord help in all things. May dying souls be turned to him. And may great good be accomplished. I hope and pray you to remember me and the work in Switzerland, in your prayers.

Yours with much love,

JAMES ERTZENBERGER.

Chaux de fonds, (Neuchatel), Jan. 23, 1872.

## Milford, Ontario.

It has been some time since I have reported labor through the REVIEW; but I have not been idle, though having nothing special to report. I have attended the monthly meetings in our part of the State of New York, written for publication in the *Sabbath Recorder*, as well as for our papers, and have made efforts to get our neighbors interested in the truth, with some apparent success, so much so that on giving an appointment at our house it was well attended and a deep interest manifested.

On the 18th of January I left home and came here to Prince Edward Co., Canada West. I have had a series of meetings in a country place, some three miles from Milford, without very marked success, though the few who attended gave good attention to the word. Snow storms and winds prevailed almost continually, and the roads were blocked up with drifts, which made the attendance small and irregular. But I had the opportunity to advertise the truth both by distributing tracts in the meetings and from house to house where I visited. I hope that some seed has fallen into good ground.

Now the weather is fair, and leading men in the township have freely offered me the use of the town hall in the village of Milford. I have given three discourses to good and very attentive congregations, and there seems to be reason to hope that good will result. I continue as the interest may demand, hoping that souls may be saved as the result. To-morrow and next day is the season for fasting and prayer to the Lord of the harvest. Though separated from my people and among strangers in another dominion, I shall not forget these solemn days of prayer.

R. F. COTRELL.

Milford, Feb. 9, 1872.

## Vermont.

ON the 17th ult., I attended the funeral of a child in Wolcott, also preached there in the evening. Sabbath, the 20th, spoke in Sutton, at the house of Bro. G. M. Dean. The Lord has graciously manifested his love and sustaining power in behalf of this brother and his companion (the only surviving sister of Mrs. H.) since our last camp-meeting, where he decided henceforth to keep the Bible Sabbath.

Circumstanced as he was, by occupation a miller, it was a gigantic struggle to decide on that course which would so greatly endanger him in his business. For a season, that which he feared came upon him. He rested upon the holy Sabbath, and his mill rested most of the time. But, with his companion, he stood firm and unshaken in Him in whose cause they had enlisted, with increasing confidence in the truth, and the power and willingness of God to sustain the faithful. Happy in the service of the Lord, and prosperous in his business, they are now able to say, "Our trials have been nothing compared with the blessings received." "Truly God is good to Israel, even to such as are of a clean heart." Bro. Dean's parents are keeping the Sabbath. These additions to the number of believers in S. gives a thrill of joy to the hearts of the old, tried friends here.

By request of the Free-will Baptists, I spoke to them in their meeting-house on first-day,

P. M. The discourse was well received. The next morning, being urged by some of these friends to remain and speak again in the evening, I consented, though laboring under the influence of a bad cold and general prostration of the system. Considering the time for the notice, there was a good attendance. Never did I speak to any people with greater freedom. The subject, repentance and faith. Prejudice gave way, precious souls came near, my heart was drawn out in love for them, and I felt deep solicitude for their salvation.

Some in this large church believe as we do on the nature of man, and on future rewards and punishments. And some see considerable light on the signs of the times. To remain here, fearing to speak on these important truths, seems much like putting new wine into old bottles. Who, oh! who will lead the hopest out into the clear light and freedom of the gospel?

An anxiety was awakened to hear more, and the next morning several friends offered very liberally, in care, board and means, if I would stay longer, or come again. It would have been a matter of great satisfaction to have been able to remain awhile, visiting and speaking what I could, had it seemed right to leave the friends here now. Oh! that many faithful shepherds may be raised up to gather from thousands of hills and plains the scattered and hungering sheep.

Sabbath, the 27th, spoke twice at the house of Bro. H. W. Barrows, in Irasburgh. Freedom in the presentation of the truth, and a ready witnessing to it from believers, rendered this a good meeting to all. Brethren, sisters, friends, and backsliders, could all testify to the presence of the Holy Spirit. Oh! may it ever be with us.

In my absence, Eld. A. Stone spent one Sabbath and first-day here. His labors were well appreciated. The interest remains good in our midst. Some new ones have commenced to keep the Sabbath, since my last. We hope to be remembered by those who have access to the throne of grace in fervent prayer.

A. S. HUTCHINS.

West Bolton, Vt., Feb. 5, 1872.

## Pottersville, Mich.

THE interest here is still good. Although the weather has been stormy and extremely cold much of the time, our smallest congregations have numbered more than fifty, while during a portion of the time our house could hardly make them comfortable, being so crowded. Our investigation of the Sabbath question, the condition of the dead, and the second advent, has made a deep impression upon the public mind. Many are becoming convinced while some are obeying.

Last Sabbath, five or six more made a surrender, observing the Sabbath for the first time. We have strong hope of others taking hold of the truth. It was heart-touching to hear the earnest testimonies borne by the young who have made a start since these meetings commenced.

The United Brethren of this place having no house of worship, used ours Sabbath afternoon and Sunday forenoon, during which time their minister, an influential man, strongly advocated the claims of the moral law, pointing to the chart and telling his audience that none need expect to be saved in transgression of even one of those commands.

Our prayers are that he as a teacher may ere long set the example before his flock of allegiance to the down-trodden Sabbath of God's great moral law, by which means the force of his remarks will be felt and heeded by others.

We shall probably remain here over "fast-days," and longer if duty demand.

E. B. LANE.

## Iowa.

JAN. 9 to 17, was some five miles south of Pleasantville and eleven miles west of Knoxville. The friends came in from all around on the Sabbath, and we had a sweet and solemn season. One family came out on the truth, also another person from Sandyville. There were some dozen or fifteen Sabbath-keepers near here before. So it was decided to have regular meetings here in the future instead of going further away.

Jan. 20 and 21, at Osceola. Preached several times, and held a number of meetings for organization. Outside attendance still good. One more came out on the Sabbath. All seem to be coming up well and getting into the work. Nearly, if not quite, all now have overcome their tobacco, taken up family prayer, bear their testimony in meeting, &c. We have partially organized the church, and shall take time to finish it.

Jan. 26 to Feb. 5, at Decatur City. Found a good little meeting-house, well finished and furnished all but seating. There were good temporary seats however. The debts are all paid. Bro. Caldwell has done generously in carrying this through. The weather was very cold much of the time so that the outside attendance was small, but our friends all attended promptly, and we had many plain talks with them on practical subjects. Here were some who had known the truth for years, and were still using tobacco, tea,

and coffee, having no family prayers, &c., while others, who have but just come into the truth, have reformed on all these things. Christians who are looking for translation must clean up, and straighten up on these points. We talked these things over plainly, and they were kindly received, and all resolved to reform. Tobacco was laid aside, and all took up family prayer. This encouraged us much.

We organized s. b. to the amount of \$160. Organized a parish to hold and control the church property; also organized a church of twenty-four members. Sold a good number of books, and obtained several subscribers for the REVIEW, Reformer, and Instructor. Some one must return there shortly and administer the ordinance of baptism.

Sunday afternoon, came to Leon with Bro. and sister Dawson, and stopped all night. I enjoyed the visit very much and felt that the Lord was working for them. They seem very near to me for the love they show for the truth. If they now bear the test well, I feel very hopeful that God will make them useful in his holy cause. I now go to Richland.

D. M. CANRIGHT.

Quarterly Report of the New England Tract Society.

At the time of the quarterly meeting at South Lancaster, Mass., Feb. 4, 1872, the Tract Society met at 9 A. M. Eld. Haskell, the president, being present, presided, and made some remarks at the opening of the meeting, showing the object and work of tract societies, and their efficiency in enlisting and uniting the efforts of all, men, women, and children, in the work of spreading light and truth, and also the benefit to be derived from the united judgment and counsel of different brethren upon subjects connected with present truth.

Report of the preceding meeting was then read and accepted. A report of missionary labor for the past quarter was called for and read. Number of reports received, 56, which showed that about 21,300 pages of reading matter have been distributed, besides 105 bound books, of which 53 have been presented to libraries. Number of new subscribers obtained, and copies furnished: REVIEW, 33; Instructor, 22; Reformer, 85. Number of sick visited, 46; families, 120.

Of the above, the R. I. district report showed that about 8,436 pages of our publications have been distributed in that State, and also showed a good degree of interest in other branches of the work. Number of members added to the society this quarter, 32. Whole number of members, 138.

A list of the present subscribers for our periodicals was compared with that of Jan., 1871, which showed that there has been an increase of 72 for the REVIEW, and 232 for Reformer. The Instructor has not received the attention during the year past that it will in time to come. One brother remarked that we might put him down for thirty new subscribers for the next quarter. This brother knew what he was talking about, as he had obtained thirty-two subscribers for the Reformer during the past quarter.

The Vigilant Missionary Society reported 88 letters written and 50 received during the past quarter. They have 17 corresponding agents, about 300 correspondents, and 31 members. The subject of health and uniformity in dress is more especially engaging their attention at present.

Widow and Orphan Fund stands as follows:	
Cash on hand, Oct. 29, 1871,	\$53.39
Received on donations,	72.50
<b>Total,</b>	<b>\$125.89</b>
Paid for board and other expenses,	\$32.12
Cash to balance,	93.77
<b>Total,</b>	<b>\$125.89</b>

Delinquent's Fund.	
Received on donations,	61.00
Paid for REVIEW on arrearages and to the poor,	20.21
Paid for Instructor on arrearages and to the poor,	.88
Paid for Reformer on arrearages and to the poor,	28.50
Paid on last quarter,	11.43
<b>Total,</b>	<b>\$61.02</b>

Financial report for quarter ending Feb. 4, 1872.	
Cash on hand, Oct. 29, 1871,	\$127.75
Received on membership,	31.00
"    "    donations,	202.00
Sale of books,	14.05
Books on hand,	69.31
<b>Total,</b>	<b>\$443.50</b>

Bound books presented to libraries, \$24.00	
Publications distributed,	35.80
Cash on Widow's Fund,	32.12
"    "    periodicals,	61.52
Printing, postage, &c.,	16.12
Publications,	69.31
Cash on hand to balance,	205.13
<b>Total,</b>	<b>\$443.50</b>

Adjourned to 2 1/2 P. M.

At the appointed time the society met again. The meeting being opened by prayer, the pro-

priety of having a paper devoted to the interests of the tract enterprise and imparting information to those wishing to write for the periodicals was considered and discussed with much interest, which resulted in a unanimous vote in favor of such a periodical, and steps were to be immediately taken to ascertain how many subscribers could be obtained for it providing it should meet the mind of the Publishing Committee.

The V. M. Society then presented a lady's hat for the consideration of the brethren and sisters. After comparing it with different styles worn by the sisters present, it was favorably received, with the view of meeting a long existing want with reference to uniformity of style, &c.

The article in the report of the General Conference relating to the \$10,000 health publication fund was then considered, when \$614.00 were pledged to be paid during the present year.

ELD. S. N. HASKELL, President.

M. L. HUNTLEY, Secretary.

Ithaca, Mich.

OUR quarterly meeting has just closed. The attendance was quite large for this place. Sabbath-keepers were here from Matherton, Greenbush, Alma, and Isabella Co. It is encouraging to see so much interest manifested in coming so far. The little company that came from Isabella, came forty miles. Their home is near Clair Station. They came out under the labors of Bro. Corliss the present winter. Their testimonies were firm and decided for the truth. How cheering still to see them coming in, one after another, obeying the commands of God.

I think we have had a profitable meeting, as almost all took part in the work; and I think almost all seemed to realize what is expected of us. And if the desires and good resolutions that were made are carried out in our lives, all will be well. Oh! that the truth may sink deeper into our hearts, that we may be more in earnest in this greatest of all work—getting ready to meet our coming King. This is my desire, to have a deeper and more thorough experience in the things of God.

R. F. PHIPPENY.

Ithaca, Feb. 5, 1872.

BRO. A. K. ATTEBERRY writes from Wayne Co., Ill.: The REVIEW comes regularly to hand, and we are delighted with it. It is the only preacher we have here that gives us any light on present truth. My wife and I are the only Sabbath-keepers of whom I have any knowledge within ten miles of this place, and we have never heard but three lectures by a commandment-keeper. You cannot perhaps imagine how sincerely we desire the presence of a living instructor among us, both on our own account and that of our friends and neighbors. We think there are many well-disposed persons in this community who would gladly receive the truth, could they but hear it. But "how shall they hear without a preacher?" There is also a good meeting-house here, the use of which we think could be procured for almost any length of time desired. Now is there no one who can find time to come and instruct us? We have been waiting long and anxiously.

KEEP.

KEEP to the right, the law directs,  
Keep from the world thy friends' defects,  
Keep all thy thoughts on purest themes,  
Keep from thine eyes the notes and beams.  
Keep true thy deeds, thy honor bright,  
Keep firm thy faith in God and right,  
Keep free from every sin and stain,  
Keep from the ways that bring thee pain.  
Keep free thy tongue from words of ill,  
Keep right thy aim, and good thy will,  
Keep all thy acts from passion free,  
Keep strong in hope, no envy see.  
Keep watchful care o'er tongue and hand,  
Keep firm thy feet, by justice stand,  
Keep true thy word, a sacred thing,  
Keep from the snares the tempters bring.  
Keep faith with each you call a friend,  
Keep full in view the final end,  
Keep from all hate and malice free,  
Keep strong the love of liberty.  
Keep firm thy courage bold and strong,  
Keep up the right, keep down the wrong,  
Keep well the words of wisdom's school,  
Keep warm by night, by day keep cool.

—Worcester Spy.

WHAT is most characteristic in true religion—what is most wonderful—is the fact that it wells up, right against a man's desires, his inclinations, his preconceptions. It shatters his old moldy crust of habits, it changes the currents of his thought; it makes his dumb, stupefied conscience talk right out, and speak to the purpose; it transfigures, it regenerates him. If it cannot make a small power large, it makes it good. If it cannot give a big brain in the place of a contracted one, it transmutes a man's intellect all into a divine essence of purity and love, or freights it with the thunder and lightning of dauntless and effective energy.—Chapin.

Meat and Flesh.

FROM the manner in which these words are used at the present day, they have come to be regarded in the minds of the generality of the people, as synonymous terms. Whenever flesh is intended, the term meat is now almost invariably used. Anciently, however, this word was used in a different sense; and to apply the modern definition to the ancient usage, is to give a wrong idea.

In the New Testament, for instance, the word meat is frequently used; but it is in every instance from a Greek word which includes in its definition fruits, grains, and vegetables, as fully as it does flesh. It is invariably from the word *broma*, except in Luke 24:41, where it is from *brosimos*, which literally signifies "anything eatable." The word *broma* is defined by Robinson to mean, "eatables, food; that is, solid food as opposed to milk;" by Liddell and Scott, "that which is eaten, food." It is never defined as meaning flesh exclusively.

When the New-Testament writers wish to speak of flesh only, they use two other words to designate it. The first of these, *kreas*, is used when flesh is spoken of as an article of food. It occurs twice in the New Testament: first in Rom. 14:21, where Paul says, "It is good neither to eat flesh nor to drink wine;" and, secondly, in 1 Cor. 8:13, where Paul says, "I will eat no flesh while the world standeth." The other word, *sarx*, is used to designate "the flesh" in opposition to the spirit; as, "the works of the flesh," &c.

From these facts, the reader will see that the meat of the New Testament is not the meat of our modern markets.

U. S.

The above statements relative to meat, and flesh, by the editor of the Review and Herald of this city, are penned because the writer knows them to be true. The fact that the word meat in the New Testament means simply food, takes the wind out of the sails of those who, in their ignorance of the facts in the case, are forever harping upon certain expressions in the New Testament, in opposition to the vegetarian diet. They will quote the following words of Paul with apparent confidence of success of demolishing all theories restricting diet:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:1-3.

Suppose the word meat, used by the apostle, means flesh, then, in that case, we assure our opposing friends that we are not the men referred to by Paul. We do not command any one to abstain from flesh. This is not our business. We teach that flesh is not the best article of food, and recommend a change from flesh-meats to a diet consisting wholly of grains, vegetables, and fruits.

But in view of the fact that the word "meats" is simply foods, then what? Some apply these words of Paul to Papists; others to Spiritualists. Their fulfillment may be more clearly seen in the future of Spiritualism. For a clearer fulfillment than we can now see, we wait. But their application to those who adopt the vegetarian diet is most absurd. Paul continues:

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." Verses 4 and 5.

Here our opposing friends take strong ground against us. In justification of their beef, mutton, and pork-eating, they quote with emphasis the phrase, "every creature of God is good." This, they assure us, must include the swine. And why not include dogs, cats, rats, mice, skunks, and rattlesnakes, quite as well?

Our friends, by this time, may safely call in question their application of the words of Paul. It is evident that he is not speaking of flesh-meats, but of foods, such as God made for man to eat. In this light only could the apostle say that "every creature of God is good."

"Creature," says Webster, "That which is created; every being besides the Creator, or everything not self-existent. The sun, moon, and stars; the earth, animals, plants, light, darkness, air, water, &c., are the creatures of God."

It would not be sensible to suppose that Paul instructed Timothy to teach all Christians that they might indiscriminately eat all creation, refusing nothing. If so, then, according to Webster's definition, the supposed freedom of the gospel, as it relates to habits of life, gives them, indeed, a very liberal diet.

But if restricting the words of Paul to those things created for food for man be objected to, and if it be contended that the phrase, "Every creature of God," must include the flesh of dead animals, then convert the men of China to the Christian religion, teach them to say grace at the table, and they are all right with their "Rats and Puppies for Pies."—Health Reformer.

Prevailing Prayer.

THERE was a boy at Athens, according to the old story, who used to boast that he ruled all Athens; and when they asked him how, he said, "Why, I rule my mother, my mother rules my father, and my father rules the city." He who knows how to be master of prayer will rule the heart of Christ, and Christ can and will do all things for his people, for the Father hath committed all things into his hands. You can be omnipotent if you know how to pray, omnipotent in all things which glorify God. Oh, for more grace to grasp almighty love in this fashion! We want more holdfast prayer; more tugging, and gripping, and wrestling prayer, that saith, "I will not let thee go." That picture of Jacob at Jabbok shall suffice for us. The covenant angel is there, and Jacob wants a blessing from him; he seems to put him off, but no put-offs will do for Jacob. Then the angel attempts to escape from him, and tugs and strives; so he may, but no efforts shall make Jacob relax his grasp. At last the angel falls from ordinary wrestling to wounding him in the very seat of his strength; and Jacob will let his thigh go and all his limbs go, but he will not let the angel go. The poor man's strength shrivels under the withering touch, but in his weakness he is still strong; he throws his arms about the mysterious man, and holds him as in a death-grip. Then the other says, "Let me go, for the day breaketh." Mark, he did not shake him off, he only said, "Let me go;" the angel will do nothing to force him to relax his hold; he leaves that to his voluntary will. The valiant Jacob cries, "No, I am set on it, I am resolved to win an answer to my prayer. I will not let thee go except thou bless me." Now, when the church begins to pray, it may be at first the Lord will make as though he would have gone further, and we may think that no answer will be given. Hold on, dear brethren. Be steadfast, unmovable, notwithstanding all. By-and-by, it may be, there will come discouragements where we had looked for a flowing success; we shall find brethren hindering, some will be slumbering, and others sinning; backsliders and impenitent souls will abound; but let us not be turned aside. Only let us be persevering in supplication, and we shall gain a broad, far-reaching benediction for ourselves, the churches, and the world.—Rev. C. H. Spurgeon.

WHEN a thief cannot break in at the door himself, he finds a child and puts him through the little window, and then the great door is speedily opened. Thus do little sins open the door for a great sin.—Spurgeon.

Obituary Notices.

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

DIED, in Tenhassen, Martin Co., Minn., Nov. 10, 1871, Bro. Henry E. Calkins, aged thirty-six years, two months, and ten days. Although nearly helpless for the last eight years of his life, in consequence of a most painful accident, yet this brother ever manifested a spirit of patience and resignation only possible with those who truly cast their burdens upon the Lord. He passed away in firm confidence of having a part in the first resurrection. Discourse from Rev. 14:13.

F. W. MORSE.

DIED, in North Liberty, Ind., sister Sarah Styles, wife of Bro. Elias Styles, aged thirty-nine years, five months, and twenty-three days. Our brother is left with seven children to mourn their loss, but we trust not without hope. Sermon by Eld. Cook, Methodist, from Phil. 1:21: "For me to live is Christ, but to die is gain." WM. R. CARPENTER.

## The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 20, 1872.

We hear from many directions concerning the late season of fasting and prayer, that it was one of interest and profit, and very satisfactory as to its immediate results. We anticipate that there are many who have not bowed the knee to Baal, whom God will marshal into his service in answer to the earnest petitions of his children.

### Improvements in the Spirit World.

Signs of progress reach us from the upper spheres. We learn that the spirits are establishing insane asylums in the spirit world. There is undoubted necessity for such institutions there; but the wonder is what spirits are sane enough to erect and take charge of them. Now if all the spirits of that region, at least those of which we have any knowledge so far as it has come to us from any communications they have given us, would vote themselves inmates for the entire term of their spiritual life, and cease troubling the dwellers in this mundane sphere, it would be better still. The *Banner of Light*, of July 8, 1871, contains the following record of a conversation with a spirit:—

"*Ques.* Can the intelligence tell us how many spheres there are in the future state of existence?"

"*Ans.* Just as many as there are different states of mind requiring different spheres; indeed, they are numberless.

"*Q.* I heard it stated last night that there were asylums—insane hospitals in the spirit world.

"*A.* It is so.

"*Q.* Why do they have to have them there?"

"*A.* Because there is a necessity for them."

Now we are puzzled again. Those asylums must be very close structures to retain the subtle spirits which are to be confined therein. And of what material can they possibly be composed? Cannot we have some information in regard to the spiritual wood, brick, mortar, glass, stone, and iron that is to compose these living tombs for crazy spirits?

### To Correspondents.

B. B. KNOWLTON: See History of the Sabbath, by J. N. Andrews, for information on the points you speak of.

A. NETTLINGHAM: The P. O. address you inquire is New London, Howard Co., Ind.

WM. COTTRELL: The P. O. address of R. F. A., is New Genesee, Whiteside Co., Ill.; of G. W. C., Coleta, Whiteside Co., Ill.

G. H. MURPHY: The expression in Dan. 9: 25, "Unto the Messiah the Prince," must extend to the baptism of Christ, not simply to his birth. Messiah signifies the Anointed. John 1: 41, margin. When was Christ anointed? and for what was he anointed? When Christ commenced his ministry, he said, The time is fulfilled, which must refer to the sixty-nine weeks, the time given to extend to the Messiah. In Luke 4: 18 we read, "The Spirit of the Lord God is upon me because he hath anointed me to preach the gospel to the poor." This shows that his anointing was by the Spirit of God. And this anointing, according to Acts 10: 38, Luke 3: 22, was at his baptism.

The editor of the *New York Observer*, in noticing the phenomena of spirit manifestations, dismisses the subject with these words:—

"It is also true that no good has yet come to anybody or anything from all the pretended revelations from another life. No one has been made wiser or better; the state of society has never been improved, and no one can point to a single point, and say there is a substantial advantage to the world as the result of modern spiritualism."

### Special Notice—Tract Societies.

It is thought best that some of the special friends of the cause in this State meet in Battle Creek, Mich., Sabbath and first-day, Feb. 24 and 25, to confer together on the important subject of the immediate organization of tract societies throughout our State. All the friends of the cause, so far as practicable, are requested to attend. The attendance of the sisters is desired to take into consideration some matters connected with the dress reform.

MICH. CONF. COMMITTEE.

### To Delinquents in Iowa.

I do not know but it will seem superfluous for me to say anything to this class after the recent stirring appeals from Bro. White through the *Review*. It would seem that such would be moved to act if anything could move them. But I desire to unite my feeble voice with his against this crying evil of not paying for our valuable periodicals after having had the benefit of them. And what I shall say is in reference to Iowa merely.

In the recent statement of the percentage of indebtedness of the different States, which Bro. White gave in the *Review*, it was plainly seen that Iowa stood about the worst on the list, notwithstanding, as Bro. W. says, we have had the help of some of the best laborers in the field, who have been sent here to our assistance. This exhibit is certainly disgraceful to us, and I wish to take that part of it which belongs to me as an individual, and profit by it. Such

a state of things I was not aware of till recently upon receiving the lists of our periodicals. This large indebtedness is made up of several classes.

1. A few here and there have, through gross negligence, permitted themselves to become indebted for several years' subscription, until they find themselves behind nine or ten dollars, and I can say from personal knowledge that, in some of these cases at least, they have a plenty of this world's goods to settle up all such matters. For such neglect there is no excuse. For men who are thus able to pay, and are guilty of such neglect, to talk of their love for the present truth and how they are trying to overcome, is simply sickening.

2. There is a much larger class who become careless and allow themselves to get behind because they are not personally appealed to for this debt as they are for others, and because they find many calls for their means in other directions. They do not realize that the little they owe will amount to much to the Office. They forget that it is mainly by such small sums that our Conference presents the disgraceful spectacle that it does of depriving the Publishing Association of some five hundred dollars which belong to it, and of the use of eight or ten thousand in all by the whole field. If the sum is small in each case there is the less excuse for not paying it, when it is seen that by so many pursuing this course such a disgraceful result is reached. "He that is faithful in that which is least is faithful also in much."

3. The worthy poor are not meant in these remarks. We desire them to have the paper freely. But men able to labor in such a State as Iowa ought to be ashamed to plead inability to pay for the paper promptly; a few hours' work will do it most any season of the year. By worthy poor, I mean widows with dependent families, or aged and infirm persons, or wives of unbelieving husbands who will not permit them to have means sufficient to do what they would be glad to in reference to this matter. Such should have the thoughtful care of all who are in better circumstances, and should never be made to feel that they are not welcome to the paper.

One great reason why Iowa stands so badly is because of the many scattered ones who never attend meeting and are never stirred to act in such things. From one third to one half of the subscribers to our periodicals rarely attend our public gatherings, and as a general rule they are much farther behind than those who live where they can attend meeting. To such scattered friends we earnestly appeal to attend to this matter. We will try to set this before all our churches by word of mouth. But this is the only way we can get access to you. Examine the pastors on your papers. If the figures are less than the volume and number at the top, you are in debt and should pay up. Common honesty requires this, to say nothing of religion. If no higher motive influences us, let us have some sense of shame to see our Conference stand about the worst on the whole list, and determine that it shall not long remain so. Let us not hinder the noble work of the Publishing Association by withholding the means which rightfully belong to it, and so hinder the work of God.

GEORGE I. BUTLER.

La Porte City, Iowa, Feb. 1, 1872.

### European Statistics.

The following statements are valuable as showing not only the present population of the countries of Europe, but the relative strength, in numbers, of Roman Catholics, Greek Catholics, Protestants, and Jews, in the different nationalities. They are from the *Methodist*, compiled from recent authorities, and may therefore be considered, in round numbers, as reliable:—

The changes produced in the map of Europe by recent wars, illustrate the tendency of the age to the massing of power in great nationalities. According to a Berlin paper, Europe had before the Italian war fifty-six States; it has now eighteen, with a population of 300,000,000. The principal States in Europe with a population of more than twenty-five million, are: Russia (71), Germany (40), France (36½), Austro-Hungary (36), Great Britain (32), and Italy (26½); their total population is therefore four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one-half of the then population of Europe—thus: Russia, 18 millions, Austria, 17; Prussia, 5; England, 12; and France, 26; total, 80. The number of Roman Catholics in Europe generally is now 148 millions—35½ in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14½ in Germany; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and three in Austria; of Protestants, 71 millions—25 in Germany, 24 in England, 5½ in Sweden and Norway, 4 in Russia, and 3½ in Austria; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,800,000 in Hungary, and 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic races.

### Appointments.

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

ACCORDING to the recommendation of the General Conference, there will be a meeting held at Kirkville, N. Y., March 9 and 10, 1872, for the purpose of organizing a missionary and tract society for the New York and Pennsylvania Conference. Eld. S. N. Haskell is expected to be present to take the oversight of the work, after which he will visit the several districts and complete the organization. It is desired that there should be a good representation of brethren and sisters from all parts of the Confer-

ence of those who are interested in the distribution of our publications and the advancement of the truth.

P. Z. KINNE, } N. Y.  
E. B. GASKILL, } Conf.  
HARMON LINDSAY, } Com.

MONTHLY meeting of the churches of St. Charles, Chesaning, and Tittabawassee will be held at Jay, March 2 and 3, 1872. Scattered brethren are invited to attend. Can some messenger meet with us? JOHN W. GREGOR, Clerk.

QUARTERLY meeting of the churches of Orleans, Fairplains, Vergennes, Bushnell, and Orangeville will be held at Orange, March 9 and 10, 1872. Ministerial help is greatly desired. FRANKLIN HOWE.

QUARTERLY meeting for the churches of Mackford and Marquett at Mackford, Wis., March 2 and 3. We hope to see a general gathering at this meeting. RUFUS BAKER.

## Business Department.

Not Slothful in Business. Rom. 12: 11.

### Business Notes.

EUNICE BREED: Please give Post Office and State. E GOODRICH: Minion; price by mail \$3.00. L W SHAW: No.

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### Review to the Poor.

J L Locke (trespass-offering) \$1.00.

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