

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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THE CRUSE THAT FAILETH NOT.

"It is more blessed to give than to receive."

Is thy cruse of comfort wasting? rise and share it with another,
And through all the years of famine, it shall serve thee and thy brother;
Love divine will fill thy storehouse, or thy handful will renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain,
Seeds which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle? many wounded round thee moan?
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill,
Nothing but a ceaseless fountain can a ceaseless longing still.
Is the heart a living power? Self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

—Sel.

The Object of Creation.

BY ELD. D. M. CANRIGHT.

ISA. 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

The great God has a definite object in view in everything he does. He does not work by guess, nor make a thing by chance; but order, design, and a wise and useful purpose may be seen in all the Creator's works. Among the most wonderful works of God was the the creation of the earth and man upon it. It is certainly worthy of our attention. What, then, was God's object in making this earth and forming man? This wonderful work is often referred to by all the inspired writers as an evidence of the wisdom, the power, and majesty, of the great God. The Lord himself often points to it as an evidence of his existence and authority. Job says that when the Lord laid the corner-stone of the earth, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. So beautiful, so grand, and so noble, was the work, that the angelic host broke forth in rapturous songs and shouts of praise upon first beholding it. God himself contemplated it with satisfaction and pleasure. When it was done, God looked upon the earth and pronounced it very good. Gen. 1:31. Or, as Moses expresses it, "The Lord rested, and was refreshed;" Ex. 31:17; the meaning of which we understand to be that God, in contemplating the finished earth and all things upon it, took delight in the glorious work of his hand.

But what was the object of this wonderful work? Our text says, "He created it [the earth] not in vain, he formed it to be inhabited." Then the Lord had a good design in making the earth. It was made for a purpose, and that purpose was that it might be inhabited. Then we cannot agree with those who claim that this earth, after a few brief years, shall be burned up and utterly destroyed. It seems to me that this would be granting a triumph to the devil, and defeating God's design in the

creation of the earth. God formed it to be inhabited. Well, says one, it has been inhabited for six thousand years. Yes; but by a race of rebels, while its whole surface has been groaning under the curse of God. But have not the righteous possessed it? No; for they have been pilgrims and strangers here, having no certain dwelling-place.

The idea is largely taught that whatever is material, is necessarily corrupt, and hence the earth and all material things upon it must finally pass away and cease to be. We think there could be no greater mistake than this. The simple fact that the wise and holy God created all these material things, is proof that they are not necessarily corrupt and bad. We cannot believe that God ever made anything impure. God's power is just as great in earth as in Heaven. It is not weakened by distance. Notice, for a moment, the history of creation. The material of the earth is first made; then light is produced; then the atmosphere is made; next, the dry land and the seas are formed; then the earth is commanded to bring forth the grass, herbs, and fruit trees; then the sun and moon are made light-bearers to the earth. Then fish are made to occupy the waters, and the fowl to fly in the air, and the beast to feed upon the land. Thus the earth was beautifully arranged. Every part of the creation, from the air above to the waters beneath—all was animated with living creatures, each adapted to its particular sphere. God looked upon it and saw it was good.

But among all these animals thus far formed, there was not one endowed with sufficient intelligence to appreciate this glorious work, and adore and love the Creator of it. Not one among the fowls, not one of the beasts, not one in the waters, could appreciate the work that God had wrought. So the Lord says, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle; and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. To crown this glorious work, God now proposes to make a being in his own likeness, who should be his representative upon earth, and endow him with sufficient understanding and intelligence to appreciate this lovely work, and glorify his God for it.

Now we inquire, For what was man made? What is his mission? What is his place in God's universe? What was God's design in his creation? God certainly had a definite design in making man, a definite place for him to fill, and made him exactly adapted to fill that place. Are we told that God designed that he should become a pure spirit, a holy angel, an inhabitant of Heaven? No such object appears in his creation. He is in no way adapted to fill such a sphere. Did God wish inhabitants for the waters? He made the fish to fill that place, and they are exactly adapted in every function of their being to occupy their position. God made them just right on the start. He did not so form them as to have them pass through several changes before they would reach the place he ultimately designed them to fill. He made them just right to begin with. Did he wish to people the air with fowls? They, too, were made in every way exactly adapted to their sphere. God does not make a thing, and then find a place for it afterwards; but he first has a place to fill, and then forms the thing so as to perfectly fill the place.

We have good evidence that this was true in man's creation. God made him right on the start, just as he wanted him; in every function of his being exactly adapted to the place he wished him to fill. Now, what was that place? and where was it? In Heaven, or in earth? Hear the Lord's own statement of it. He leaves no possible chance for mistake. "Let us make man in our image, after our likeness; and let them have dominion." Man, then, was

made to rule, to have dominion; but over what? Read further: "Let them have dominion over the fish of the sea, and over the cattle, and over all the earth." Nothing could be plainer. Here was a glorious earth, furnished and pure from the hands of the Creator, all spread out with loveliness, and filled with life and animation, from the depths of the sea to the heights of the clouds. To finish and complete this work, man, a representative of the Creator, is made to rule over, enjoy, and intelligently use, all these.

Man's own being, in every function of his person, is the best proof of the design in his creation. Look at him. From head to foot, physically, mentally, and morally, he is exactly fitted to this earth. The least reflection should convince any one that man was made to enjoy the things which God has made upon this earth. He possesses every qualification necessary to use the things which he finds around him. He cannot live an hour without the air. He could not behold anything without the light. He would soon die without water. His life is constantly sustained by the fruits of the earth, &c. There is not an organ of his body but what is almost daily brought into use. If we found man possessing senses, attributes, or powers, which could be of no use to him in this world, then we might think he was made for some other sphere. This is not the case. Nor do we find man displacing some other intelligent creature and taking his place in ruling the earth. Except man, there is no intelligent being to occupy this earth and use it with thankfulness to the Creator.

Man is adapted to this earth and to no other so far as we know. No other intelligent being is fitted for this earth. God made man on the earth, and of the earth, and to rule over the earth. All these facts abundantly show to every candid person that this earth is man's legitimate sphere. In harmony with this, God says, "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16. In confirmation of this fact, notice the very first command which God ever gave to man: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. Remember that this command was given before the fall, while yet all things were innocent and pure. God told them to be fruitful, and multiply, and replenish the earth; that is, fill it up with inhabitants. This command plainly reveals God's design in making man. It was that the beautiful earth; just completed, should be properly filled by a race of holy beings.

Notice further what God did to carry out this plan: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:8, 9, 16, 17.

God surrounded man with the most delightful conditions. Every tree that was pleasant to the eye and good for food was placed before him. Among these was the tree of life. The name itself is significant—a tree which was to perpetuate life. To all these trees, Adam had the fullest access, because God said, "Of every tree of the garden thou mayest freely eat," except one, which was the tree of knowledge of good and evil. Hence, we know Adam had free access to the tree of life. As long as

he could eat of that fruit, he would not die. Disease and death could not touch him. This we know from Gen. 3:22, where God says: "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." From this it is very evident that as long as Adam could eat of the tree of life, he would live. There was only one condition on which he would ever be prohibited from eating it, and that was by disobeying God in partaking of the forbidden fruit; but this God strictly commanded him not to do, saying, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

By this we know that it was not the will of God, nor his design, that man should eat of that forbidden fruit. The Lord certainly would not have forbidden him to partake of what he designed him to eat. Hence, very manifestly, it was God's design that man should never die, but continue to live upon the earth and multiply till the earth was properly filled with inhabitants.

Again, I reason like this: Man had free access to the tree of life. He was commanded not to touch the forbidden fruit, and told that in the day that he did, he should die. Now the day of his death would not come till he partook of that forbidden fruit. But God told him never to partake of it. If man had obeyed his God, say for a thousand years, and had not eaten of that fruit, the day of his death would not have come for a thousand years. If he had not partaken of it for ten thousand years, he would not have died for ten thousand years. Still further, if he had never partaken of it, the day of his death would never have come. He would have lived forever. This is so plain that a child could see it. Hence, God so formed man and surrounded him with such conditions as that he might be entirely free from disease and death, and live forever. The only condition was, that he should not disobey his God. Of course, if he had fulfilled these conditions which God commanded him, the earth would soon have become filled with inhabitants, as none who were born would have died. Then, by this length of probation, man's integrity would have been fully tested, and his loyalty to God sufficiently proved, so that the tree of knowledge, by which his obedience was tested, could have been removed.

Further: We may reasonably suppose that then man's condition would have been so changed as that there would have been no further multiplication of the race; but all would have been confirmed in their possession of the earth, their right to the tree of life, and thus would have lived on eternally, a holy and happy family in God's beautiful earth.

Was not this God's design in forming this earth and in making man upon it? Was it not a plan worthy of the wisdom and benevolence of the great God? Certainly this was not unreasonable. We are apt to think of this earth as polluted and unworthy of God. But we have only seen it since it was defiled. How different its appearance when it first came from the hand of the Creator. The green grass, the blooming and fragrant flowers, evergreen trees, the delicious fruits, the noble animals tame and harmless, the warbling birds, and everything that the eye rested upon was beautiful, was delightful. Amid this glorious scenery stood Adam, the image of his God, perfect in every part; pure, innocent, and noble, surrounded with a halo of glory. Angels delighted to visit Adam and Eve. God himself walked in the garden. This was the way that God made the earth; and it was not unworthy of him. It was his will that it should always continue so.

But now how changed is everything! Man's glory has departed. His innocence is gone. Sin has taken away his beauty. Disease, deformity, and death, are seen ev-

erywhere. The garden is no more. The tree of life is no more. Barren deserts and ragged mountains, swamps and ponds of mire, thorns and thistles, and howling wildernesses, have taken the place of this once beautiful scenery. The scorching sun and blasting winter follow each other. The beasts have turned to devouring one another; and man preys upon his fellow-men, while envy and hatred fill his heart.

All this is the result of sin. Man partook of the forbidden fruit, and all these sad consequences followed. But are they to last forever? Has earth's glory faded, never to revive? Has it departed, no more to return? Has God's original plan been defeated? and shall the enemy triumph in this manner? It is unreasonable to think so. We cannot believe it. But what saith the Lord? Hear the apostle Peter. Of Jesus, he says, "Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. What has been the burden of all the prophets who have spoken since the world began? What have they looked forward to? Peter says it is the restoration of all things. Restoration means a restoring, or bringing back to its former condition. What was lost at the foundation of the world that has ever since needed restoring? The reader who has followed us thus far will notice what it is. Earth's glory, the garden of Eden, the tree of life—all have gone. God has pointed to the restoration of these things ever since they were lost. Let us notice a few of these promises.

As soon as man had fallen, the first promise that God made was that the seed of the woman should bruise the serpent's head. Gen. 3: 15. This is universally understood to refer to the promised Saviour of the world. But notice particularly what the Lord said to the woman, remembering that she was the first and chief transgressor: "Unto the woman, he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. In the beginning, before Adam and Eve had sinned, God commanded them to multiply and replenish the earth. We have seen what this meant. Now that she had sinned, God said to the woman, "I will greatly multiply thy sorrow and conception. It seems to me that we cannot mistake the meaning of this. Paul, evidently referring to this, says, "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." 1 Tim. 2: 14, 15. The woman, he says, is to be saved in child-bearing. We understand the meaning to be this: In the beginning, God's plan was that the earth should be properly filled with inhabitants; and as none were to die, every child born into the world would count one in making up that definite number; and as soon as enough had been born to fill the earth, man's condition would have been so changed as that there would have been no further increase—no more children born. But now that the woman had sinned and her nature was corrupted, many of her children would be so corrupt that God could not save them.

We very plainly see that the great mass of those born of women live unholy, and die wicked. Out of the thousands of those born into the world, but a very small number, perhaps one in a hundred, are the children of God, such as he loves and upon whom he can bestow eternal life. The rest must perish in their own corruption. In other words, in consequence of the effects of sin, say one hundred children must now be born to obtain one person who will be fit to inhabit the earth when its glory is restored. In short, we see by this that God did not abandon his original purpose of having the earth replenished with a race of righteous and undying men. Though the accomplishment of this purpose is sometime delayed, yet it is not defeated. God will still bring it to pass. Satan cannot be allowed to triumph in this manner. God's beautiful earth has been defiled and its glory dimmed; but the time is coming when this stain shall be wiped off, and its former glory restored. The tree of life shall bloom once more upon the earth. Paradise shall again be planted here, and man, immortal, shall once more tread its lovely face, and God and angels shall visit it with delight as of old. This will be the prom-

ised restoration of all things, which God has spoken by the mouth of all his holy prophets since the world began.

Hence, the purpose of God from the fall until now was to gather out of mankind a holy seed fit to inhabit the new earth. It requires a certain and definite number to fill the plan. This is the reason why the Lord has delayed so long, and God has borne so long with its sins and terrible crimes. Long ere this would the great and holy God willingly have put an end to sin and to this corrupt state of things, but he could not do it and still carry out his plan till enough righteous men had been obtained to properly fill the new earth. Out of the first generation, he obtained a few, such as Abel and Seth. In the next, a few more, as Enoch and Methuselah, &c. Not enough righteous men had lived at the time of the flood, or the end would have come there; nor yet in Moses' age, or it would have closed then; neither at the first advent of Christ, or the end would have come then; and so six thousand long, weary years have dragged their slow length along, marked with crime and covered with blood; and yet God has seen it all, borne with it all—and why? We think the reason is manifest. Because he would not abandon his original design of filling the earth with a holy seed. He has gathered a few from one generation, a handful from another, till finally, these will all be gathered into one at the coming of Christ, and form the innumerable company who shall dwell in the new earth.

That this has ever been the great object of the gospel, is everywhere taught in the Bible. Notice a few passages. Acts 15: 14: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Mark, it is to take out of them a people for his name. It is a selecting, separating work. Hear Christ to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. Here, again, they are chosen out of the world. Notice Christ's parable of the net cast into the sea, Matt. 13: 47-49: "Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just." Only a few of the fish—the good are selected, while the corrupt mass is thrown away. So, says Christ, shall it be in the end of the world. In harmony with this, hear Paul state the great object of his preaching: "I am made all things to all men, that I might by all means save some." 1 Cor. 9: 22. He only expected to save some. Listen to the song of the redeemed when they sing the story of their deliverance. Rev. 5: 9: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." These too are saved out of all nations.

(Concluded next week.)

DECEITFULNESS OF THE HEART.—Deceit is one of the prime elements of the natural heart. It is more full of deceit than any other object. We sometimes call the sea deceitful. At evening, the sea appears perfectly calm, or there is a gentle ripple on the waters, and the wind blows favorably; during the night a storm may come on, and the treacherous waves are like mountain billows, covering the ship. But the heart is deceitful "above all things"—more treacherous than the treacherous sea. The clouds are often very deceitful. Sometimes, in a time of drought, they promise rain; but they turn out to be clouds without rain, and the farmer is disappointed. Sometimes, the clouds appear calm and settled; but before the morning, torrents of rain are falling. But the heart is deceitful "above all things." Many animals are deceitful. The serpent is more subtle than any beast of the field; sometimes it will appear quite harmless, but suddenly it will put on its deadly sting and give a mortal wound. But the natural heart is more deceitful than a serpent—"above all things." It is deceitful in two ways—in deceiving others and itself.—*M'Cheyne.*

SORROW seems sent for our instruction, just as we darken the cages of birds when we would teach them to sing.

The Missionville Benevolent Society.

In the snug, cosy bar-room of the "Farmers' Inn," at Missionville, sat six young men. It was a cold, bleak evening in December; and the wind that howled and drove without, drifting the snow and rattling the shutters, gave to the blazing fire and steaming kettle additional charms and comforts. There was Peter Hobbs, a youth of five and twenty, who seemed to be the leader, *par excellence*, of the party. He was a good-natured, intelligent, frank-looking man, and was really a noble-hearted citizen. Then there was John Fulton, a youth of the same age, who worked with Hobbs, both being journeymen carpenters. Samuel Green was a machinist; Walter Mason, a tin worker; Lyman Drake, a cabinet maker; and William Robinson, a clerk. They ranged, in age, from twenty-three to twenty-eight, and were really industrious youths, receiving good wages, and maintaining good characters for honesty, sobriety, and general good behavior. Yet they were looked upon by some as ungodly youths, and given over to perdition. True, they belonged to no church; and, amid the various conflicting creeds by which they were surrounded, they had not yet settled down upon any one in particular, believing that there was good in all of them, and evil among the members of each.

On the present occasion, they were all of them smoking, and the empty mugs which stood upon the table near them, showed pretty conclusively that they had been drinking something besides water. The subject of the cold winter had been disposed of; the quality of the warm ale and cigars had been thoroughly discussed, and at length the conversation turned upon the missionary meeting, which had been holden in the town on the previous Sabbath.

"I do n't know but this missionary business is all right," said Sam Green, knocking the ashes from his cigar with his little finger, "but, at the same time, I do n't believe in it. Them Hindoos and South Sea Islanders may be savage and ignorant, by our scale of measuring folks; but that is no reason why we should send all our money off there, while our own folks are starving at home."

"Did you put anything into the box?" asked Lyman Drake.

"No, I didn't. When they shoved it into my face, I told 'em I'd left all my money at home—and so I had."

"You're about right, Sam," said Bill Robinson. "But I did more than you did. When the box was handed to me, I spoke right out, so that everybody around me heard. I told the old deacon if he'd take up a subscription to help the poor in our town, I'd put in something."

"What did he say to that?"

"Why—he said, 'Souls are of more consequence than bodies.' So I just said back that I guessed he'd find it hard work to save a soul out of a starving body. But you see that are n't the thing. They won't try to save the souls, nor the bodies either, of their own townfolks. Now when Squire Trueman came here to settle, they tried quick enough to save his soul. Ye see his body was already salted down with ten thousand dollars, so his soul was worth something to 'em. Why don't they try to save poor old Israel Trask's soul, and his wife's too?"

"Was n't there a committee of the church that visited old Israel last month?" queried Drake.

"Yes—there was," answered Sam, giving his cigar an indignant shake; "and what did they do? They went there—four on 'em—and found the old folks suffering for want of food and clothing. They tried to make the old man believe their religion was the only true one in the world, but he would not. So they gave him three tracts and a little cheap book, and then went away. That's what they did. Afore I'd give a cent to such chaps to send off to feed their missionaries in Baugwang and Slapflam Islands, I'd throw it into the fire."

"But these missionaries are honest people, and do some good," remarked Peter Hobbs, who had not before spoken on the subject.

"Of course, they do," responded Sam. "But would n't it look better of 'em to begin some of their charities at home? I judge of a man's order by the way his own shop looks, and not by the way he may fuss around on another man's premises. And just so with these philanthropists. I'd rather see how much their religion does toward keeping the Gentiles of their own town, than to go away off to the other end

of the earth to look for the fruits of their Christianity. Them's my sentiments."

"And mine, too," uttered Walter Mason, who had just thrown away the stump of one cigar; and was about lighting another. "Just think; they collected, last Sunday, to send off to the Hindoos, over two hundred dollars. Now, that would have made half the poor families in this town—and I do n't know but all—comfortable for the winter. There was Mr. Netherly—worth forty thousand dollars—he put in a ten dollar bill. It was a great, new bill, and he opened it and held it up, and even turned it round, so't everybody could see it before he let it drop. Then at the end, when the box was carried up into the pulpit, the deacon whispered to the minister; and the minister got up, and, said he, taking hold of the corner of the rich man's bill: 'Here is ten dollars from one brother. Let that brother be assured that his deed is remembered of him in Heaven.' Yes, that's what was said; and Mr. Netherly held up his head, bowed very low, and then looked round at the rest of the congregation, as much as to say, 'that's me.' Now I know of another thing that I guess'll be remembered in Heaven, alongside of this one. Last week, poor old Trask—Uncle Israel—called at Netherly's with some baskets. You know the old man gets out stuff in the summer, and then in the winter makes it up. Well, he went there, and asked Netherly if he would n't buy a basket. No; he did n't want one. Then the old man told him how he and his poor old wife were suffering, and he asked him if he could n't help him in some way; and what do you think Netherly said? Why, he said that he had to pay taxes to help support a poor-house, and told Uncle Israel that he'd find help there, if he'd only apply to the select men! Now what d'ye think of that, eh?"

"Why," returned Sam, "I think if he's got an account in Heaven, he'll find a balance against him, when he comes to settle up."

"So he will," responded three or four of the others.

For some moments after this, the party smoked in silence. Peter Hobbs had been pondering very deeply upon something, and at length he spoke: "Now look here, boys," he said, throwing his half-smoked cigar into the fire, "there's a good deal of truth in what's been said—in fact, it's all true; but, before we blame others, we ought to do something ourselves. Now I'm ready to form a regular benevolent society. Let us six go at the work, and see what we can do toward alleviating some of the distress about us. What say you?"

The other five looked on in wonder. "But," said Sam, "how are we to do it? We ar n't among the favored ones. We was n't born with silver spoons in our mouths."

"I should like to do it," added Drake, "But what's the use? We could n't do much any way—not enough to amount to anything."

And so the others expressed their opinions in like manner. They all "would like," but "where was the money to come from?"

"Listen," said Peter; and they all turned toward him with real deference, for they knew he never wore a cloak over his heart, and that when he spoke in earnest, his meaning had depth to it. "Now I have formed a plan. There is old Uncle Israel and his wife; then there is the widow Manley, with four little children, suffering for want of the actual necessities of life; and then there is Mrs. Williams—she is very poor. Her son, Philip, who is her main stay, was sick all the summer and fall, and is sick now; so the woman got nothing from her little patch of land, and is now absolutely reduced to beggary, with herself and sick son to support. Now let us take these three cases in hand, and support them."

"But how?" asked three or four voices, anxiously, for they really and fully sympathized with the noble plan.

"I'll tell you," resumed Peter. "Here, Tim," he called, turning to the bar-keeper, "what's our bill?"

"Let's see," responded the worthy, coming up. "There's two cigars apiece, three cents each—that's thirty-six. Then the ale—three pints—eighteen cents; and wine—three gills—that's eighteen more—makes just thirty-six more; and twice thirty-six is—seventy-two—seventy-two cents is all."

"Come, boys," said Peter, "let's pay an equal share to-night. Let's give him nine pence apiece."

So the "boys" paid up, and after Tim had gone, Peter resumed:

"Now see what we've spent to-night for nothing. I'll begin with you, Sam. How much do you suppose you spend each day for cigars and ale? Now reckon fairly."

"Let's see," was Sam's response, after gazing into the face of his interlocutor until he had fairly got hold of the idea. "I certainly average four—no, five cigars a day, and I suppose they average three cents apiece. Then comes my ale—but I could not tell how much that amounts to, for I don't drink it regularly, but perhaps six cents a day."

"That's just twenty-one cents per day, utterly wasted," said Peter; "and I'll own up to wasting twenty-five per day. How is it with you, John?"

"I'll say twenty-five."

"And you, Walter?"

"Just about the same."

"Lyman?"

"The same."

"Bill?"

"The same."

"Now look at it. Here we are, a little worse than wasting about a dollar and a half per day. But let us put our loss at a shilling each—"

"No, no," cried Sam, who saw thro' the whole plan, "let's give honest measure. I'll own up to the twenty-five. Let's go the whole, if any."

"Very well," returned Peter; then let us commence and pledge ourselves not to smoke or drink ale for one month from this date. Every night we will lay away a quarter of a dollar, and at the end of the week we'll put our savings all together and then go on our mission. What say you?"

With one voice, the other five joined in the plan. The novelty of the thing may have pleased them; but the real incentives lay deeper down in the natural goodness of their hearts. There was no written pledge, but they took a more speedy method. Peter laid his hand upon the table, and said:

"Here's my hand, pledged to the work."

"And mine, too," cried Sam, laying his broad palm a-top of Peter's.

"And mine," "and mine," "and mine," chimed the rest, placing their hands one a-top of the other until the six right hands lay upon the table in a pyramid.

"This is Tuesday," resumed Peter. "Will we meet next Saturday?"

"Yes," answered Sam, "and call it a week. Let's throw in two days."

And so the week was begun.

On the next day, as Sam Green sat a-top of his bench after dinner, he felt rather lost without his cigar, and for awhile he argued the question with himself, whether 't would n't be just as well for him to put an extra quarter into his box and have his cigars as usual. But he remembered his pledge. He looked forward to Saturday, when he should find himself an ambassador of mercy to the sick and needy—and his resolution grew strong again. That was his last real hesitation, though it must be confessed he had some trials and hankerings.

And so with the rest, they had some moments of doubt and mental warfare with appetite and habit, but conquered, and were true.

Saturday came, and the six youths left their work at noon, having done more than over-work enough to make up for the loss of the half-day.

"Must have a time once in a while, eh?" said Sam's boss, as the young man pointed to the work he had done, and informed him that he should not work the rest of the day.

"Some sort of a time," replied Sam.

"Very well. But you're too good a fellow to go very deep into dissipation."

"I'll be up bright in the morning, sir;" and with this he left.

The new Benevolent Society met at Walter Mason's tin-shop. Each took out his money, and they had in all nine dollars, it being in thirty-six silver quarters.

"Now," said Peter, "let's visit the three families we have taken under our charge. We'll go together, and expend the money as we see it is most needed. Let us go to Uncle Israel's first."

So off they went to Uncle Israel Trask's. The old couple lived in a small hut at the edge of the village, which was reached by a narrow lane, and here the six philanthropists found the old lady, who was now in her eightieth year, suffering with a severe attack of the rheumatism, while the old man sat crouched over the fire, shivering with cold.

"Good day, good day, Uncle Israel."

"Aha, good day, boys, good day," cried

the old man, trying to smile. "Can ye find seats? Sit down somewhere and make yourselves at home. But ye see it's a poor home that old Israel can offer ye today."

"But how are you getting along?" asked Peter, after the party had found seats.

"Ah, God 'a' mercy, I won't complain, for he is takin' meself and Molly home fast. Only cold and hunger are not kind help-mates, Mr. Hobbs, ye ken that, eh?"

"Right well, Uncle Israel. And we have come to help you. Do you want any medicine?"

"Nay, nay the old 'ooman's got a' the medicine laid up we want. It's only the food an' the heat we need. I can't wade through the drifting snow as I could once."

"Suppose we send you a dollar's worth of other things, such as tea, coffee, sugar, butter, and the like—could you live a week on it?"

"Ah, God, a' mercy, boys, meself and Molly 'd live a long, long while on that. But ye'll not do it for us."

"Yes, we will."

"Ah, it's too much."

"No, no," cried Sam, "we've got to do it, Uncle Israel, for we six have sworn to help you through the winter. So spunk up."

"D'ye mean that?" uttered the old man, clasping his thin, tremulous hands.

"We do," they all six answered, and then Sam added, "and while one of us lives, you shall not suffer the want of what we can give."

A moment the old man bowed his snow-white head, and then, while the big tears streamed down his face, he raised his eyes and murmured:

"Oh! God's blessin' be on ye, ye noble boys. If me heart was gold, an' I could take it out an' give it ye—for it's yours all, all, your own!"

In a little while the six went away promising to send, or come back soon, and even after they had reached the yard they could hear the voices of Israel and his wife, both raised to God in blessings upon their heads.

"I say, Sam," said Peter, "this is better than cigars and ale."

"Do n't say a word, now," replied Sam, "for my heart's full, and I can't bear any more."

Next they drove through the biting wind and snow to the humble cot of the widow Manley. They found her in the only habitable room of her dwelling, sitting by a fire of chips and faggots, with a babe asleep in her lap, and engaged in sewing a coarse frock. Three other children were crouched by the fire, the oldest not yet eight years old.

Mr Manley had been one of the many unfortunates who are swept off by rum, and in the prime of early manhood he had gone, leaving a young wife with four children in absolute penury.

"Ah, good day, Mrs. Manley."

The woman would have arisen, but Sam Green placed his hand upon her shoulders to keep her down.

"We have come," said Peter, seeing that she was anxious and fearful, "to see how you get along, and to see if we can help you."

"Help me, sir?" uttered the widow in amazement.

"Yes. Now tell us plainly how you are situated."

The woman was silent for a few moments, but at length she seemed to regain her self-control, and replied:

"Ah, Gentlemen, it's all comprised in three short words. Hunger, cold, and nakedness!"

"And if we will supply you with food and fuel for a week, can you manage to get along until that time without more clothing?"

"Oh—h—yes—sirs. But what is it? Who can help us? Who can care for the—"

"We can, we will," cried the energetic Sam, not so good to plan as Peter, but good at execution. "We six have pledged ourselves to see you safe through the winter. So cheer up and take hope, for neither you nor your children shall suffer while we can help it."

The widow's hands were clasped, and her eyes wandered vacantly from one to the other of her strange visitors. She saw tears of goodness in their eyes, and her own soul's flood burst forth.

"O God bless—bless you always."

"And shall we have something good to eat, mamma, and something to make us

warm?" asked the eldest girl, clasping her mother's knees.

"Yes, yes, you shall," exclaimed Drake, catching the child and kissing her clean, pale face. "You shall have it before supper time, too."

The widow gradually realized the whole object of her visitors, and she tried to express her gratitude in words, but they failed her, and streaming tears had to tell the tale of thanks.

After this, our society went to the Widow Williams. Her's was a neat cot, but they found suffering painful enough inside. Philip, a youth of about their own age, sat in a large, stuffed chair, looking pale and thin, and wasted away almost to a skeleton, and his great blue eyes peered at them wonderingly as they entered. The mother, too, looked careworn and sick, and the dry, hacking cough that sounded in her throat told how much she needed proper food and care.

The youths made their business known as before, and with about the same result. The widow and her son could hardly realize that such a blessing had dawned upon them, but when they did realize it, their joy and gratitude knew no bounds.

"Look here," said Sam Green, as soon as they had reached the road, "it strikes me that we are just about a week behind hand. We ought to have commenced this work just one week earlier than we did, for our nine dollars won't quite bring matters all up square to the present time. But if they were square now they'd keep so with our weekly allowance."

"You're right, Sam," said Fulton, gleefully.

"Then let's commence back two weeks—eh?"

"I think so," said Peter.

And all the rest said so, too. So they had eighteen dollars instead of nine.

First, our party went and bought three half cords of wood, which they sent at once to their respective destinations, and they agreed that when the other matters were attended to they would go and work it up. Then they went to the stores and purchased such articles of provisions and comfort as they could agree were best adapted to meet the wants of their charges, and, having done this, they separated into three parties of two each, so as to have each family provided for with as little delay as possible. Besides carrying provisions enough to last a week, they left with each about a dollar in change.

When the poor people saw the promised blessings—when they thus met the fruition of their newly raised hopes, their joy was almost painful. The noble youths were blessed over and over again.

The wood was sawed and split, and put under cover, and then the society returned to the village, as happy as happy could be. On the next day, they went to the church and heard how many heathen had been converted to the peculiar *isms* of the preachers; and on the day following that, they commenced another week of their newly found *Christianity*.

"Sam," said the owner of the machine-shop, "what were you and the rest of your party doing last Saturday afternoon?"

"Converting the *heathens*," answered Sam.

His employer was a church member, and in for foreign mission, and moreover had often tried to induce Sam into the mysteries.

It was sometime before Sam would tell the secret, but his boss became so earnest that he at length told the whole story. For awhile the employer gazed upon his journeyman with wonder, but gradually, as a sense of the fact came over him, he hung his head.

"Sam," he said at length, earnestly, and with a tear in his eye, "let me join your society."

"But how'll you raise the money?" inquired Sam.

"Money?" echoed the boss. "Look at my bank-book."

"Ah, but that won't answer. you must save the money by depriving yourself of some superfluity, or luxury you now enjoy."

"Is that the rule?"

"It is, most rigidly. Our cigars and ale furnish us."

"And won't you smoke again?"

"Never while within the reach of my influence there's a human being in want!"

"Then I'll throw away my tobacco and beer. May I join at that?"

"I'll propose you."

And the master machinist was proposed and admitted.

Another week passed away, and the new Christians went again on their mission, and there were more tears of joy, more prayers, and more blessings. Mr. Boothby, the

machinist, had gained a new ray of light on the subject of Christian missions.

At length it became known that the poor families in Missionville had found friends. People were wonder-struck when they discovered how happy and joyous these once miserable wretches had become; and more still when, one Sabbath, they saw Uncle Israel and his wife, and Mrs. Manley, with her two older children, enter the church.

Of course the truth leaked out, and we can imagine where the public eye of sympathy and appreciation was turned. Before a month was out, more than fifty people had engaged indirectly in the work, by placing money, food, and clothing, in the hands of the original six, for them to distribute as they deemed proper.

But there was one rule to which the "society" adhered. They would not receive a cent in money which was not the result of a cutting off of some superfluity, and thus they showed to the people how simple and easy in its work is true charity, and also how many professed Christians not only lose sight of their duty, but really lose the greatest joy of Christian life.

It was a glorious day for Missionville when those six young mechanics met in the village bar-room and concocted the plan for their society. And the good has worked in two ways. The members find themselves happier, healthier, and stronger, for having given up their pipes and cups; and the poor unfortunate ones of the town are once again basking in the sunlight of peace, content, and plenty.

How very many professed Christian churches there are in our land which would be benefited by following the example of the six noble youths who still stand at the head of the *Missionville Benevolent Society*.—Charles.

Prayer.

PRAYER is sweet intercourse with Jesus; is the expression of our desires unto God. It is a privilege with which our Maker has favored us, and an act of obedience which he has required of us, to pray without ceasing and in everything give thanks. Prayer is the direct means of obtaining blessings from God; for his promises are that if we ask, we shall receive. Need we feel ourselves poor with such spiritual wealth within our reach?

"We have a never-failing bank,
A more than golden store;
No earthly bank is half so rich,
How can we then be poor?"

And there is One who is always ready to come to our assistance in every time of need; one who is more ready to give than earthly parents are to give good gifts to their children; and why should we shrink to come near to Him whose nature is love, who styles himself our Father, and who invites us to come to him with this most blessed assurance, "I will be a Father unto you, and ye shall be my sons and daughters;" also, "As many as are led by the Spirit of God, they are the sons of God," "and if children, then heirs; heirs of God, and joint heirs with Christ," "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you." We may approach him with all the confidence, affection, and even familiarity, of children, and feel that it is good to draw nigh unto God; for he heareth us, and is ever ready to bestow real blessings. Every child of God may rest assured that there is in him to whom he makes his desires known, attributes of mercy and kindness. The Lord is gracious and full of compassion, long-suffering, and of great kindness. The Lord is good to all, and his tender mercies are over all the works of his hand.

"Then earnest let us be,
And never faint in prayer;
God loves our importunity,
And makes our cause his care."

Let me be able to say in truth, Our Father in Heaven, and he own the relationship, what more can I want? I am sure of his presence, his love, and his protection. I know then that he will guide me by his counsel, and afterward receive me to glory.

"Prayer is appointed to convey,
The blessings God designs to give.
Long as they live, should Christian's pray;
They learn to pray when first they live."

LYDIA JANE SHAW.
Wyoming Co., N. Y., March 20, 1872.

GENEROSITY during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberality and benevolence; the other from pride or fear.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 23, 1872.

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

The Breath of Life.

GEN. 1: 27, states, in general terms, the form in which man was created, as contrasted with other orders of animal life. In Gen. 2: 7, the process is described by which this creation was accomplished. Finding no proof in the former passage that man was put in possession of immortality (see last week's paper) we turn to the latter text to examine the claims based upon that. The verse reads: "And 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 the advocates of man's natural immortality endeavor to make a strong stand, as it is very proper they should do; for certainly, if in that inspired record which describes the building up of man, the putting together of the different parts or constituent elements of which he is composed, there is no testimony that he was clothed with immortality, and no hook furnished upon which an argument for such an attribute can be hung, their whole system is shaken to its very foundation.

The claim based upon this passage is that man is composed of two parts: the body formed of the dust of the ground, and an immortal soul placed therein by God's breathing into the nostrils of that dust-formed body, the breath of life. We will let two representative men speak on this point, and state the popular view. Thomas Scott, D. D., on Gen. 2: 7, says:

"The Lord not only gave man life in common with the other animals which had bodies formed of the same materials; but immediately communicated from himself the *rational soul*, here denoted by the expression of *breathing into his nostrils the breath of life*."

Adam Clarke, LL. D., on Gen. 2: 7, says:—

"In the most distinct manner God shows us that man is a compound being, having a body and soul distinctly and separately created, the body out of the dust of the earth, *the soul immediately breathed from God himself*."

Critics speak of this expression in a different manner from theologians; for whereas the latter make it confer immortality, and raise man in this respect to the same plane with his Maker, the former speak of it as suggestive of man's frail nature, and his precarious tenure of life itself. Thus Dr. Conant says:—

"In whose nostrils is breath. Only breath, so frail a principle of life, and so easily extinguished."

And in a note on Isa. 2: 22, where the prophet says, "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" he adds:—

"Not as in the common English version, 'whose breath is in his nostrils,' for where else should it be? The objection is not to its place in the body, which is the proper one for it, but to its *frail and perishable nature*."

To the same intent the psalmist speaks, Ps. 146: 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*"

But let us examine the claim that the "breath of life" which God breathed into man conferred upon him the attribute of immortality. There was nothing naturally immortal, certainly, in the dust of which Adam was composed. Whatever of immortality he had, therefore, after receiving the breath of life, must have existed in that breath in itself considered. Hence, it must follow that the "breath of life" confers immortality upon any creature to which it is given. Will our friends accept this issue? If not, they abandon the argument; for certainly it can confer no more upon man than upon any other being. And if they do accept it, we will introduce to them a class of immortal associates not very flattering to their vanity nor to their argument; for Moses applies the very same expression to all the lower orders of the animal creation.

In Gen. 7: 15, we read: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." It must be evi-

dent to every one, at a glance, that the whole animal creation, including man, is comprehended in the phrase "all flesh." But verses 21 and 22 contain stronger expressions still: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the face of the earth, and every man. *All in whose nostrils was the breath of life, of all that was in the dry land, died.*"

Here the different orders of animals are named, and man is expressly mentioned with them; and all alike are said to have had in their nostrils the breath of life. It matters not that we are not told in the case of the lower animals how this breath was conferred, as in the case of man; for the immortality, if there is any in this matter, must reside, as we have seen, in the breath itself, not in the manner of its bestowal; and here it is affirmed that all creatures possess it; and of the animals, it is declared, as well as of man, that it resides in their nostrils.

It is objected that in Gen. 2: 7, the "breath of life" as applied to man is plural, "breath of lives" (see Clarke), meaning both animal life, and that immortality, which is the subject of our investigation. But we reply, it is the same form in Gen. 7: 22, where it is applied to all animals; and if the reader will look at the margin of this latter text he will see that the expression is stronger still, "the breath of the spirit of life" or of lives.

The language which Solomon uses respecting both men and beasts strongly expresses their common mortality: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea *they have all one breath*; so that a man [in this respect] hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 19, 20.

Thus the advocates of natural immortality by appealing to Moses' record respecting the breath of life, are crushed beneath the weight of their own arguments; for if "the breath of life" proves immortality for man, it must prove the same for every creature to which it is given. The Bible affirms that all orders of the animal creation that live upon the land, possess it. Hence our opponents are bound to concede the immortality of birds, beasts, bugs, beetles, and every creeping thing. We are sometimes accused of bringing man down by our argument to a level with the beast. What better is this argument of our friends which brings beasts and reptiles up to a level with man? We deny the charge that we are doing the one, and shall be pardoned for declining to do the other.

The Lord's Work Peculiar.

THE Lord's work is not like the work of men, and his servants are not like the servants of men. Personal rivalry and sectional and party feelings are among men of the world; and by creating jealousies and rivalries individuals seek to advance their personal interests. But it is not so in the church of Christ. The Lord's cause is one; his ministers should be one; and his people have no right to be "puffed up for one against another."

The Lord's servants may seek to be great, if they seek it in the right way, that is, by being least of all and servant of all. He that shall humble himself, the Lord shall exalt in due time. But he that excites or encourages sectional jealousies and rivalries in the cause and work of God, does not serve our Master, Christ, but the enemy of the Lord and his cause. Those that have not yet learned this lesson, should learn it at once.

Perhaps I may be pardoned, should I illustrate my meaning by my own personal experience. For want of heedful consideration I once placed myself in a position, the influence of which was against the unity of the present message; and I was slow to see what I ought to do to correct the error. Immediately I had sympathizers, dear, personal friends, who were ready to stand by me and take my part against those whom they said were abusing me. But I had learned to believe in the unity of the work of the Lord; and I could see to what their false sympathy would lead. I therefore told these particular friends that if they truly were ready to join my party, they were welcome to do so; and they would find me with the body, even with those against whom they were puffed up in my favor. The result was, my dear, dear friends were ready to call me a fool. They were my friends, if I would work with them against the work of the Lord.

Some are necessarily called to act a conspicuous part in the cause—to take the oversight of the work in our conferences, and to bear burdens and responsibilities. While trying to faith-

fully discharge their responsibilities, laboring for the good of the cause, and trying to make an economical use of the means entrusted to their care, all should stand by them and uphold them in their work, and encourage their watchful care, lest means be squandered and wasted that has been dedicated to God. Our servants should be careful, cautious men. Such should be sustained. Ministers should learn economy, if they have not learned it. And another thing they should learn is, not to accept of, and encourage, a sympathy that is against those who are called to bear the responsibility of the work.

The work is one; and there must be unity with those who labor to advance it. Beware of dividing sympathies. If they are encouraged, they will work the ruin of some; and most likely of the ones we would particularly favor. There is no favoritism or sectional feeling in the work of God. Beware of it; and endeavor to keep the unity of the Spirit and the bond of peace. This is the only safe course. Let all pursue it who love the cause of God, and would see it advanced, and souls saved.

R. F. COTTRELL.

Man's Destiny.

IN a late number of the *Express and Standard*, published at Newport, Vt., appeared the following local notice:

"The lecture last Thursday evening by Rev. W. C. Somerville was a good one; the principal fault to be found with it being its brevity, hardly filling half an hour. The subject, 'Man's Destiny,' naturally led the speaker to the consideration of the future state of the human race. By clear, sound, and strong arguments, he demolished the doctrine of annihilation, and from revelation, science, and especially the unsatisfied longing of man's nature, demonstrated his immortality and his capacity for a higher and nobler life than the present."

On seeing this, Bro. N. Orcutt, of Jamaica, Vt., prepared the following article and sent to that paper, whereupon the publishers suddenly became aware that newspaper controversy was unprofitable, and declined to publish it.

MESSRS. EDITORS: Among the local items in your paper of Feb. 13, 1872, I notice a brief mention of a lecture delivered at Newport the Thursday evening previous, by Rev. W. C. Somerville, upon "Man's Destiny."

Had it been my privilege to listen to the lecture, perhaps I might have seen and accepted the speaker's conclusions as reported. As it is, perhaps a brief statement of my difficulties in the columns of the *Express and Standard* may call forth from the writer of the above-mentioned report, or some other person, a reasonable, scriptural solution of my difficulties.

While I can see that the nature of his subject would naturally lead the speaker to consider somewhat, "the future state of the human race," I am unable to see from what premises some of the inferences stated were drawn. But the arguments are said to have been clear, sound, and strong. If so, they must have carried conviction to those who listened.

Two prominent points are mentioned by your reporter as the result of the lecturer's effort: the demolition of the doctrine of annihilation, and demonstrating of man's immortality and capacity for a higher and nobler life than the present. I see readily that the doctrine which was demolished (annihilation) is not only at variance with the principles of sound philosophy, but lacks the essential element of being in harmony with, and sustained by, the Scriptures of truth, upon which we are dependent for our knowledge of the future state of the human race.

But I am at a loss to conceive who has been found advocating this doctrine. I am led to query whether the lecturer has not been demolishing a man of straw. If he would substitute the word destruction, a term which is found in the Scriptures, for the one he is reported as dealing with (annihilation), perhaps the subject would assume a more tangible form, a form not so easily demolished. See 2 Thess. 1: 5-10.

It is said of the second point that he demonstrated man's immortality from "revelation, science, and especially the unsatisfied longing of man's nature"—a strong array of witnesses.

But we wonder how the idea of man's immortality could have been demonstrated from revelation, if by revelation is meant the Scriptures, the written word. If it is there plainly taught, then we may safely accept of inferences drawn from the same source, or from science, or the unsatisfied longings of man's nature, as sustaining a great truth already established. If not there plainly, definitely taught, is it safe to conclude that the point is demonstrated by inferences professedly based upon the word, or testimony drawn from any other source?

Is the immortality of man demonstrated by Romans 2: 7: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life"? Would a rational man, acting understandingly, seek for that which he already possessed?

Or do we find the proof in 1 Cor. 15: 53, 54: "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in

victory"? Does the intelligent man talk putting on, or having put on, that which is inherent attribute of his nature—that which knows he cannot put off if he would?

Or shall we look for the evidence to demonstrate this point, to the utterance of Paul in 2 Tim. 1: 10: "By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel"? Immortality brought to light by the Saviour, by his appearing, when it has been an essential, inherent property of the constitution of every son and daughter of Adam?

Or, again, do we find it in the language of the same apostle, 1 Tim. 6: 16: "Who only hath immortality, dwelling in the light," &c.? Who? "The blessed and only potentate, the King of kings, and Lord of lords." Verse 15. How is this great principle demonstrated to be true by the inspired declaration that God the Father "only hath immortality"?

If not demonstrated by some one, or all, of these instances, where the inspired penmen have used the word to express this assumed attribute of man's nature, where shall we look for the proof? *The word immortality is not found in the written word, save in the five instances above mentioned. And immortal is found but once, in 1 Tim. 1: 17: "Now unto the King eternal, immortal, invisible, the only wise God," &c.* Neither of these words is, in the Scriptures, applied to man in a manner to convey the idea, or justify the inference, that he has any such attribute, or will have until he seeks for it by *patient continuance in well-doing*, as it is brought to light through the gospel, and has put it on at the time when *this mortal shall have put on immortality*.

Even a casual examination of the six instances where these two words occur, must convince any one that the above statement is correct.

For any definite declaration to demonstrate this proposition, we must look, then, to some other source than the Scriptures, perhaps to that revelation which is claimed by modern spiritualism to have come through the same source as the Scriptures, communications from the spirits of the dead through mediums, which mediums, in consequence of being better developed, are able to give us a revelation more reliable than the former(?). I confess myself unprepared to enter into an exploration of this field for evidence to demonstrate the point in question, and unwilling to base my faith upon testimony drawn therefrom.

Passing to the other sources from whence it is reported that your lecturer drew his proof to demonstrate man's immortality, we inquire: Has God left us to infer from science what he has failed to reveal plainly and definitely in his word? True science will be found always in harmony with all truth. Would it not be well, before accepting any conclusion drawn from this source not in harmony with the definite statements of the word, to re-examine the matter in the light of Paul's admonition to Timothy (1 Tim. 6: 20, 21)?

Respecting the unsatisfied longings of man's nature as demonstrating the doctrine of man's inherent immortality, it seems to me but little need be said, when we remember that "the carnal mind is enmity against God," &c. Rom. 8: 7.

But waiving this consideration, some queries suggest themselves, which, although it may betray ignorance, I cannot forbear to mention. Grant, for the time, that man's unsatisfied longings for immortality prove that he has it, that it is an inherent property of his nature—and what follows? Man desires riches. Does that prove that he has the wealth of this world? He desires worldly honor. Does that demonstrate that he is highly esteemed of his fellows? The starving thousands of destitute Persia desire food above all things in this world. Shall we conclude from this that they have an abundance wherewith to satisfy this *unsatisfied longing of their nature*? The sufferers from the recent railroad disaster near Alton, Ill., would have told us, when, unable to extricate themselves from the debris of the wrecked and burning car, a horrible death stared them in the face, that they desired—longed for deliverance from the fearful, impending doom of being roasted alive. Did that *unsatisfied longing* return them safely to their homes? The unsatisfied longings of man's nature would desire the possession of every conceivable good and exemption from every possible evil. But what does that demonstrate? That he has, or ever will have, all that he desires to enjoy? that he is exempt from every pain and sorrow? Ask the world where "the whole creation groaneth and travaileth in pain together until now." Rom. 8: 22.

NAHUM ORCUTT.

Jamaica, Vt., Feb., 1872.

THE child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

MAN is like a watch: if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Get out of Debt.

FROM an excellent article in the *Sabbath Recorder*, of Apr. 4, I extract these words: "Do not say, 'Next year I will do more for God.' Next year will find no place for this year's duties. Do not say, 'Next year I will pray in my family, and make special efforts to lead my children in the way of truth.' You ought to do that now. Do not say, 'I will cease my questionable forms of business after a few years,' like one whom we knew who proposed to raise hops and tobacco 'until he got out of debt.' If a course is questionable, decide in favor of that which is known to be right. You have no time to waste or lose."

Debts should certainly be paid. "Render to all their dues." If men have claims against us, discharge them. "Owe no man anything." And certainly God has claims upon us. "Pay your vows to the Most High." No debt is more sacred than that which we owe to God. "Will a man rob God?"

To postpone our duty till we can pay our debts to our fellow-men is neither right, nor is it likely to be successful. It is God that gives us power to get gain. To be faithful to God, to do that which is right in his sight, is the surest and safest way to discharge our obligations to men. How should we regard the man that would resort to robbery to get money to pay his debts? Would that evince a regard for the rights of men? and that he felt the sacredness of his obligations? You answer, No. Then that man is not one who feels the sacredness of his duty to God and man, who pursues a wrong course to gain means to fulfill his obligations. And if his business is even questionable in his own mind, he is under condemnation before God till he abandons it, and engages in that which he is sure will be approved of God.

Let all labor to be out of debt; and let not God be forgotten in our efforts, and his dues neglected, under a pretense of our sacred obligations to men.

R. F. COTTRELL.

Facts for the Times.

TOBACCO, DEATH ON SNAKES AND CATS.

THE simple amber from the mouth of a tobacco user has been known to take the life of animals, when swallowed by them.

Bro. Jos. Baker informs me, he has tried the experiment on snakes, by opening their mouths and spitting in them while using tobacco, when they would fall into a stupor and expire in less than two minutes. He has also tried the same experiment on cats with similar results, except that the latter would, perhaps, linger along for several days before expiring.

Now it is a fact that thousands who use tobacco swallow this very substance capable of killing an animal said to have nine lives, and even those who do not knowingly swallow it have it almost as effectually circulated through the system.

SPIRITUALISM, PSYCHIC FORCE.

The following is from the *Cincinnati Weekly Gazette*.

"E. W. Cox, a London lawyer, was one of a committee appointed by the London Dialectal Society to investigate the phenomena generally known as 'spiritual manifestations.' He has arrived at the opinion after careful experimenting, that the phenomena are not the work of real spirits, but of a certain atmosphere or influence, which may be identical with the vital principle, and is called, for want of a better name, Psychic force. Mr. Cox confesses that the material of the force is entirely unknown, though he conjectures it is antagonistic to gravitation; but the explanatory hypothesis of attributing phenomena to 'force' is very nearly another way of confessing ignorance in regard to their source."

Well may it be said to many of this generation "ye do err, not knowing the Scriptures," nor the power of the devil. "Behold, ye despisers, and wonder, and perish." "For they are the spirits of devils, working miracles." "Whose coming (Christ's) is after the working of Satan with all power and signs and lying wonders." "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."

"For there shall arise false Christ's, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

THE SUNDAY LAW.

The following, taken from the *Church Advocate* shows the spirit of the times and perhaps expresses the views of the majority on this subject:—

"Enemies to the Sabbath, are enemies to man. Our highest physical, mental, social, and moral development depends upon it. To violate it is sin against God and man. To attempt to destroy it is a crime against society. Why do we sustain schools by law? Because education is essential to the public welfare. For the same reason we are bound to protect the Sabbath [Sunday] from desecration. There is a powerful combination arrayed against it; and we are forced to meet this issue. The Sabbath [Sunday] must be sustained."

THE UNION OF CHURCHES.

As we present the prophecies concerning the future work of our own nation, to be brought about by a union of church and State, preceded perhaps by a union of the different evangelical churches, many wonder that we can ever expect bodies, so different in their views, and so much at war with one another, to form any union. Now it might seem so at a first glance; but when we take into consideration the fact that like causes produce like effects, we may, perhaps, by remembering what has taken place in the past, conclude that it will be no wonderful thing should such a union take place.

In Luke 23:12, we read "And the same day Pilate and Herod were made friends." Here were two men previously at war with each other, but now they unite in making war upon the Lamb of God, and become friends. We see the same principle carried out many times now. When presenting the truth, the ministers of the popular churches very often tremble for fear of the result, lest some of their members be led to embrace the views we present. Consequently a council is held among the different ministers of the place, in order to determine what is best to be done. Perhaps a debate is held, or one is chosen to present their views upon next Lord's day. One thus leads on the attack and war is commenced in real earnest, and now the familiarity and friendship manifested by the ministers of the different sects toward each other is remarkable; and the same day they are made friends. May it not be thus that the barriers separating the different religious sects will be removed, and they unite on common ground for the purpose of crushing out that pestilential doctrine, called "Adventism," which they say is "turning the world upside down."

C. H. BLISS.

Incidents in the Life of Wm. Miller.

WHEN Wm. Miller was preaching at Troy, N. Y., to a large congregation, on the second advent of Christ, a collection was taken for him. There were about \$200 collected. The amount was handed to him, when he counted out \$2.50—that being the amount for stage fare to the next place—of his destination, and returned the rest of the money.

He was once preaching in New York city to a very large assembly. His audience gave good attention, but there was assembled outside a large crowd, determined to seize him as soon as he came from the house of worship. He, however, retained his self-possession, and walked deliberately from the pulpit through the blood-thirsty mob, who were threatening to destroy him; but just as he passed the door, two men, one before, and the other behind, accompanied him through the crowd, kept with him till past danger, and then left him. Who the two men were he could never learn, although particular inquiry the next day was made to find them out.

His self-denying life showed faith in his work of proclaiming the evidences of the coming Saviour, and under his portrait, as it hangs in his son's room in Batavia, Ill., is subscribed the dying sentiment of this faithful disciple of Christ, in the following words:—

"I remain as ever looking for the Lord Jesus Christ unto eternal life.

"Wm. MILLER."

He died in hope of a soon-coming Lord; yet saw not the tarrying time as many are permitted to see. That bitter disappointment caused many to discard Adventism entirely, and the name of Wm. Miller became a reproach because of its relation to this rejected message. "Millerism and ascension robes," are allied epithets used often by ignorant persons when his name is announced. But the more we learn of his character, the more we are convinced that he was a man of God. We can not help admiring the devotion, energy, power, and spirit, which God gave him.

As we meditate upon his life we feel like consecrating all to God. Jesus will come. Soon our probation will end, and Wm. Miller, with other faithful ones, will be called forth at the sound of the trumpet that wakes the sleeping dead to meet their expected Lord. How glad the meeting! made twice glad because of the bitter trial. As we think of the disappointment, our mind reverts to the garden scene in Gethsemane. O my Father, if it be possible let this cup pass from me! That bitter cup was not taken from him. Jesus drank it. And what joy was there in Heaven because he did his Father's will. He endured the cross, despised the shame, obtained the victory, and angels rejoiced, saying, Now is come salvation, and strength and the power of his Christ. Wm. Miller also despised the shame, obtained the victory, and died in triumphant faith of his soon-coming Lord. Henceforth there is laid up for him a crown of righteousness which the Lord shall give to him at that day and not to him only, but unto all them also that love his appearing.

I gathered the foregoing facts from his son, at Batavia, Ill.

JAMES SAWYER.

Geneva, Ill., April 7, 1872.

Our Growth and Prosperity.

FROM an article on this subject in the *N. Y. Independent* of April 11, we take the following paragraph:—

"The rapid growth and prosperity of this country has no parallel in the world's history, and yet very many of our resources have not yet been developed. To enable this tide of development and prosperity to be pushed forward, expanding as it moves, until it covers the vast area of our wide domain, and unlocks its hidden resources, we need, most of all things, more railway facilities. One of the many indications of our advancing prosperity is recognized in the vastly increased amount of railway freights in every direction. Notwithstanding the wonderful increase of railways all through the North and West, it is said that not a single leading line is enabled to do the business offering, not one but what is literally gorged with freight, and that not a single one of the great East and West lines have the facilities to do the business offering. Car and locomotive builders everywhere are surfeited with orders to construct equipment for roads which are unable to do the business offering, and which it will require months to fill. Single-track roads are compelled, in many instances, to build a double track, to provide for the great increase of freights, the growth of which is simply wonderful."

Beware of Leakage.

As I picked up the daily paper this morning, my eye rested upon the announcement, "Loss of the ship, Great Republic." Faithfully the officers and men stood at their post of duty, in order to keep their ship from sinking. They succeeded for hours and days, but as the hurricane increased, her seams opened to such an extent that it was utterly impossible to keep her above water, and accordingly the ship was abandoned.

Thus, thought I, is it with the true Christian living in the world. It is not the ship being in the water that will sink it, but the water getting into the ship. In like manner, the Christian is not ruined by living in the world, which he must needs do while he remains in this mortal state, but by the world living in him. The world living in the heart, has ruined millions of precious souls. How careful are mariners in guarding against leakage, lest the water entering into the vessel, should, by imperceptible degrees, cause it to sink.

Ought not the Christian to watch and pray more carefully lest Satan and the world should find some unguarded inlet to his heart, and thus by entering in, bring him to destruction, both soul and body?

We are too apt, even after we have learned better things, to be carried away by foolish objects. Any little trifle can divert the attention, and will do it without great watchfulness and self-government on our part. And these holy habits are only to be attained by frequent and fervent efforts. The world, and the things of the world press upon us at all points. Let us set a double watch upon ourselves, lest Satan and the world, in an unguarded moment, steal in upon our affections and draw away our hearts from God. M. WOOD.

Boston, March 15, 1872.

"A Prosperous Condition."

THE *Lewiston Weekly Journal* of March 21, gives a description of the annual festival of the Congregational church of Winthrop, Me., which was held on the evening of the 14th.

Among the remarks made by the correspondent who informs the *Journal* in regard to this church festival are the following:—

"This church was established in 1795, and has now an enrolled membership of one hundred and seventy-five names. There were present on this occasion a large and goodly number of its active members, including the young, the middle-aged, and those of threescore years and ten. There were several persons present who have been members for fifty years, and a still larger number of thirty and forty years' standing.

"This church is in a prosperous condition under the labors of its efficient and faithful pastor.

A most bountiful antiquarian supper was served at eight of the clock, at which about one hundred plates were laid. The tables were tastefully arranged, and were literally loaded down with the most tempting food. After the most ample justice had been done to this supper, several gentlemen were called upon for toasts. The festival was enlivened by most excellent music, led by the veteran and accomplished music teacher.

"The most amusing scene of the evening was the selection of partners for supper. This being leap year, the ladies were accorded the greatest privilege—not of choosing their partners by ballot, but of drawing a ballot from a hat, upon which was the name of a partner. This made curious work, and created some sport. Old gray-headed men, pillars in the church for half a century, were led to the table by young misses in their teens, the lambs of the flock—while young men in the prime of life were seated beside, and helped by, elderly ladies old enough to be their grandmothers.

"Taken as a whole, this festival was one long to be remembered for its social enjoyment and the general good feeling manifested by the company."

I wonder if the founders of this church, in 1795, would have considered such a festival an evidence of its prosperous condition; and still later, if these gray-haired men and women, who fifty years ago were the lambs of the flock, were then taught that the fold of Christ could be justified in allowing such transactions within its sacred precincts.

Jesus says, "My sheep hear my voice, and I know them, and they follow me." John 10:27. Did ever Jesus engage in such festivals? We are informed of his tears and prayers, of his anxiety and burden for perishing humanity, but not of his leaving his Father's business, at any time, to engage in such scenes of pleasure and amusement. Did ever his apostles take part in church festivals? Peter says, "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21. Do we find worldly pleasure and honor while walking in the footsteps of Jesus?

"In thy footsteps traced before us,
There we see earth's scorn and fro w;
There is suffering ere the glory,
There's a cross before the crown."

Who that reads 2 Tim. 3:1-6, can but believe that we live in the days mentioned by Paul, when those who have the form of godliness, but deny the power thereof, are "lovers of pleasures more than lovers of God."

W. H. BLAISDELL.

Brave Words.

THE truth makes free, while error demands a cringing obedience. The one enfranchises and elevates, while the other disfranchises and degrades. This idea was forcibly illustrated in the experience of the Holland Christians in the dark period of the ninth century. At that time, when popes were making extravagant demands, it was no uncommon thing for the Holland Christians to shout a "veto" at their despotic usurpations. An incident quite illustrative of this, is found in Martin's "Dutch Reformation," pp. 79, 80. It was occasioned by the scandalous treatment which some of the Holland bishops received at the hands of Pope Nicholas I., about 860, while at Rome, where they had been cited by that pontiff to answer for daring to differ from his notions of duty. On their return, these brave ecclesiastics addressed a letter to Nicholas, which closes thus:—

"God has made his queen and spouse, the church, a noble and everlasting provision for her family, with a dowry that is neither fading nor corruptible, and given her an eternal crown and scepter; all which benefits, you, like a thief, intercept. You set up yourself in the temple of God; instead of a shepherd, you have become as a wolf to the sheep. You would have us believe you supreme bishop; you are rather a tyrant; under the mask of a pastor you hide your horns. Whereas you ought to be a servant of servants—as you call yourself, you intrigue to become lord of lords. Whatever you desire, you think lawful; thus you have become a deceiver of Christians. For all these reasons, neither we, nor our brethren and friends, regard or submit to your commands—know not your voice, and fear not your bulls. You condemn all as irreligious and impious that do not obey your despotic precepts, forbidding them the use of the sacraments. We smite you with your own sword, because you bring the commands of God into contempt, dissolving the unity of spiritual assemblies, and violating peace, the badge of the Prince of Heaven.

"The Holy Ghost is the builder of all churches as far as the earth extends. The city of our God, of which we are citizens, reaches to all parts of the heavens; and it is greater than the city by the holy prophets named Babylon, which pretends to be divine, equals herself to Heaven, and brags that her wisdom is immortal, and finally, though without reason, that she never did err, nor ever can."

Such was the courageous impeachment of a pontiff in the ninth century, and in it is discerned the rudiments of the Great Reformation some eight hundred years later, brought about by Luther and his coadjutors. But with the commencement of the twelfth century these brave speakers, there reappearing Nathans among the clergy, began to die off, and the pope and the devil for a time ruled in everything that carried the name of religion. G. W. A.

HINDU MAXIM.—Narrow-minded men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindu maxim: "The snail sees nothing but its own shell, and thinks it the grandest palace in the universe."

A DEAF and dumb person being asked to give his idea of forgiveness, took a pencil and wrote, "It is the sweetness which flowers yield when trampled upon."

AS IN the silence of the night the ear catches the least sound; so, in the solitude of reflection, the mind detects soft and delicate strains of thought unheard in the bustle of a crowd.

TRUTH AND FREEDOM.

He is the FREEMAN whom the Truth makes free,
And all are slaves beside. —*Couper.*

For the truth, then, let us battle,
Whatever fate betide!
Long the boast that we are FREEMEN,
We have made and published wide.

He who hath the Truth, and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow-mortal wrongs.

He who seeks the Truth, and trembles
At the dangers he must brave,
Is not fit to be a freeman:—
He at best is but a slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man.

Friend, this simple lay who readeat,
Be not thou like either them—
But to Truth give utmost freedom,
And the tide it raises, stem.

Bold in speech, and bold in action,
Be forever—Time will test,
Of the free-soul'd and the slavish,
Which fulfills life's mission best.

Be thou like the noble Roman—
Scorn the threat that bids thee fear;
Speak!—no matter what betide thee;
Let them strike, but make them hear!

Be thou like the first apostles—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly!—speak it all!

Face thine enemies—accusers;
Scorn the prison, rack, or rod!
And, if thou hast Truth to utter,
Speak! and leave the rest to God.
—*Gallagher.*

Progress of the Cause.

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

Mitchell Co., Iowa.

SINCE my last report from this place, I have continued labor two weeks, in which time the ire of the dragon has been stirred. The Disciple minister preached one sermon against the law and Sabbath, in which he tried to show that the ten commandments are done away, and that Jesus Christ has given a better rule to live by, and that the first day of the week is the Lord's day, but admitted that there is no Bible command to keep it.

As I reviewed his sermon and showed the people the inconsistency and contradictions of his position, he, with some others, became greatly excited, and separated themselves from our meetings. About this time, the roads began to get bad, so that we removed our meetings to a more central point for those interested. There were eight keeping the Sabbath when I came here. Since I came, Bro. Wilson and wife, formerly of Wisconsin, moved here from Minnesota; and there is also a young lady here from Wisconsin, teaching school, who keeps the Sabbath, besides fourteen others who have commenced keeping it since I commenced preaching here; making twenty-five in this place who are now preparing for the day of the Lord.

April 6, 7, ten were baptized, and others undoubtedly will be as soon as they can have another opportunity. There were also a number of others who think that they will forsake their sins and transgressions of God's holy law, and join themselves to the Lord before it is forever too late. We earnestly pray that they may. We know, too, that much depends on the faithfulness of those already in the work; for if they faithfully let their light shine before their neighbors, so that they can see their good works, many may yet turn to the Lord.

They have started a prayer and social meeting, and arranged Systematic Benevolence amounting to about \$75.00 a year.

They are very anxious that Bro. Canright should hold a few meetings with them on his way to Minnesota. Bro. Sutherland will meet him, or Bro. Butler, at Lyle Station, on the Iowa Central R. R., any time they may appoint to come here. Bro. Joseph Sutherland's address is Otranto, Mitchell Co., Iowa.

If, in the providence of God, Bro. Canright or Butler cannot visit this place soon, the brethren wish me to say, in their behalf, that they would like to be taken under the watchcare of the Iowa State Conference at its next session, if the Conference deem it proper so to do. I should have been glad to stay here longer, but the busy season for farmers here has come, and the pressing calls in Wisconsin, which demand my immediate attention, make it impossible. And although I find myself within forty miles of where my eldest sister lives, whom I have not seen for twelve years, yet, notwithstanding my natural desire to see her, and having received a letter from her since I came here, saying that herself and others were anxious to have me come and hold some meetings, I feel that I cannot leave the work in Wisconsin to do so. The brethren here have paid all my traveling expenses to and from this place.

I have formed very strong attachments to the brethren here, and I sincerely pray that the

Lord may help us all to be faithful to the end, so that if we never meet again in this world, we may meet on the immortal shores of the world to come. I. SANBORN.

Otranto, Iowa, April 8, 1872.

Kentucky.

MY labors at Locust Grove left me in a worn condition, and I have not felt free to enter another new field since, yet I have given a few lectures on prophecy, in this place, and have here some candid listeners, though most of the people in this neighborhood are Catholics. The first Sunday, about twenty-five students from a military school came to hear me.

Sabbath, the 7th inst., met with the few Sabbath-keepers at Locust Grove, and was very much encouraged in learning that they had kept up family prayers, and made progress in the health reform.

I am now doing some writing, and resting my vocal organs for the summer campaign. We are at least a month ahead of Michigan in the season. Many gardens were made in the month of March. I never saw so much rain in the month of April. Much of the land is flooded. It is a remarkable place for thunder and lightning. Several have been killed by lightning.

It takes longer to impress minds in the South, yet the Lord has given us a long tent season to improve upon. We need it all, and need a full and strong team. May God direct! It is now good tent weather. D. T. BOURDEAU.
Nolin, Ky., April 15, 1872.

Plainfield, Wis.

I HAVE now closed my labors at Plainfield. There is a church there of seventeen members. Five who are keeping the Sabbath were not there when we organized. They intend to unite soon. One or two others have declared their intentions to keep the commandments.

March 18, went to Grand Rapids, and hired the use of a hall at five dollars an evening. The ministers turned out, took notes, and threatened to expose my false doctrine. When about ready to leave, it was reported that I dare not stay and sustain my position. I offered to discuss if any one wished to oppose me, but no one offered opposition when they found I would stay and try to sustain the positions I had taken.

I paid twenty dollars for use of the hall. One man gave me ten dollars, others contributed till my expenses were all met. I think this place will prove an important place in which to establish our faith. Many of the first men of the place urged me to stay or come again at my first convenience.

I then went to Fish Lake church and remained there till the quarterly meeting, Apr. 7. Our brethren and sisters seem to be making some progress at Fish Lake. They are trying to live down old difficulties, and walk in the light. I now go to visit the churches of Liberty Pole, Victory, and Kickapoo. May God direct us all. DAVID DOWNER.
Plainfield, Wis., April 9, 1872.

Greenup Co., Kentucky.

At my last report I was preparing for a discussion with a Disciple preacher, which was to commence on the evening of the 9th of March. I went to the place appointed, but he did not come. The elder said the reason was they could not raise money enough for him, and by invitation I spoke to that church on Sunday on the subject of the penalty of God's holy law. I showed that the penalty of God's law was never inflicted in this life, in any dispensation; for there would be no use of the Judgment, unless God would punish the wicked twice for the same offense; which charge could not be made against God.

That God will bring all the people of this dispensation into Judgment, no Protestant will deny; but to prove that the people of the dispensations would be brought up in the Judgment, the following scriptures were referred to: Eccl. 12:14; Matt. 10:14-15; 12:21-24; 12:41, 42; 2 Pet. 3:7; Jude 14, 15. And that the penalty inflicted in the old dispensation, was only national for national purposes; and standing over against that in this dispensation, is the law of the land. Proof: Rom. 13:1-10.

As it became necessary for me to start home to Iowa by the first of April, I had not time to complete another course of lectures in one place, and as I was anxious to visit several places where I had been invited, to see the prospect for future labor, I did so; and, as far as my judgment goes, I think there are good openings for labor in this State.

Eleven Sabbath-keepers came out where I have been laboring in Greenup County, and left all their idols behind. If we had no other cross to preach but the Sabbath, there could be a great many converts made there; but their idols stand in the way most of all. There are, however, several more who I think will come out. Some told me that when I came back there again I would find them keeping the Sabbath. May the Lord give them strength and decision.

March 23, 24, I held meetings at Plumbfork with good interest, and on the 30th and 31st, at Springville. On the Sabbath, we had a social

meeting. There were but few present; but the most of them gave testimony on the Lord's side. Though they could say but a few words, it seemed to come from the heart. The Disciples, in this part of the country, teach all their members that it is very wrong for women to speak in church, and hence it is no small task to get that class of converts to the Sabbath to bear any part in the social meeting.

On Monday, the 1st of April, I started for home, where I arrived after an absence of twenty-four weeks, and found all well and happy in the Lord. Praise the Lord. S. OSBORN.

Monroe Co., Mich.

I CAME to this county March 21, and after consulting with friends concluded to commence meetings in Dundee. This place supports four churches, one of which was granted to us to hold our meetings in. It is a commodious house of worship, and has been quite well filled most of the time, congregations averaging from fifty to two hundred, with the exception of two or three rainy nights.

The ministers of the other churches have been trying to prejudice the Congregationalists against us so that we should not have their house, also doing all they can against us in a private manner, trying to keep their members from attending the meetings; but the one who is trying to injure us most has caused his members to lose confidence in him by the manner in which he has talked, and by not allowing my appointment to be given out in his church.

I have given three discourses on the Sabbath question, which has made some stir among the people. I gave the privilege of asking questions or making remarks. There were some ideas presented on geology, a question also asked if God had yet finished his rest, in other words, if the seventh day was yet ended. I answered his questions by referring to the events of creation, the length of the days in which God performed his works, as they were subjected to the rule of the sun; also by Gen. 2:2, 3, that the seventh day was past when God pronounced his blessing upon it, and sanctified or set it apart for a holy use.

The people here have heard a great deal about the setting of the time, and it is almost impossible to disabuse their minds of so prevalent an idea. I shall continue in this place as long as interest demands, praying that the blessing of the Lord may attend my labors. E. BRACKETT, JR.

Report of Labor.

SINCE my report in December last, I have labored as follows:

Being detained at home from Dec. 15 to March 1 by poor health, I spoke occasionally to the church at Avilla.

March 1, visited the friends at Nashville, Barton Co., Mo. Spoke four times, baptized two persons, and organized a church of eighteen members, their yearly Systematic Benevolence amounting to \$90.00.

March 9 and 10, attended quarterly meeting with the Avilla church. The 11th, Bro. Caldwell brought me twenty-five miles to Georgia City. The 12th, commenced meetings in the above-mentioned place. Remained till the 25th; spoke in all sixteen times. The 25th, Bro. C. took me home, where I remained four days, suffering with inflammation in one of my eyes.

Friday, the 29th, returned in company with Bro. W. C. Morgan to Georgia City, to meet Eld. Springer (Mormon) in debate. Spoke Sabbath, at 11 A. M., from these words: "Resist the devil and he will flee from you."

Spoke in the evening from Matt. 5:5. There are several that have acknowledged the Sabbath, but the result will be more fully known after the discussion.

Sunday, I commenced the debate with Eld. S. We are now in the midst of the Sabbath question. My trust is in God and the power of his truth. I still desire to fill my proper place in the church, in the neighborhood, and in the world. H. C. BLANCHARD.
Georgia City, Mo., April 3, 1872.

The True Christian.

REAL religion is a living principle. Any one may make a show, and be called a Christian, and unite himself to a sect, and be admired; but for a man to enter into the sanctuary to hold secret communication with God, to retire into his closet and transact all his affairs with an unseen Saviour, to walk with God like Enoch, yet to smite upon his breast in the language of the publican, having no confidence in the flesh, and triumphing only in Christ Jesus—these are the life and acts of a new creature.—*Cecil.*

WE would make life beautiful indeed if we were more considerate of others—more benevolent and less hasty in our impulses; more just and discriminating; more willing to give joy, and to bear, in charity, "the faults we see."

THE VOICE OF JESUS.

I HEARD the voice of Jesus say,
Come unto me, and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn, and sad,
I found in him a resting-place,
And he has made me glad.

I heard the voice of Jesus say,
Behold I freely give
The living water, thirsty one,
Stoop down and drink and live.
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In him my star, my sun;
And in that light of life I'll walk
Till traveling days are done.

—*Set.*

"Be Kindly Affectioned One to Another with Brotherly Love." Rom. 12:10.

THIS injunction of the apostle should, at the present time, engage our earnest attention. It is of deep interest to all who wish to prove themselves loyal to God's government. It is in harmony with his words, "Thou shalt love thy neighbor as thyself." Mat. 22:39. It does not outlaw; for we read in Ps. 111:7, 8, "All his commandments are sure. They stand fast forever and ever."

If others were always governed by right motives, never made a mistake, it would be comparatively easy to give heed to this precept. We are made aware of the fact that "to err is human," and it is so innate to exalt self, that it is only by relying upon the strength we derive from God, and, constant watchfulness, that the Christian can keep balanced. Position, wealth, or fame, will not excuse us for passing lightly over this command. The apostle probably saw a lack in those whom he addressed at Rome which occasioned his words in 1 Pet. 3:8-10, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

None can but admire in others the characteristics here summed up. How ennobling the holy love here brought to view! He says, Be courteous, refined, polite; well-bred; civil; respectful. Now, as this straight testimony is left on record for us to follow, how important that we compare ourselves by it, and inquire whether these qualities are exhibited in our case. It won't answer to be oscillating here. We are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world."

We see clearly that "the Bible standard is a close one." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. Jesus says, "I do always those things that please Him." John 8:29. No wavering here. His aim was high, with a determination to succeed in carrying out the great plan of salvation, irrespective of strong temptations. "He humbled himself, and became obedient unto death, even the death of the cross." What love and pity manifested for us! He says, "This is my commandment, That ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command you." John 15:12, 14. No exceptions given to this rule. He means what he says. What a nice point, that our wills be brought into subjection to divine authority!

Paul says, "They that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5:24, 25. He says, "Christ pleased not himself." Jesus says, "If any man serve me, let him follow me." His was a life of trial and self-sacrifice. "He is kind unto the unthankful and to the evil." He would have us imitate him. Although His own received him not, he won the confidence of unbelievers by healing the sick, by kind acts, and friendly counsel. He was sought by the poor and blind as well as by the learned and great. In his reproofs, he spake directly to the erring. When his followers shall have learned

to give heed to his testimony in Matt. 18: 15-17, a great victory will be gained.

As the Christian follows in the footsteps marked out, how elevated he becomes! Ironical expressions are discarded. He follows after charity, and seeks to help the erring and those whose circumstances have been less favorable for advancement than his own. Hardness alone, indulged in against others, is enough to shut one away from Heaven. No discordant note there, but all is perfect harmony. Our Lord was no respecter of persons. How careful we should be of our influence over others, for whom Jesus laid down his life.

Our race is nearly run. Judgment will soon be passed on our case. What need of humility and self-abasement before the Lord, that he may work through us for the good of others. May we live near to him, and receive that assistance from him that it is our privilege, and be in readiness for his coming, and the reward for those that love, serve, and obey him.

A. W. GOULD.

Peterboro, N. H.

Giving and Receiving.

"BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8. If in our liberality, or rather want of it, we sow sparingly, we shall reap sparingly. God knows if we withhold, that we may consume it upon our lusts. The cattle upon a thousand hills are the Lords, and the hearts of men are in his hands. He can, will, and does, bless those who scatter blessings to others. He who is a benefactor receives the benefice, inasmuch as it is more blessed to give than to receive. If we scatter smiles and good cheer, we reap the same. If asperity and bitterness, the same. No one can reasonably complain of any treatment of which he sets the example. In our smiles or frowns we are our own mirrors. How little a smile costs, and yet how much sorrow it oftentimes mitigates. What a rich income from so small a capital; and yet so grudgingly, often sparingly, given.

He who sows discord among brethren, is classed among those whom God hates. If we were careful to examine all our motives and acts, what different fruit we should reap. What peace where now is discord. What pleasure where now there is pain. By our own indiscretions we plant thorns in our own pillows, which it is not easy to extract. With a little carefulness, we may make all around us happy, or benefit them by our amiable and confiding deportment; and what a sensation of joy to know we have made, even one, more happy. If we have been an accuser of the brethren, let us turn a short corner, and do violence to our unholy tempers, and God will help us to overcome. This can never be done by holding up our brother's faults as an off-set, or cancellation, to our own. May God help us to be in haste to correct our errors while we may.

A. P. LAWTON.

Winfield, April 1, 1872.

"Jesus, our Burdenbearer."

"COMMIT thy way unto the Lord."

"The Christian has no right to worry! Why? Because Jesus, the burdenbearer, has promised to take all his care upon Him.

"But will the Lord of glory condescend to my low estate, and carry my individual burdens, cares, and sorrows, for me? Yea, verily; for thus saith the promise: 'Cast thy burden upon the Lord, and he will sustain thee; he will never suffer the righteous to be moved.' The Christian that allows undue care and anxiety about the things of life, makes care twice told, makes burdens sit more heavily, makes every one about him uncomfortable, dishonors God, and brings a reproach upon the blessed assurance of 'the word.' And when the sweet hour of prayer comes, he is in no condition to go to the 'mercy-seat;' for unbelief has barricaded the heart, and faith—the requisite for the desired blessing—is not in lively exercise. Oh! how delightful to trust in the Lord with all the heart, and lean not to our own understanding; in all our ways to acknowledge him, assured that he will direct our paths."

I copied the above from a magazine entitled, Guide to Holiness, thinking perhaps it might comfort some one else as much as it has myself; if it does, I shall feel more than repaid for doing so. My attention

was called to it at a time when my path for the future looked very dark, and as I am naturally inclined to worry, it seemed almost impossible for me to keep from it; but the words came unbidden to my mind, "My grace is sufficient for thee," and I resolved that, by the Lord's help, I would trust myself in his hands, and try to walk by faith; for I know that "he is faithful that promised;" and "though he slay me, yet will I trust in him."

EDNA R. DEWEY.

The Bible its own Interpreter.

"KNOWING this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 1 Pet. 2: 20, 21.

The Bible contemplates and sets forth a system of revealed religion which is consistent in itself and harmonizes in all its parts, is adapted to the wants of fallen humanity in its various conditions, stimulates and provokes to love and good works when we cheerfully yield ourselves to obey and to be led by its teachings. The Apostle Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

There is a class of individuals at the present day (and that class is fast multiplying) who tell us that the Bible is a book of contradictions, is inconsistent, and that you can prove from it almost any doctrine you please, and besides there are so many different opinions in the world, and every sect professes to build its faith upon the Bible, that they are at a loss to determine which way is right, and what to believe, and so have come to the conclusion that the Bible is not what it purports to be, and consequently they discard the whole thing.

One great reason we think why they have come to such decisions, is because they do not take God's rule of interpretation. There is a large class of professed Christians who instead of bringing themselves up to the rule of interpretation, comparing scripture with scripture and taking it in its most literal, easy, and common-sense meaning, are inclined to bring the Bible down to their own standard and have it in some way correspond with their own peculiar views and notions.

"Holy men of old spake as they were moved by the Holy Ghost." They spoke from different standpoints according to the society, influence, and change which takes place in different ages of the world. Yet their combined testimony was one in relation to the great hope of eternal life through Jesus Christ; and the only way to arrive at safe and right conclusions in relation to any point of Bible truth, is to bring together all the inspired testimony which has a bearing upon that point. Thus all seeming contradictions will vanish.

Says the Saviour, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39. Again Paul gives us the assurance, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4. There are many who do not believe that the Holy Scriptures are of any consequence or importance, while others esteem them but lightly; and still there are many among the professed people of God who are not willing to let the truths of the Bible have their plain and common-sense meaning, who set themselves up as interpreters and bring the Bible to them.

Paul, in speaking of some who measure themselves by some other rule than that which God has given, makes the following declaration: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10: 21.

We think the apostle's meaning can be clearly set forth by an illustration: Suppose, in measuring off a number of yards of cloth, you lay it down upon your rule, or yardstick, and measure off the first yard and cut it off. That, of course, is exact; but suppose you measure the second yard by the first one cut off, and the third by the second, and so on. The result would be that the strips cut off would differ in length. Some would be too short and some too long; whereas, if each strip had been measured by

the rule, they would all have been right. It is so with us. We are not to measure ourselves by others, or compare ourselves with others. We are not to take men's interpretation of Scripture, or their opinions as a rule of faith, practice, and moral conduct. We are not to follow our brethren any further than they follow Christ. "My sheep hear my voice," says Christ, "and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28.

Let us come individually and for ourselves to the perfect rule which God has given, and square ourselves thereby. Says the apostle, "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6: 16. The combined light and strength which we receive from the various portions of the word of God, is what we need at the present time, to fortify us against the wiles of the enemy. Says the prophet, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

Commentators do not agree in their mode of interpretation; hence the confusion that exists among those who are taught in these different channels, and they are hard to be reached by the truth of God's word on the account of educational prejudice, which grows with their growth, and strengthens with their strength.

"Tis education forms the common mind; Just as the twig is bent the tree's inclined."

In the days of our Saviour, the common people received the word of God gladly, while the most learned, as a general thing, were not affected by it. It is so now. In every age we find those who have been devoted to God's word and to his service. The Revelator speaks of a class who fell as martyrs under the persecuting power of the little horn, as being "slain for the word of God, and for the testimony which they held." The days in which we live are days of peril. Wickedness and crime abound. False teachers multiply. The word of God is discarded by the many; but by the few it will triumph. May we fully realize that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

FRANCIS GOULD.

Stowe, Vt.

Is it Answered?

A CORRESPONDENT of the *Standard*, Chicago, is in trouble and seeks help. The *Standard* essays to help; how successfully, the following will show:—

"I write to ask you and your numerous correspondents this question, or rather questions: Are the ten commandments, commonly called the decalogue, of binding force upon Christians now? and, if so, ought we not to observe the fourth one as the Jews? Is it right to call the first day of the week the Sabbath? I ask these questions for information. We have been annoyed here, this winter, with the Seventh-day Adventists. They make the keeping of the seventh day a very important item in their religious services. They have succeeded in making some of our brethren and sisters believe they ought to keep the seventh day, Saturday, sacred. Answers to the above will be gratefully received. Yours for the cause of truth." E. WARD. Davis Creek, Iowa.

"There could be no possible question as to the perpetually binding force of the command, 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not covet,' nor has any serious question, to our knowledge, ever arisen with reference to any one of the ten commandments, save the fourth, as to its perpetual and universal obligation. Can any one give us a reason why the fourth should be an exception? But what is it to keep the fourth commandment? That is the real question. Our Lord showed, both in his example and in his precept, what it is not. It is not to insist on the mere letter, to the neglect of the spirit; least of all is it to follow man-made injunctions or interpretations, as if they were a voice of God. Jesus kept the Sabbath by doing that which, according to Pharisaic formula, was breaking it.

"In our judgment, it is simply another form of that same Pharisaic spirit to say that Saturday, and no other day, was fixed by divine decree as the Sabbath until the end of time; a decree from which there could be no swerving, not even for such a purpose as a commemoration, in weekly rest and worship, of so great an event as the resurrection of Jesus. When, according to testimony of authentic history, and as is plainly implied in the New Testament itself, the first day became, in observance, the seventh day, and for the Judaic Sabbath was substituted the Christian Lord's day, it was, in its spirit and ground, precisely like what Jesus did when, in defiance of Jewish prejudice and Pharisaic formalism, he performed works of healing on the Sabbath day, and justified the act of his disciples in plucking ears of corn to satisfy their hunger. 'The Sabbath was made for man, not man for the Sabbath.'"

REMARKS.

One thing is well said, viz.: "To follow man-made injunctions or interpretations, as if they were the voice of God," is not keeping the Sabbath. That is very true. If the *Standard* is familiar with "authentic history," it knows that Sunday came into the church in the wake of no-Sabbathism. It knows that the Sabbatic character of Sunday was assumed very slowly, after the

beginning of the fourth century, and that it began by virtue of a *heathen* civil law. Was this like the work of Christ in rebuking Phariseism? Does the *Standard* really mean to put the vagaries of Justin Martyr's no-Sabbath theories and the pagan legislation of Constantine on the level with the words and example of Christ? Christ pruned away the false growths which formalism had thrown around the law of the Sabbath, and left the law and the institution enforced and purified. Justin Martyr makes the first *authentic* reference to a sort of observance of Sunday by Christians (about 150 A. D.). His words show that the observance was not of a sacred day, or a Sabbath. He was rather the first expounder, at least so far as writings are concerned, of *undisguised no-Sabbathism*. He did not seek to prune the tree, but to tear it up. Nearly two hundred years after his time, came the first prohibition of labor and business on Sunday, as a *heathen day*, and still later began the ecclesiastico-civil legislation against the Sabbath. It was nearly or quite one thousand years after Christ said, "The Sabbath was made for man," before the Sunday became generally recognized in the Romish church as a day of cessation from labor. It was a slow process by which "the first day became, in observance, the seventh"—a "man-made" process, which culminated in the darkest ages of papal misrule.

Note, again, how the *Standard* begs the question by its ingenious statements: "When, according to the testimony of authentic history, and as is plainly implied in the New Testament itself, the first day became in observance the seventh," &c. To "imply" things from the New Testament is rather *un-Baptist* like, and to recognize the clear distinction between the first day and the seventh day, is to yield the whole ground. Has the *Standard* any strange logic by which the *first* can be made the *seventh*? Or does it mean to mark the time when Sunday began to be observed after the manner of the Sabbath. If the latter, then the case is brought a long way this side of the New Testament; for no appeal was made to the fourth commandment as authority for the manner of observing Sunday until the "dark ages," and then only by the law of analogy; and the "change of day theory" is of very modern date—a Puritan make-shift. Truly, it is difficult to avoid the plain truth concerning the Sabbath question, and the wise men of earth only make confusion more confounded, when they seek to support popular theories by ingenious answers to the earnest inquiries of the people who seek for light. May the day hasten in which the church will have moral courage enough to seek and accept the truths of the Bible. To pretend to believe, and yet refuse to obey, is sadly inconsistent.—*Sabbath Recorder*.

THE riches and honors of this life may, in a measure, conduce to our happiness, and relieve our temporal wants, but, ah! how small and fleeting they appear when compared with the sweet privilege of approaching the mercy-seat, there to breathe forth our wants and desires to One who is ever waiting to bless. Do we ever feel that our trials are peculiar, and that we must have sympathy? How painful to rehearse all to an earthly friend; yet we can go and tell Jesus with our hearts; he will understand us, though our lips be sealed with sadness.

Obituary Notices.

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

DIED, in Orange, Ionia Co., Mich., March 24, 1872, our aged sister, Clarinda Howe, born Oct. 3, 1796, aged seventy-five years, five months, and twenty-one days.

This aged mother embraced the truths of the third angel's message about eleven years ago; made all the required changes to a reform diet, and has since lived in strict accordance to the laws of health. At that great age, she left off the use of tea, coffee, &c., and felt much benefited. She had for many years been a devoted Christian, ever helping others, and especially the young, on in the way to life. She sleeps in Jesus. Funeral discourse by the writer, from Rom. 5: 12, to a large and attentive audience. E. B. LANE.

DIED, Nov 27, 1871, near Charlotte, Eaton Co., Mich., of quick consumption, Tempa Shaver, daughter of Bro. William and Harriet Shaver, aged 21 years, 11 months, and 22 days. Words of comfort by the pastor of the M. E. church. B. HILL.

The Review and Herald.

Battle Creek, Mich., Third-day, April 23, 1872.

The General Camp-Meeting Postponed.

HAVING had time for more careful consideration, it is thought best to postpone this meeting two weeks.

1. The prospect of good weather is more certain; the season being several weeks later than last year makes it necessary to hold it late.

2. In this part of the field it will be more favorable to the farming community to attend, as they will have had time to finish their planting.

3. The fair ground in Battle Creek, where it is to be held, will be occupied at the time the meeting is now appointed, so that it will be impossible to have it then.

As this is to be a most important meeting, we wish all things to be as favorable as possible for its success. We have therefore thought best to put in two of the Western Camp-meetings previous to this, and change time of the General Camp-meeting to June 6-11.

GENERAL CONF. COMMITTEE.

Western Camp-Meetings.

PROVIDENCE permitting, there will be a camp-meeting in southern Missouri or Kansas, May 23-28.

Iowa, May 30 to June 4.

The camp-meeting committee of each State will please give notice of the place, immediately, through the REVIEW. Suitable laborers from other States will be present.

Each State Conference will be held in connection with the camp-meeting, and the organization of Tract Societies will be attended to. There will be on hand a good assortment of our publications. We call for a general turnout of the friends of the cause in each of these States. Be on hand the first day, and stay till the last. Bring your friends and neighbors, and come to seek the Lord.

GEN. CONF. COMMITTEE.

Indiana Camp-Meeting.

As the friends of the cause in Howard and Tipton Counties, Indiana, have replied to the recent suggestion of Bro. White and Smith, giving their reasons why they desire their camp-meeting put off till August, this meeting is therefore indefinitely postponed.

GEN. CONF. COM.

Meeting of the Health Institute.

It should be borne in mind that in order to hold a legal meeting of this body, a majority of the shares must be represented. As this body is to meet at the time of the general camp-meeting in June next, each person who owns a share should take care to see that that share is represented in that meeting. The best way to do this is by attending in person. But if you cannot do this, then see to it that you are represented by proxy. You may have appointed some person to act for you in time past, and that person may not be able or likely to attend this meeting. If so, by the assistance of the elder or the clerk of your church, another proxy paper may be made out.

J. N. ANDREWS.

To the Churches in Michigan.

THE experience of the past few years induces the committee of the Michigan and Indiana Conference to make a special appeal at this time to all the churches within the bounds of this Conference. Our next annual session is soon to be held. At these meetings we want to learn the exact standing of all the churches. But it has been for some time past, a growing evil, that many of the churches fail to report; and the failure of even one church to report destroys the value of the Conference report; for instead of being accurate, as it should be, and showing the exact standing of the Conference, it is then only an approximation, only an estimate, giving, it may be, somewhere near the true figures, but yet entirely and wholly unsatisfactory. This failure to report can be attributed to no other cause but heedlessness, and is a disgrace to those with whom it occurs. Those who forget to attend to some of these plain and simple duties connected with the cause of God, will probably forget to repent of some of their sins, and so find themselves at last weighed in the balances and found wanting.

Blanks are prepared for the following reports which are required.

No. 1 is to state the additions to the church, during the year preceding the date of the report, by letter and by baptism, and the losses by death, apostasy, and removal. Add the additions to the number at the commencement of the year, and from the sum subtract the losses. The remainder will give the number of members at the date of the report. Then state the number of Sabbath-school scholars. This is called the "Church Report," and may be signed by the elder, deacon, or clerk.

No. 2 is to state (1) the whole number of members belonging to the church, (2) the number who pay systematic benevolence, (3) the whole amount of systematic benevolence pledged in the church, and (4) the amount pledged to the use of the Conference. This is called the Financial Report and Pledge, and is to be prepared by the clerk, or whoever is acting as clerk in the church.

The pledge to the Conference is to be determined by action of the church, and wherever this is not already arranged for the coming year, let a meeting

be called at once, and the pledge be made. This is very important, that the committee may know what funds they can depend on for the year.

Perhaps some churches have not yet arranged their Systematic Benevolence for the coming year. If not, now is the time to do it. And while you are doing it, see that the figures are what they ought to be. It appears from comparison with some other States that the s. b. paid by the churches of Michigan is, at most, but about one third what it should be. It is probably safe to say that it will be in order for any church to at least double its s. b. figures. To withhold from the Lord's treasury what we can easily pay, and what his work requires, is robbing God. And you know the avenger that follows hard upon such a course; or if not, the Lord by Malachi plainly describes it: "Ye are cursed with a curse." Now if any one values the paltry sum required of him for the cause of God, more than he dreads God's curse, or prizes his blessing, such an one will probably refuse to slacken his grasp from his hoarded treasures. Michigan, where nature is so lavish of her bounties, should not certainly come behind any other portion of the field.

At our last Conference, five churches failed to make any report at all; while thirteen made only a partial report. The Conference report was consequently worthless. How can this evil be remedied? It can be remedied if those upon whom this work devolves in every church will take hold of the matter immediately upon reading this appeal, and see that the reports are fully made out. If any have not the blanks for reports they can obtain them by addressing the Conference secretary, Miss J. R. Trembley, Review Office, Battle Creek, Mich.

Let the stigma of past neglect be henceforth forever wiped from the records of our noble Conference.

MICH. CONF. COMMITTEE.

See price list, on this page, of plants, roots and vines offered by Willie C. White. If any of our old reliable friends wish to order any of these articles, and are destitute of ready cash, and want six months time, they can have it. He will discount one-fifth, for ready cash, on all orders from this date.

JAS. WHITE.

Bro. C. D. Cook of Akron, Tuscola Co., Mich., would like to take into his employ at once some good Sabbath-keeper who is used to farm work.

News and Miscellany.

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

FRANCO-PRUSSIAN TROUBLES.

LONDON, April 15.—Reports are current that troubles have grown out of the recent diplomatic negotiations between France and Germany, and relations between the two countries are said to be again in a critical condition.

WAR ON A NEW BASIS.

MATAMORAS, April 13.—A special says that the Revolutionists have started on a new base in their warfare against the Juarez government. Diaz has abrogated the plan of De La Noria, and proclaimed war under the constitution, which, according to his declaration, is to remain intact. The plan of Noria had been an element of discord between the Revolutionists and Levastas, because it put out the candidate of the latter, Lerdo De Tejada, Chief Justice, from the Presidency in the case of the fall of Juarez. The cause of disagreement between the two parties has now been removed by the act of Diaz, and the fight now is simply for the sole object of hindering Juarez. The present constitution is to be left in operation, making Serdo De Tejada the present Chief Justice of the Republic, the successor of Juarez as President of Mexico. It is calculated that the consequence of this step will be that all Lerdist will now join the Revolutionists in active hostilities against the Juarez government.

Trevino has issued a manifesto declaring the new alliance an accomplished fact. He left Camargo yesterday noon with 1500 men and 19 guns, including three heavy siege guns, and is coming down the river road to attack this city. Another revolutionary force of 1,000 men, cavalry, is also moving on the inner road with the same object, and the two forces will form a junction near Matamoras in two days, and then bear down on the city, and begin a regular siege.

The Revolutionists appear to have another hitch. Their troops are halted between Raynosa and this city. Gen. Hinijsa, late second in command under Quiroga, is in Brownsville, and would not return to Quiroga's command when sent for by a special courier. St. Clair, representing himself as chief of Quiroga's artillery, also reached Brownsville yesterday.

Neuva Laredo has been re-occupied by government forces, and it is rumored that Gen. Septeda Juarez, Governor of Coahuila, has attacked Saltillo, which the Revolutionists are hastening back to defend. There are rumors that Gen. Diaz is either hopelessly ill or dead, and that Revolutionists of all shades will unite on Lerdo Tejada for President.

IMPRISONMENT OF AN AMERICAN CONSUL.

NEW YORK, April 13.—Haytien advices report the arrest and imprisonment of the American Consul at Port au Prince because of his having given protection to Gen. Batellia, the insurrectionary leader who escaped from the custody of the guard and sought refuge in the Consul's office. The Consul has conferred with Minister Bassett on the subject, who, it is understood, will apply to the Haytien government for redress.

GONE TO GENEVA.

PARIS, April 12.—The Hon. Caleb Cushing, counsel of the United States before the tribunal of Arbitration, has gone to Geneva to present the American counter case on the day appointed by the Treaty of Washington.

MEETING OF THE BOARD OF ARBITRATION.

GENEVA, April 5.—The board of Arbitration under the Treaty of Washington re-assembled to-day and

held a brief session. Count Selopis presided. The counter cases of the British and American governments were presented, and the board adjourned. The proceedings were marked by no special feature.

Later.—The sitting of the tribunal for the settlement of the Alabama claims opened at 9.30 o'clock this morning and terminated at noon. The statement that count Selopis presided was incorrect. None of the five arbitrators were present. Great Britain and the United States only were represented; the former by Lord Tenterden and Messrs. Taylor and Bernard, and the latter by J. Bancroft Davis, Caleb Cushing and Charles C. Beaman. The official proceedings were confined to delivery of documents to the Secretary of the tribunal, who will transmit them to the arbitrators.

MR. GLADSTONE'S ASSURANCES.

In the House of Commons to-night, Mr. Gladstone in reply to the inquiries of Disraeli and others, again assured the members that the note accompanying the British counter case protested against the jurisdiction of the arbitrators at Geneva over claims for indirect damages. Mr. Gladstone promised to lay the documents before the House to-morrow.

Some one writing to the Christian Index wants to know if the first word in the phrase, "personal consecration to Christ," should not be spelled *purse-and-all*. The editor thinks that the spirit if not the letter of the thing will justify it.

Appointments.

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

Michigan and Indiana State Conference.

THE Michigan and Indiana State Conference will hold its twelfth annual session in connection with the General Camp-meeting to be held in Battle Creek, June 6-11, 1872. Let all the churches at once take the steps necessary to represent themselves fully at this meeting. The question of dividing the Conference, so that the States of Michigan and Indiana may each have a Conference of its own, according to the recommendation of the last General Conference, will come up at this meeting. Churches who wish to join the Conference should present their requests at this time. Let all ministers, licentiates, and delegates, come prepared to make the various reports which the constitution of the Conference requires, that the business may be dispatched in a prompt and satisfactory manner.

U. SMITH, Mch. Conf. Secy. J. F. CARMAN, D. H. LAMSON, Com.

OSCEOLA, Iowa, May 4 and 5. This is designed for a general meeting of the friends from Decatur City, Leon, Afton, Peru, Winterset, Woodburn, &c. Preaching, Friday evening at 7. Those wishing baptism, in any of these places, come prepared to attend to it on Sunday. Let there be an earnest effort for all to attend, as this will be our last meeting.

D. M. CANRIGHT.

GREENWOOD PRAIRIE, Minn., May 11 and 12. I make this appointment on the recommendation of the Minnesota Conference Committee. It may not be thought best to have another meeting before camp-meeting, but rather go immediately into new fields; hence all should attend this one.

D. M. CANRIGHT.

THE next quarterly meeting of the New England Conference will be held in Lancaster, Mass., Sabbath and first-day, May 4 and 5. A general attendance is expected. Expect reduction in R. R. fare.

S. N. HASKELL.

QUARTERLY meeting of the Victory church at Victory, Sabbath and first-day, May 4 and 5, 1872. A cordial invitation is given to all that can attend. Can Bro. Downer come?

RICHARD ASBURY.

THE next monthly meeting of the Jackson church will be held at Leslie the first Sabbath and first-day in May. As a Tract Society is to be organized, a general attendance is requested. Cannot some one of our ministers meet with us.

A. J. RICHMOND.

QUARTERLY meeting of the Seventh-day Adventist church at North Liberty, Ind., at North Liberty, May 11 and 12. We invite all to attend.

ANSON WORSTER.

QUARTERLY meeting for Calhoun Co. will be held at Convis on the first Sabbath and first day in May. The cause seems to demand some ministerial help at this meeting. A general attendance of the brethren is expected.

By order of the church, JOHN SISLEY, Clerk.

We will try to provide the help that is called for.

MICH. CONF. COM.

QUARTERLY meeting for the church at Greenbush, Clinton Co., Mich., at the Colony school-house at Duplain, Sabbath, and first-day, May 11, 12, 1872. Brethren from other churches are invited. Preaching is expected.

O. B. SEVY.

MONTHLY meeting will be held with the church at Athens, Me., Sabbath and first-day, May 18 and 19, commencing Sabbath evening at half past seven.

GEO. W. BARBER.

THERE will be two meetings for the churches in the district embracing Pilot Grove, Washington, Brighton, Richland, and Sigourney, Iowa. One at Sigourney, May 4, 5; the other at Washington, May 11 and 12. This will give all a chance to attend one of these meetings. Meetings will commence Friday evening.

H. NICOLA.

THE quarterly meeting for the Gratiot County churches will be at Alma, Sabbath and first-day, May 4 and 5, to commence on the Sabbath at half past ten. The Alma church will hold a business meeting, Friday, the 3d, at ten o'clock. Eld. Van Horn will be with us at these meetings.

GEORGE STATES, Clerk.

THE first quarterly meeting of the S. D. A. church at Nashville, Barton Co., Mo., Sabbath and first-day, May 18 and 19, 1872. The brethren from Avilla and elsewhere are invited to meet with us.

JOSEPH G. WOOD.

Hygienic Institute Nursery.

STRAWBERRY.

Table with 4 columns: Variety, per Doz., per 100, per 1,000. Includes Wilson's Albany, Agriculturist, Russel's Prolific, and Triomphe de Gand.

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Table with 4 columns: Variety, per Doz., per 100, per 1,000. Includes Lawton and Kittatiny.

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Table with 4 columns: Variety, per single root, per Doz., per 100. Includes Concord, Hartford Prolific, Iowa, Delaware, and Rogers' Hybrid.

In addition to what we have before advertised, we now offer the following valuable varieties of fruit, at the following figures:—

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Also best ASPARAGUS ROOTS, two years old, \$1.50 per hundred.

SMALL lots weighing less than four pounds should be sent by mail, excepting short distances, when express would be cheaper. When sent by mail, one-fourth the above prices will be added to pre-pay postage and extra expense in mailing.

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Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

R. K. McCUNE: No.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. L A George 40-1, E A Prescott 40-1, A Albro 39-17, H W Miller 40-19, J G Jones 41-1, Mrs G Berry 40-16, C T Craig 41-1, P Lightner, 40-20, Wm E Price 40-19, Benj Smith 40-9, L A Sprague 40-14, G T Berg 40-9, M S Kellogg 40-13, B J Burgess 39-23, Ella Ranken 41-1, Jesse Wilmot 40-17.

\$1.50 EACH. B F Westbrook 41-10, Samantha Shear 41-19, Sol Berridge 41-19, John Davison 41-19, M Lehman 41-19, J Vanenam 41-19, H Humis 41-19, N J Blowers 39-17, Mrs R Rogell 41-19, E Elmer 41-1.

\$2.00 EACH. D Studibaker 41-14, E Dunscomb 41-16, P L Cornell 43-1, M E Lanphear 42-16, Jane Shafer 42-1, Wm McAlister 41-5, W H Pierce 41-10, C Carpenter 41-9, Amos Holt 41-15, Mr Higby P M 40-5, E Curran 38-24, Mrs M Perry 40-13, A G Dupny 41-19, Charles Osborn 41-19, D N Wood 41-1, J Bimble 41-19, D Chamberlain 41-1, Mrs A E Hurd 41-1, E L Bliss 40-1, O C Bliss 41-1, H W Simmons 40-10, J W Brackett 41-13, James Carpenter 41-9, C H Purinton 41-19, A Worster 41-16, Wm P Rathbun 40-5, E P Below 41-14, John Nelson 41-15, S Fitzgerald 41-1, O R Dalton 41-21, Rhoda Woods 39-4, Jane A Whiting 39-16, H K Pike 41-1, C L Munger 41-1, Ira L Rollins 41-19, George Robinson 39-22, William Rice 41-19, John Wart 41-19, A Rankin 41-7, James Paul 41-16, D Howard 39-24, Mary Sharp 41-15, F Oyen 41-18.

MISCELLANEOUS. L W Mason \$3 00 41-1, Charles Green 75c 40-19, Jerome Shance 75c 40-19, Sylvester Rumsey 75c 40-19, J Thompson 3.60 42-9, C Newcomb 1.75 39-19, I Coleord 2.50 40-14, E F DeBord 65c 39-19, M T Cobb 2.20 41-1, B McDowell 75c 40-19, Mary Hayden 50c 42-9, D Thurston 3.00 42-1, S T Belden 1.75 39-19, G P Ketcham 75c 40-19, Carrie Giles 6.00 41-1, M H Smith 3.00 41-7, D Boardman 5.00 43-18, J B Tabor 4.00 40-1.

Books Sent by Mail.

J J Peret 25c, M Wood 20c, Chas G Becker 10c, Fergus Slater 10c, Chas J Price 20c, Delia Dean \$1.00, Thomas H Asbury 50c, G G Ammerman 20c, Maria P West 60c, Mrs C Paul 1.00, Mrs Rachel Read 30c, Lydia Cookston 1.00, Chas W Comings 4.40, Jesse Wilmot 10c, Geo M Dale 20c, Martin Rogers 10c, Mrs R Rogell 1.10, Thomas C White 20c, Emma J Clay 20c, Anna H Bradford 20c, Lauretta Crabtree 5c, Martin Shepherd 6.00, Elizabeth Livingston 1.00, Jonatan Vanenam 2.00, Elder S R Wheeler 25c, Mrs C Cartwright 50c, Aaron Meaker 1.12, I G Camp 14c, Hall Orcutt 20c, F A Russ 14c, R K McCune 1.00, Martin Adset 25c, George Foreman 1.00, Mrs Almira King 30c, Isaac Zirkle 10c, A Gleason 1 00, N McCulloch 25c, T V Moon 15c, Mrs H F Chatfield 20c, Wm Justice 25c.

Books Sent by Express.

J E Titus, Leslie, Mich., \$5.04, J B Benington, Monroe, Iowa, 17.51.

Cash Received on Account.

R F Cottrell \$8.90, David Downer 20.00. Shares in S. D. A. P. Association. M S Merriam \$20.00, Eli F DeBord 10.00.

Michigan Conference Fund.

Church at Potterville \$4.00.

General Conference Fund.

Susan Elmer 50c.

Book Fund.—\$10,000 Wanted.

Amount Previously Acknowledged. \$4461.86. Miscellaneous. Emily C Day \$1.50, Elizabeth Duscumb 2.60, Tract Society at Franklin, N. Y., 7.00.