

# 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 HARDEST TIME OF ALL.

There are days of deepest sorrow  
In the season of our life;  
There are wild, despairing moments,  
There are hours of mortal strife,  
There are hours of stony anguish,  
When the tears refuse to fall;  
But the waiting time, my brothers,  
Is the hardest time of all.

Youth and love are oft impatient,  
Seeking things beyond their reach;  
And the heart grows sick with hoping,  
Ere it learns what life can teach,  
For, before the fruit be gathered,  
We must see the blossoms fall;  
But the waiting time, my brothers,  
Is the hardest time of all.

Loving once, and loving ever,  
It is sad to watch for years  
For the light whose fitful shining  
Makes a rainbow of our tears.  
It is sad to count at morning  
All the hours to evenfall;  
Oh! the waiting time, my brothers,  
Is the hardest time of all.

We can bear the heat of conflict,  
Though the sudden crushing blow,  
Beating back our gathered forces,  
For a moment lay us low.  
We may rise again beneath it,  
None the weaker for our fall;  
But the waiting time, my brothers,  
Is the hardest time of all.

For it wears the eager spirit,  
As the salt waves wear the stone,  
And Hope's gorgeous garb grows threadbare,  
Till its brightest tints are gone.  
Then, amid youth's radiant tresses,  
Silent snows begin to fall;  
Oh! the waiting time, my brothers,  
Is the hardest time of all.

Yet at last we learn the lesson,  
That God knoweth what is best,  
And a silent resignation  
Makes the spirit calm and blest;  
For, perchance, a day is coming,  
For the changes of our fate,  
When our hearts will thank him meekly  
That he taught us how to wait.

—Sel.

#### The Darkly Lowering Heavens.

As I seat myself before the window, I see a bank of black clouds slowly rising above the rim of the western horizon. As they come up higher, they assume a greenish hue. At short intervals, scuds of fog will dash over them and then disappear. Lightning is continually playing through the dark mass, making appropriate the words of the poet:—

"There, like a trumpet, loud and strong,  
Thy thunders shake our coast,  
While the red lightnings wave along—  
The banners of the host."

The air is oppressive and sultry, and the wind that a few minutes ago was quite fresh has died away save now and then a fitful puff. By all these tokens, I know that the storm will soon burst upon us.

By the inspired word of God, by the signs in the political heavens, by the throes in the earth that portend approaching dissolution, I know that there is another storm, more dreadful and bringing destruction and ruin in its train, that will soon illumine with its lurid lightnings and sweep with its fiery breath the frail and trembling planet on which we live. The earthquakes that cause the crust of the earth to tremble, the tidal waves that sweep thousands into eternity, are but the heralds of that last desolating storm that shall be ushered in with burning and fuel of fire.

As I open my Bible, I read concerning that storm: "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." Mal. 4:1. Isaiah, as his prophetic vision is directed to this scene, exclaims, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted

in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Daniel testifies, "There shall be a time of trouble, such as never was since there was a nation even to that same time." Chap. 12:1. The language of the prophet Joel is pertinent and full of meaning: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Chap. 2:1, 2.

Is there a possibility that these prophecies will fail? None. "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." 2 Pet. 1:21. In the same chapter, the apostle tells us how sure it is. He first declares that they were eye-witnesses of the majesty of our Lord Jesus Christ, and he adds in verse 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." There is an old adage that "seeing is believing;" but this word of prophecy is *more sure*, more infallible, than eyesight.

In chapter 3:10, he has given a graphic description of the last tempest, the final consummation: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

As I turn away from these evidences of the coming storm, my soul repeats the words of the prophet Joel: "The day of the Lord is great and very terrible, and who can abide it?" In seeming answer to this question, my eyes fall on the 31st verse of Acts 16, where the condition of salvation and refuge is to believe on the Lord Jesus Christ. But how can we follow his example? He was without sin; while our sins are like scarlet. Without divine assistance, we must perish. Like a strain of rich, sweet music come these words of inspiration to us, floating down through the ages, yet losing none of their life-giving tenderness: "I will never leave thee, nor forsake thee." Heb. 13:5. And the apostle, to confirm the wavering and strengthen the weak, adds, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Daniel, speaking of the time of trouble, adds, "At that time thy people shall be delivered." Blessed Jesus, Saviour of thy people! "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And, although unbelief lift her head in defiance of Heaven and to ridicule the God-fearing, still in him, and in him only, will we trust. Then when the desolating tempest of the wrath of God makes a speedy riddance of them that dwell in the land, we shall be hidden in that shelter where no fire, tempest, or flood, can reach us.

It is a matter of certainty that the world that now is, is reserved unto fire. The next question is, *When shall these things be?* Are we to look for them? or will some age far in the future witness these terrible scenes? This question we propose to answer, first from prophecy, secondly from nature, and lastly from the testimony of learned men on this subject.

The first prophecy that throws light on this subject is found in Dan. 2, where four kingdoms are represented as arising, bearing rule for a season, and then passing away or being merged into the succeeding king-

dom. These kingdoms are respectively, Babylon, Medo-Persia, Grecia, and Rome. At the close of the fourth kingdom, the Lord will come, and all earthly kingdoms will be broken, destroyed, and swept away as chaff. The first three kingdoms are matters of history, and Rome, the fourth and last, has crumbled until her civil power is gone; and in the ecumenical council even her ecclesiastical power is questioned. What next? Manifestly the destroying of the earth and burning of the works that are therein when our Lord shall inaugurate a kingdom of peace and righteousness that shall endure forever.

In Dan. 7, the same powers are brought to view under different figures, and the Judgment is introduced in close connection with the downfall of the divisions of the fourth power. Verse 11, speaking of the duration of the Roman power, adds, "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." In the light of these prophecies, where are we? Just before the burning day of God, and where we may expect the scenes of eternity soon to become a thrilling reality.

We might refer to Nahum's chariots running like the lightning over our iron roads as evidence that we are living in the day of God's preparation. Daniel prophesies that in the last days knowledge shall be increased. Would that we could notice some of the results obtained from scientific research; but space forbids. Wind and water, fire, steam, and electricity, are all made subservient to the will of man, and to increase his pleasure and profit. In scriptural knowledge our progress is no less marked. The prophecies, which to our fathers were a sealed book, are opened to us as it was foretold they should be in the time of the end. In all these prophecies, there is perfect agreement, and they say to us that the end of all things is at hand.

Paul says that "in the last days perilous times shall come." In 2 Tim. 3:1-5, he enumerates a long catalogue of sins that should be found in the church. As we look over the religious world, we are forced to confess that he has described our times. We might bring more proof on this point; but brevity is our motto, and we pass to another division of our subject, remarking as we leave this that the warning, "Prepare to meet thy God," is peculiarly applicable to us, standing, as we are, almost within the sound of the coming storm, and seeing around us the gloom of the lowering heavens.

Next in order we shall present evidence drawn from nature.

"In the sun, the moon, the stars,  
Signs and wonders there shall be;  
Earth shall quake with inward wars,  
Nations, with perplexity."

On this division of our subject, we are at a loss where to begin, not from the absence of testimony, but from the great amount which the narrowness of our limits forces us to exclude. Every one who carefully examines the earth must be struck with the increasing number and violence of earthquakes. All confess that the interior of the earth is in a state of fusion, a molten sea of fire. Earthquakes are caused by some internal commotion whereby the crust, or surface, of the earth is shaken. Noted geologists compute the crust, or surface, to vary from twenty to thirty miles in thickness. How can we expect things to remain as they are while this crust is shaking and trembling from internal fires.

We are humbled as we think of the destroying agencies held in check by the power of Omnipotence, and our hearts exclaim, "What is man that thou art mindful of him, or the son of man that thou visitest him?" With gratitude and love we acknowledge the mercy and long-suffering of that almighty Power at whose word our earth goes plunging through space at the fearful speed of nearly nineteen miles a second.

We referred to the increasing number of earthquakes. It is estimated by historians that 7000 earthquakes occurred up to the year 1850. But within the last fifty years, 3240 have occurred. What are these but omens of approaching dissolution, heralds of the storm that is to be ushered in with burning and fuel of fire? We might refer to the earthquakes that within the last five years have rocked the greater part of Africa, nearly all of South America, and to many shocks which have been felt in our own country, and later still, the earthquake in China hurrying multitudes into eternity. They have become so common that it is conjectured that some portion of the earth's surface is continually oscillating.

In view of these convulsions of mother earth, bespeaking approaching dissolution, we cannot better express the language of our hearts than by quoting an extract from the pen of Bro. D. T. Taylor: "We insist that with such utterances and facts blazoned forth at noonday, we, who have made the prophetic word our careful study for a period of a quarter of a century and see the light that is now shining, shall not stay for the dreamy indifference of a sleeping church, nor be hindered by a mocking world, but send out with affectionate solemnity a world-wide voice of entreaty and warning, and cry, 'The Judge is at the door, prepare to meet him.'"

The increase of storms is no less startling. For the last ten years, the reports of our secular journals have been one continual record of storm, shipwreck, and disaster. Shall we refer to the terrible storm in India that ten years ago destroyed sixty thousand inhabitants? In the same country six years later, thirty thousand more were destroyed by the same agency. In Laynan the same year, ten thousand were destroyed by inundation. The South American coast has suffered terribly as the thousands of the slain testify. We will not sadden the minds of our readers by mentioning further the multitudes that storm and tempest have swept away from among the living. Sufficient it is that these things are so.

To the observing, the question will arise, Whither are we tending? Shall we in the light of this testimony swell the ranks of those who cry, against reason and revelation, All things continue as they were from the beginning of the creation? The Lord forbid. Let us watch and be sober.

We might also speak of volcanoes and tidal waves. They help to swell the great number of victims that earth and sea shall give up when is heard the voice of the archangel and the trump of God.

On May 19, 1780, there was a dark day, terrific and supernatural. On the night succeeding, the moon was totally obscured. Eclipse was impossible, as the moon had full the day before. On the night of Nov. 13, 1833, there was a dense shower of falling stars, or meteors. These phenomena in the heavens were a source of fear to some and of wonderment to all. Astronomers frankly confess their inability to account for it. By consulting the word of God, we may obtain a solution of these mysteries; Matt. 24:29: "Immediately after the tribulation of those days [the papal tribulation ending about the year 1700] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." These are enumerated by our Saviour as signs of his coming, and of the end of the world. Verse 3. He continues in verse 33: "So likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the door." Here we have the explanation. These wonders in the heavens are outriders telling that the day of the Lord is at hand.

What shall we say of the aurora borealis that "nightly waves its flaming banners in our northern sky"? Two centuries ago, it was unknown. We are told that it is not in our atmosphere, but that the ether just outside is heated to a white heat. This

does not set our minds at rest; for, if this be true, why does it heat more now than formerly? Is it not because the element of hydrogen is becoming exhausted in the air, that its friction should heat more than formerly?

But enough of conjecture. We are satisfied to consider all the signs we have mentioned as a fulfillment of the prophecy of Joel 2:30, 31: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

We might dwell at great length upon this subject without exhausting it; but it would go beyond the design of this article to say more. We leave it with a feeling of regret at the thought of leaving so much unsaid. Do you ask more evidence? Read it on the scroll above your head, read it on the earth beneath your feet, hear the thousand voices of nature that tell of an approaching crisis, read it in the inspired volume; and then, if you have ever doubted, ask pardon of God for your unbelief.

In closing, we shall introduce the testimony of some learned men:—

Sir Charles Lyell says: "The wonder is, not that the earth will be dissolved, but that it exists for a single moment."

Dr. Hitchcock, of Amherst, says: "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality."

Dr. Baird, in Rochester, remarked that no well-informed man can look upon the world as it is without coming to the conclusion that some great consummation is about to take place.

Professor George Bush says: "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Rev. Hollis Read, author of "God in History," says: "We live in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant. There is a feeling in the human breast that despotism, bloodshed and oppression, and unbridled lust, have, in defiance of Heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feel it. The world waits the coming change."

Dr. Geo. B. Cheever writes: "It is impossible to look upon a more sublime spectacle than that which rises to the mind of the spiritual observer at the present crisis. . . . The trains laid with divine wisdom are fast completing."

We might adduce testimony from hundreds of others, but it is unnecessary. And now, dear reader, let me ask, with affectionate solicitude, Is your name written in the Lamb's book of life? If not, strive for the life that is eternal. Obey God, seek an interest in Christ. So shall you be safe amid the perils of the last days, safe from the coming storm, forever safe in the kingdom of God. L. D. SANTEE.

#### The Sea of Galilee.

It was with no common thrill of feeling that I first saw the blue waters of the Sea of Galilee (or of Tiberias, as now called), having a short time before had Mt. Tabor pointed out on the southern horizon. We had followed the Jordan from Lake Huleh a few miles, down to the bridge *Jisz Benat Yakub*, and had then struck into the hills on its west, to an old khan called *Jubb Yusef*, in approaching which we had our first view of that beautiful sheet of water around which the ministry of our Lord was principally exercised. It lay at a distance of six miles, in a deep basin, surrounded on all sides by mountains, which rise from 1,500 to 2,000 feet above it. It is about 600 feet below the level of the Mediterranean, and the same below Lake Huleh, being in that vast gorge extending from Hermon to a point south of the Dead Sea, which has been rent in the earth by volcanic forces, by the reason of which the Jordan alone of all earth's rivers has its course below the sea-level. From the clear-

ness of the atmosphere it appeared quite small and is actually only thirteen miles long and six wide. But the interest of the Saviour's life centers here. Upon its waters and along its shores were his wondrous discourses spoken and his mighty deeds wrought.

In order to strike the Sea at *Tell Hum*, we quit the road at *Khan Jubb Yusef*, and rode across the pathless hills in a southeasterly direction, over the rocks and through thistles, for nearly two hours, picking our way with much difficulty, until we reached a rise of ground upon the border of the lake. A warm dispute has existed for some years among geographers of the Holy Land whether *Tell Hum* is the site of Chorazin or of Capernaum. I shall not enter into it; but the fact of the dispute adds to the evidence of the complete ruin to which Christ doomed these unbelieving cities. There was at Capernaum a splendid marble synagogue, and it is certain that the ruins of precisely such an edifice have been found at *Tell Hum*. Fragments lay here and there, and were occasionally seen by travelers, who, by the aid of two or three Arabs with clubs, could work through a thicket of thorns and thistles six or eight feet high, in the spring of the year. But last winter, Capt. Wilson, of the English Exploring Committee, excavated quite a place amid the ruins, though by no means as largely or completely as I had supposed from previous report. The building was of white limestone and marble, and the lower portions or foundations have been partly uncovered, while among them lie fragments of columns, the bases being often still in place, and very beautiful Corinthian capitals, with other elaborate sculptures, exceeding in richness and delicacy any other remains in Palestine. On a large cornerstone I observed a carved representation of the front of a temple or synagogue (perhaps a model of that very building) about fifteen inches long by eight high. There were also curious double or twin columns, with capitals and bases all cut from one rock. Explorations are soon to be resumed at this place, and will no doubt bring out interesting results.

Here we took to the shore, and followed it for three hours, till we reached *Tiberias*, enjoying a most charming and exciting ride through the obscure ruins and now ignoble sites of *Bathsaida*, *Capernaum*, at *Ain et-Tin* (if *Tell Hum* be not the place), and *Magdala*, and across the small but fertile plains, three miles in width, near the northwest corner of the lake, which was the ancient "land of Gennesareth," and gave one of its three names to the body of water.

Here we rode over a smooth, hard beach abounding in shells, and free from the stones elsewhere prevailing; just the place for fisher-men to draw their nets to shore, and probably the very spot where the disciples carried on their business, and where the miraculous draught of fishes occurred.

And could it be that along this deserted coast there were once numerous cities, that this lonely sheet of water was once alive with vessels, and that here Jesus called his apostles and taught the thronging thousands? Surely, no contrast could be more striking than of the past and the present. Our tents were on the shore, a few rods outside of the petty and dirty modern city of *Tiberias*, on the south, where the ruins of the ancient city begin and stretch along a narrow plain, a third of a mile in width, between the mountain and the sea, for the space of a mile or more, to the natural warm baths.

These baths, the water of which issues in springs from the earth as hot as the hand can bear, and with a brackish and sulphurous taste, taken with the black basaltic rock of the coast, like the slag of a furnace, bear testimony to the volcanic character of the locality, as do also the fearful earthquakes which from time to time convulse the region. The ancient ruins betoken a city of size and splendor, as sixteen large columns lie prostrate by the foundations of one edifice.

The Jews' cemetery is contiguous, and the stones with the memorial inscriptions in Hebrew, were almost without exception fragments of marble plucked from the ruins and then inscribed. The steep mountainside above the ruins exhibited several caves, with traces of ancient paths, which were perhaps used as tombs. The quietness and solitude of the place may be judged of by the fact that the wild ducks swam unconcernedly to and fro in front of our tents, and hardly thought it worth while to dive

when I threw stones at them. We enjoyed a luxurious bath in the cool waters of the lake, complaining only of the stony bottom. The lake abounds in crabs, that differ from their salt-water brethren in being amphibious, for they issue from the lake, wander over the land, and hide under the stones. They even march boldly into my tent. At first I took them to be a land species; but, on catching one and putting him into the water, he proved to my astonishment to be perfectly at home there.

On Monday, we crowned our visit by a boat excursion. What could be more interesting than to follow the course of our Lord and his disciples, and to cross the Sea of Galilee in a fisher's boat? for such was the little vessel in which we embarked, with our Arab fishermen to navigate. There are now six or eight similar boats on the lake, rude affairs, with the merest apology for a sail; a few years since, and not a boat moved upon the water. Fish are abundant, yet are not taken in long nets, but with a small hand-net, with which on his arm the fisher walks stealthily along the shore, or in the water, till he spies a fish, and then suddenly throws the net over it.

The coast opposite *Tiberias* appeared high, owing to its height and the clearness of the air; but, as there was no wind, it required two hours to row our vessel across to it. I had a special object in crossing, beyond the boat-ride and the fine view obtained of the entire sea. The whole eastern side is dangerous to be visited on horseback without an armed escort, as the Bedouin plunderers are in all that region. But a boat may cross, and touch here and there on the shore, with less risk. Directly opposite *Tiberias*, the coast widens into a plain nearly a mile wide, upon which opens the *Wady* (or valley) *Fik*. In the middle of the opening rises a high, steep, hill, access to which is at its east end by a low, narrow neck, which joins it to the mountain on the south. On the summit are the ruins of the city of *Gamala*, famous in the days of Josephus, who himself commanded there at one time, and which cost the Romans under *Vespasian* great effort to take. After the capture, they massacred 4,000 of the brave defenders, while 5,000 others cast themselves from the walls upon the rocks, below and thus miserably perished.

Notwithstanding the fears of our dragoon, I was determined to push inland and visit these ruins. So, taking him and one of the Arab fishermen, I crossed the plain and ascended the steep side of the hill in front of us, without much difficulty beyond a little weariness of muscle and expenditure of breath. On the top were extensive ruins, showing the existence of a large plan, with traces of walls and fortifications that must have made it almost impregnable, raised as they were on the precipitous hillsides. I went down into a reservoir, still in tolerable condition, arched over, and about 60 feet long by 30 broad and 30 deep. There was a noble view from the summit, of the sea and the opposite coast. No Bedouins made their appearance, though we took the trip leisurely and descended by the isthmus and the valley on the south to the plain and the boat.

During my absence, a scowling, surly-looking party of Arabs came down to the shore by the boat (from which we had landed by being carried a few yards through the water), and my companion and his wife thought it wise to retreat on board again, where I rejoined them. One of our boatmen, meanwhile, had been off with his net, and returned with several good-sized fishes. The wind rose a little, the waves roughened, the lady became ill, and we knew not but we should have experience of a scriptural storm on this memorable lake. But we reached *Tiberias* again in safety after another tedious row.

As it was but half past three o'clock, and we were to leave for *Nazareth* in the morning, I mounted a horse and rode to the south end of the sea, to examine the Jordan at its issue. The road was all the way by the waterside, and, but for the utter silence and desolation, most charming. In a mile and a half were the hot springs before mentioned, over two of which are buildings, to which the people resort for a bath. A mile beyond were nameless ruins, not anywhere described, so far as I am aware; and a mile or more still beyond were the ruins of ancient *Tarichæa*, now called *Kerak*, just at the southwest corner of the sea. Ten minutes' further ride brought me to the point where the Jordan issues from the Sea of Galilee, and hur-

ries on its tortuous, downward course to the Dead Sea, in the great chasm 1,300 feet below the Mediterranean; in reaching which it descends 700 feet, and cuts out a winding channel of 150 miles, full of rapids, though the direct distance is not more than sixty miles. The banks at the opening are rather high and rounded, with the remains apparently of an old bridge, or of the approaches to one. The stream, to my surprise, was narrower than where it flows from lake *Huleh*, and less deep also, being only forty feet wide and four and a half deep just below the remains of the bridge. To make sure of my calculation, I undressed and took a bath, and, wading across, found the water to rise only to my shoulders. A fine valley seemed to accompany it southward, which under any rule but the Turkish would be a garden, but is now given over to be a wilderness.

A smart trot of an hour brought me back to the tents, by the light of the moon silencing the waves of the "Lake of Gennesareth." A fisher's boat passed me, bound down the lake, for a night's fishing, and brought to mind similar expeditions of the apostles, when sometimes "they toiled all night and caught nothing." And thus, with many sad and impressive reflections, as I looked in that still hour over the water and upon the deserted shores, I concluded the last day of my visit to the Sea of Galilee. The next morning, with many a fond and regretful look backward, I ascended the mountain, crossed the summit, and, except a glimpse of the northeast corner from *Tabor*, lost sight of the precious lake forever.—*W. W. Patton, D. D. Nazareth, Nov. 13, 1866.*

#### Day of the Lord.

##### ITS CHARACTER.

"A DAY of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:2. See also Eze. 30:3; Isa. 13:9; 2:11-21; Amos 5:18, 20; Zeph. 1:14-18. A "day of Judgment and perdition of ungodly men;" 1 Pet. 3:7; Acts 17:31; Mal. 4:1; Ps. 92:7; Jude 14, 15; 2 Thess. 1:7-10; and of reward to the people of God. Rev. 11:18.

##### ITS APPROACH.

To the world, as a thief in the night. 2 Pet. 3:10; 1 Thess. 5:2, 3; Rev. 3:3; 16:15. To the people of God, it is heralded by certain unmistakable signs: 1 Thess. 5:45; Darkening of the sun and moon, A. D. 1780; falling of the stars, 1833, &c.; Matt. 24:29, 32, 33; Isa. 13:10; Joel 2:31; 3:15; Rev. 6:13; railroad cars. Nah. 2:3-5; riotous living, Matt. 24:37-39; Luke 17:28; Jude 7, 8; decrease in morality and faith, 2 Tim. 3:1-9; Luke 18:8; anger of the nations, Rev. 11:18.

It will be introduced by the setting up of the fifth universal kingdom, at the conclusion of Christ's ministration in the sanctuary, and the pouring out of the seven last plagues. Dan. 7:14, 27; 3:44; Rev. 16.

##### ITS DURATION.

More than one thousand years. 2 Pet. 3:7, 8; Rev. 20:4. During the thousand years, Christ and the saints sit in judgment upon the wicked. Dan. 7:22; 1 Cor. 6:2, 3; 15:24, 25; Rev. 20:4.

The resurrection of the saints is to take place at the beginning of this period, and that of the wicked at the end. Rev. 20:4, 5. The intermediate state of the earth is one of desolation. Isa. 24:1-6; Jer. 4:23-28. During this time, Satan is to be bound. Rev. 20:2. The day is to close with the burning of the earth, the melting of the elements (air and water), and the destruction of the wicked. 2 Pet. 3:7-10; Mal. 4:1.

That the melting of the elements is possible, science fully attests. Water is composed of eighty parts of hydrogen, and twenty parts of oxygen gas. The first part is exceedingly combustible, and the last is an excellent supporter of combustion. When combined and ignited, they detonate with great violence. If a bladder be filled with hydrogen gas, and, by compression, the gas is made to pass through the stem of an attached tobacco pipe dipped into a basin of suds in the usual way of making soap bubbles, it will form bubbles that will quickly ascend like diminutive balloons. If a lighted match or candle be applied to these bubbles, they will explode with a noise as loud as a pistol, and more stunning. If a pail of water, with a few drops adhering to its outer surface, be set upon a hot stove, hydrogen gas will be evolved, and loud explosions re-



sult. If the decomposition of a few drops produce such results, what would not attend the decomposition of the seas?

If this gas be allowed to escape in a body from a vessel containing it, and be ignited, it will ascend in a volume of flame. It is about fourteen times lighter than common air; balloons are sometimes filled with it.

Oxygen gas exists in about the same proportion in both air and water. It is an excellent supporter of combustion; even iron and steel will burn in it with intense heat and corruscations of light too intense for the human eye to endure.

Every believer in divine revelation will concede the point that He who created the elements is able to dissolve them. Before this faith, every difficulty in the way of the fulfillment of the prophetic declaration, "The elements shall melt with fervent heat," forever disappears.

That such an event is possible, is fully attested both by revelation and chemical analysis.

I cannot close this subject in more fitting language than that used by the apostle in the connection: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" And lest, in view of the terrors of the day of the Lord, the mind should be left in despair, the apostle addresses to the church the following language of hope, based upon the immutable promise of God: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." ADOLPHUS SMITH.

**Be in Earnest.**

THE reason why so little good is accomplished by professing Christians may be owing to their own defect of character. They are not awake to the perils of the last days. They have not that purity of heart from whence all outward holiness proceeds. When we read the acts of the apostles and the epistles which they wrote to the several churches, we cannot but be struck with their zeal and earnestness, the spirituality of mind, the purity of heart, the simplicity of spirit, the contempt of the world, the patience under suffering, the love of the brethren, the oneness of purpose, in leading souls to Jesus, the dependence on the Saviour which appeared so conspicuous in their lives and actions, and which caused them to shine as lights in the world.

All who beheld them were constrained to confess they were not as other men. They saw the change, and persecuted them for it. But now the shades of difference between many professed followers of Jesus and the men of the world are so faint that it requires the Sabbath day to discover the line of separation.

Inward purity and outward sanctity are true marks of God's children. If we are pure hearted, we shall go to work in earnest, and strive, by a life of devotion and consecration to God, to lead some precious soul to Jesus. The path of the Christian may be rough and thorny; it may be filled with doubts and fears, trials, troubles, and discouragements, but the gospel abounds with rich promises unto the hungry souls who seek the Lord whole-heartedly, and keep all his (God's) commandments. Jesus pronounced his first blessing upon the poor in spirit, his last, upon those who keep the commandments of God. What rich promises are made in the gospel to the faithful, earnest, honest Christian! The Scriptures abound with beautiful descriptions of the privileges and blessings which are the portion of every faithful follower of Jesus.

M. WOOD.

**Late at Church.**

"Lord, how delightful 'tis to see,  
A whole assembly worship thee."

BUT how is that delight marred by those who fail to conform—as to posture during prayer and singing—to the usages of those with whom they worship; and most of all, by the coming in of the laggard after the service has commenced. When the time of commencing public worship has been fixed by the united action or general assent of a Christian congregation, every member of that congregation is obligated to conform to that arrangement; and whoever is behind the time through indolence or indifference, sins against God, his fellow-worshippers, and his own good. A tardy courtier offends his prince—how much more a tardy worshiper his God.

To be behind time at a business appointment, is to infringe upon the time and

rights of others, and never more so than when that business is worshipping God; and all persons, old or young, young especially, who, through slothfulness or carelessness, are late at the house of God, have reason to take "shame and confusion of face" unto themselves.

**THE CLOUDS.**

How dark is the earth, and how dreary;  
How full all the air of dismay;  
How hard is life's road, and how weary  
The plodders that faint by the way!

How black are the heavens stretched o'er us;  
How threatening the clouds of despair;  
How throbs the tired ear, with the chorus  
Of woe-spirits haunting the air!

Oh, the wailings of doubt and of anguish  
That sound through the tenanted soul!  
Oh, the broken-winged longings that languish  
On the banks where the deep waters roll!

Yet, though starless the night of our sorrow,  
And pathless the steeps where we stray,  
Still we wait for the slow-coming morrow,  
And long for the breaking of day.

We must know—for the Father hath told us—  
'Tis a sin for our souls to despond;  
For the clouds are but mists that enfold us,  
And there's light in the valleys beyond:—

Ay, light our brief darkness to scatter,  
And crown for the purified brow,  
Soft seraph hands breaking each fetter  
Which binds us relentlessly now.

Then dark though the earth be and dreary,  
And full all the air of dismay,  
We will falter not, faint not, nor tarry,  
For there's rest at the end of the way.

But we'll sing through life's darkest hours,  
Faith's jubilant psalm, for we know,  
On the graves of our earth-hopes the flowers  
Of joy everlasting shall grow.

**Reprove the Swearer.**

TRAVELING to Oshkosh on the Green Bay Railroad, this afternoon, in the vicinity of Fond du Lac, a young man was so profane that I said to him, "I am sorry to hear you swear so."

He was silent, and I added, "It is for your own good to amend such a habit. It is hurting yourself."

"I know how to take care of myself. When I want your help I will apply to you."

"Very good. Come to me at any time, and I will do all I can for you."

This was all our conversation, but we did not hear another profane word from his lips. Some who rudely receive a rebuke, are the very persons who think most of it afterwards.

Entering into conversation with another gentleman, he swore so unhesitatingly by the holy name of our Lord Jesus Christ, that I looked up to him and said: "Do not swear."

"I beg your pardon, sir."  
"No, do not beg my pardon. It is not of so much consequence that I heard you, as that God was listening."

"I know I ought not to swear." "No, you ought not to do so. Will you try to amend?" "Yes, I will." "And will you pray that God will help you?" "I do not know how to pray." "You can ask him to forgive your sins." "But I do not know how."

"Decide in your own soul that you will serve him, and repent of your past sins, and then ask God that he will have mercy on you."

"Will you pray for me?"

"But you must pray for yourself. I was a child when I began to pray. I was a child when I first loved God, and I have always been glad that I commenced his service when I was young. If you will begin to pray from this time I will teach you an easy prayer."

"But will you pray for me?"

"I will if you will pray for yourself."

"Then I promise to do so."

"This is the prayer, 'Lord, have mercy on me.' If you will use this prayer for your heart, God will have mercy. He will forgive your sins and make you his child."

At this moment the train stopped. The gentleman earnestly shook my hand, and we parted, perhaps never to meet again until we meet at the judgment-seat of Christ. I have not forgotten my promise, and I wish others would join me in pleading with a prayer-answering God that he will so lead that swearing man that he may be numbered with his own children.

A TRUE life must be genial and joyous. The man who is not happy in the path he has chosen, may be very sure that he has chosen amiss, or is self-deceived. But not merely happier—he should be kinder, gentler, and more elastic in spirits, as well as firmer and truer.

**The Sower.**

WHILE sowing wheat for a brother a few days since, my mind was called to the words of the Saviour in that beautiful parable of the sower, and like figures used by others of the sacred writers, as illustrating so well the work of the people of God in these last days, into whose hands are committed the great truths connected with the last message to a perishing world.

Though this parable may have had its application in every age since it was uttered, yet it was never more applicable than at the present time. We see it fulfilled every time the seeds of present truth are sown in new fields; and while it may apply more particularly to the minister as the sower, we wish to make it more general.

The husbandman knows full well that unless he first prepares the ground to receive the seed, he shall obtain no fruit of his labor, even though the seed be ever so good. So with all those who believe the truth and desire its promulgation. They should know and realize that while minds are not impressive word or action of ours, out of joint with the high profession we make, stands in the way. Our responsibility is truly great. Do we know it? Do we feel it?

The servants of God are sent forth "bearing precious seed." They may be men who fear God, who have his glory before their eyes, and an earnest desire for the salvation of precious souls; they may be approved of God; workmen that can rightly divide the word of truth; yet their labors may prove abortive, to a very great extent, from the fact of influences that were against them, which prevented the precious seed from taking root in many hearts that would, under other and more favorable circumstances, have received it.

The enemy is just as busy and works through as many means now as he ever did to resist and oppose the truth. When he cannot effectually raise his own subjects to do this work, he often employs those who are friendly to the cause of God.

The friends of present truth are now comparatively in a scattered condition, a few here and there. All are more or less anxious that their neighbors and friends should become acquainted with the truth they love so much. These employ almost as many different modes of action as there are minds to act, each seeking to accomplish the same end. We no more question their motives than we do their honesty. We accept them as pure.

One finds himself surrounded by those who are wholly unacquainted with the great truths which to him are so dear. He feels that he has been benefited mentally, physically, and morally, by them. He is very anxious that his neighbors should receive a like benefit; but he is weak and too unworthy to present the truth to them. He remembers that Christ has said, "Let your light so shine that others may see," &c. He lives the truth out before them. His actions are circumspect; he deals justly, walks uprightly; his words are few, but well chosen. Those around him take knowledge of him and confess that he has been with Jesus. Perhaps years may elapse before he can obtain the services of a minister. But, by his exemplary and consistent life of prayer and devotion, he has so prepared the ground for the seed, that, when sown by the living teacher, he has the satisfaction of seeing a large number of his neighbors embrace the truth, and with him share his joys, having the same hope. He now feels that his prayers have been answered, and his labor rewarded.

Another, perhaps a lone sister, together with the same course of action, lends her paper, and hands out a tract when questioned upon a certain point. By thus casting her bread upon the waters, after many days she finds that some of her neighbors are embracing the truth even before they have heard a single discourse. Here, too, by the godly life and upright conversation of this sister, the way is prepared, the grubbing is done, and the soil is ready for the seed when sown by the servant of God.

A third class, possessing no less zeal, yet not so great a stock of knowledge, take a different and more independent course. Forgetting that example is better than precept, they are more ready to talk than to act. They think everybody must see as they do, and that they can make them see it. They feel burdened, and to free themselves they must sound the alarm. The different points of the truth are presented; the most objectionable first, and that too in a very unfavorable light. For a hobby,

one will take one part of the truth, and ride it. He selects the "state of the dead," another chooses the "vision" question, a third takes the "health reform," while a fourth prefers the "dress reform," and elopes with that. The brother will in his zeal, perhaps, go so far as to inform his friends that if they become Adventists they must adopt the health reform, that they have got to leave off their tea, coffee, pork, and tobacco, while he himself may be a poor specimen of the benefits of the system. The sister may be a zealous advocate of the "dress reform," while she is attired with one that she is pleased to style *the dress*, which, to say the least, falls far short of being any recommendation to the movement in question. In this manner, the entrance through which the truth might enter is completely blocked.

The lives of some of the advocates of the cause are not what they should be; they are a reproach to any cause, the influence of which, *ten* preachers with the plain truths of God's word, could not fully erase from the minds of the people, neither would they undertake the task as long as there remained any new territory. Men and women are disgusted, and, in many cases, their ears are forever closed against all true reforms.

A contrary influence I found the other day which I give to illustrate: While I was searching for a brother whom I had never seen, at every place where I made inquiry as to where he lived I also asked what kind of a man he was, when those that knew him gave me this answer, "We like the man, but we don't think much of his doctrine." This answer satisfied me in regard to the standing of this brother, and I was also satisfied that they knew very little about his doctrine.

This may be a strong picture, but it will do to look at. As a people, we should avoid extremes. We have enough to contend against without having to meet opposition fired by this strange zeal. It would be better not to sow any seed than to sow tares. In our intercourse with those we wish to benefit, we should not forget that there is "a time to keep silence, and a time to speak." The wise man also says that "a word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. The great apostle says, "Let your speech be *always* with grace, seasoned with salt, that *ye may know how ye ought to answer every man.*" Col. 4:6. Peter adds, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that *asketh you a reason of the hope that is in you with meekness and fear.*" 1 Pet. 3:15. The sweet psalmist of Israel ends a psalm in the following beautiful strains: "They that sow in *tears* shall reap in joy." And "He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. R. M. KILGORE.

**What Is Needed.**

NOT eloquence in the pulpit, nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says:—"The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power fills a chapel; but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worldly men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God, we want thee! Thou art the life, the soul, the source, of thy people's success. Without thee they can do nothing; with thee they can do everything.—*Ex.*"

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 14, 1872.

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

### What is Soul? What is Spirit?

THE discussion of Gen. 2:7 (see REVIEW No. 20), brings directly before us for solution the question, What is meant by the terms soul and spirit, as applied to man? Some believers in unconditional immortality, point triumphantly to the fact that the terms soul and spirit are used in reference to the human race, as though that settled the question, and placed an insuperable embargo upon all further discussion. This arises simply from their not looking into this matter with sufficient thoroughness to see that all we question in the case is the popular definition that is given to these terms. We do not deny that man has a soul and spirit; we only say that if our friends will show that the Bible anywhere attaches to them the meaning with which modern theology has invested them, they will supply what has thus far been a perpetual lack, and forever settle this controversy.

What do theologians tell us these terms signify? Buck, in his Theological Dictionary, says: "Soul, that vital, immaterial, active substance or principle man whereby he perceives, remembers, reasons, and wills." On spirit he says, "An incorporeal being or intelligence; in which sense God is said to be a spirit, as are the angels and the human soul." On man, he says: "The constituent and essential parts of man created by God are two: body and soul. The one was made out of dust; the other was breathed into him." This soul, he further says, "is a spiritual substance;" and then, apparently feeling not exactly safe in calling that a substance which he claims to be immaterial, he bewilders it by saying, "subsistence," and then adds, "immaterial, immortal."

This position strikes us as considerably open to criticism. On this definition of "soul," how can we deny it to the lower animals? for they "perceive, remember, reason, and will." And if spirit means the "human soul" the question arises, Has man two immortal elements in his nature? for the Bible applies both terms to him at the same time: Paul to the Thessalonians says, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Does Paul here use tautology, by applying to man two terms meaning the same thing? That would be a serious charge against his inspiration. Then has man two immortal parts, soul and spirit both? This would evidently be overdoing the matter; for where one is enough, two are a burden. And further, on this hypothesis, would these two immortal parts exist hereafter as two independent and separate beings?

This idea being preposterous, one question more remains: Which of these two is the immortal part? Is it the soul or the spirit? It cannot be both; and it matters not to us which is the one chosen. But we want to know what the decision is between the two. If they say that what we call the soul is the immortal part, then they give up such texts as Eccl. 12:7: "The spirit shall return to God who gave it;" and Luke 23:46, "Into thy hands I commend my spirit;" &c. On the other hand if they claim that it is the spirit which is the immortal part, then they give up such texts as Gen. 35:18, "And it came to pass as her soul was in departing (for she died);" and 1 Kings 17:21, "Let this child's soul come into him again."

And further, if the body and soul are both essential parts of man, as Mr. B. affirms, how can either exist as a distinct, conscious, and perfect being without the other?

Foreseeing these difficulties, Smith, in his Bible Dictionary, distinguishes between soul and spirit thus: "Soul (Heb. *Nephesh*, Gr. *ψυχή*). One of three parts of which man was anciently believed to consist. The term *ψυχή* is sometimes used to denote the vital principle, sometimes the sentient principle, or seat of the senses, desires, affections, appetites, passions. In the latter sense it is distinguished from *πνεύμα* [*pneuma*], the higher rational nature. This distinction appears in the Septuagint, and sometimes in the New Testament. 1 Thess.

5:23." Then he quotes Olshausen on 1 Thess. 5:23, as saying: "For whilst the *ψυχή* [soul] denotes the lower region of the spiritual man,—comprises, therefore, the powers to which analogous ones are found in animal life also, as understanding, appetitive faculty, memory, fancy,—the *πνεύμα* [*pneuma*] includes those capacities which constitute the true human life."

So it seems that, according to these expositors, while the Hebrew *nephesh*, and Greek *psyche*, usually translated, soul, denote powers common to all animal life, the Hebrew *ruach*, and the corresponding Greek *pneuma*, signify the higher powers, and consequently that part which is supposed to be immortal.

Now let us inquire what meaning the sacred writers attach to these terms. As already stated, the original words from which soul and spirit are translated, are, for soul, *nephesh* in the Hebrew, and *psyche* in the Greek, and for spirit, *ruach* in the Hebrew, and *pneuma* in the Greek. To these no one is at liberty to attach any arbitrary meaning. We must determine their signification by the sense in which they are used in the sacred record; and whoever goes beyond that, does violence to the word of God.

The word *nephesh* occurs 745 times in the Old Testament, and is translated by the term soul about 473 times. In every instance in the Old Testament where the word soul occurs, it is from *nephesh*, with the exception of Job 30:15 where it comes from *n'dee-vah*, and Isa. 57:16 where it is from *n'shah-mah*. But the mere use of the word, soul, determines nothing; for it cannot be claimed to signify an immortal part, until we somewhere find immortality affirmed of it.

Besides the word soul, it is translated life and lives, as in Gen. 1:20, 30, in all 118 times. It is translated person, as in Gen. 14:21, in all 29 times. It is translated mind, as in Gen. 23:8, in all 15 times. It is translated heart, as in Ex. 23:9, in all 15 times. It is translated body, or dead body, as in Num. 6:6, in all 11 times. It is translated will, as in Ps. 27:12, in all 4 times. It is translated appetite, as in Prov. 23:2, twice; lust, as in Ps. 78:18, twice; thing, as in Lev. 11:10, twice.

Besides the foregoing, it is rendered by the various pronouns, and by the words, breath, beast, fish, creature, ghost, pleasure, desire, &c., in all forty-three different ways. *Nephesh* is never rendered spirit.

This soul (*nephesh*) is represented as in danger of the grave, Ps. 49:14, 15; 89:88; Job 33:18, 20, 22; Isa. 38:17. It is also spoken of as liable to be destroyed, killed, &c., Gen. 17:14; Ex. 31:14; Josh. 10:30, 32, 35, 37, 39, &c.

Parkhurst, author of a Greek and a Hebrew Lexicon, says:—

"As a noun, *neh-phesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. 35:18; 1 Kings 17:21, 22; Ps. 16:10, seem fairest for this signification. But may not *neh-phesh*, in the three former passages, be most properly rendered *breath*, and in the last a breathing, or animal frame?"

Taylor, author of a Hebrew Concordance, says that *neh-phesh* "signifies the animal life, or that principle by which every animal, according to its kind, lives. Gen. 1:20, 24, 30; Lev. 11:40. Which animal life, so far as we know anything of the manner of its existence, or so far as the Scriptures lead our thoughts, consists in the *breath*, Job 41:21; 31:39, and in the *blood*. Lev. 17:11, 14."

Gesenius, the standard Hebrew lexicographer, defines *nephesh* as follows:—

"1. Breath. 2. The vital spirit, as the Greek *psyche*, and Latin *anima*, through which the body lives, i. e., the principle of life manifested in the breath." To this he also ascribes "whatever has respect to the sustenance of life by food and drink, and the contrary." "3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. Concr. living thing, animal in which is the *nephesh*, life."

The word soul in the New Testament comes invariably from the Greek *ψυχή* (*psyche*); which word occurs 105 times. It is translated soul 58 times, life, 40 times, mind 3 times, heart, twice, us, once, and you, once.

Spirit in the Old Testament is from two Hebrew words *n'shah-mah* and *ruach*.

The former occurs 24 times. It is 17 times rendered breath, 3 times blast, twice spirit, once soul, and once inspiration. It is defined by Gesenius, "Breath, spirit, spoken of the breath of God, i. e., a) the wind, b) the breath, breath-

ing of his anger. 2. Breath, life, of man and beasts. 3. The mind, the intellect. 4. Concr. living thing, animals."

The latter, *ruach*, occurs 442 times. Spirit in every instance in the Old Testament is from this word, except Job 26:4, and Prov. 20:27, where it is from *n'shah-mah*. Besides spirit it is translated wind 97 times, breath, 28 times, smell, 8 times, mind, 6 times, blast 4 times; also anger, courage, smell, air, &c., in all sixteen different ways.

Spirit in the New Testament is from the Greek, *πνεύμα* (*pneuma*) in every instance. The original word occurs 385 times, and besides spirit is rendered ghost 92 times, wind once, and life once. Parkhurst in his Greek Lexicon, says: "It may be worth remarking that the leading sense of the old English word ghost is breath; that ghost is evidently of the same root with *gust* of wind; and that both these are plain derivatives from the Hebrew, to move with violence: whence also, *gush*, &c."

*Pneuma* is defined by Robinson in his Greek Lexicon of the New Testament, to mean, primarily, "1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into men from God, and again returning to God."

We now have before us the use and definitions of the word from which soul and spirit are translated. From the facts presented we learn that a large variety of meanings attaches to them; and that we are at liberty wherever they occur to give them that definition which the sense of the context requires. But when a certain meaning is attached to either of these words in one place, it is not saying that it has the same meaning in every other place.

By a dishonorable perversion on this point some have tried to hold up to ridicule the advocates of the view we here defend. Thus when we read in Gen. 2:7, that Adam became a living soul, the sense demands, and the meaning of the word soul will warrant, that we then apply it to the whole person; Adam, as a complete being, was a living soul. But when we read in Gen. 35:18, "And it came to pass, as her soul was in departing, for she died," we give the word, according to another of its definitions, a more limited signification, and apply it, with Parkhurst, to the breath of life.

But some have met us here in this manner: "Materialists tell us that soul means the whole man, then let us see how it will read in Gen. 35:28: 'And it came to pass as the whole man was in departing; for she died.'" Or they will say, "Materialists tell us that soul means the breath; then let us try it in Gen. 2:7: 'And Adam became a living brea h.'"

Such a course, while it is no credit to their mental acumen, is utterly disastrous to all their claims of candor and honesty in their treatment of this important subject. While we are not at liberty to go beyond the latitude of meaning which is attached to the words soul and spirit, we are at liberty to use whatever definition the circumstances of the case require, varying of course in different passages. But in the whole list of definitions, and in the entire use of the words, we find nothing answering to that immaterial, independent, immortal part, capable of a conscious, intelligent, active existence out of the body as well as in, of which the popular religious teachers of the day endeavor to make these words the vehicle.

And now we would commend to the attention of the reader another stupendous fact, the bearing of which he cannot fail to appreciate. We want to know if this soul, or spirit, is immortal. The Hebrew and Greek words from which they are translated, occur in the Bible, as we have seen, *seventeen hundred times*. Surely once at least in that long list we shall be told that the soul is immortal, if this is its high prerogative. Seventeen hundred times we inquire if the soul is once said to be immortal, or the spirit deathless. And the invariable and overwhelming response we meet is, *Not once!* Nowhere, though used so many hundred times, is the soul said to be undying in its nature, or the spirit deathless. Strange and unaccountable fact, if immortality is an inseparable attribute of the soul and spirit!

An attempt is sometimes made to parry the force of this fact by saying that the immortality of the soul, like that of God, is taken for granted. We reply, The immortality of God is not taken for granted. Although this might be taken for granted if anything could be so taken,

yet it is directly asserted that God is immortal. Let now the advocates of the soul's natural immortality produce one text where it is said to have immortality, as God is said to have it, 1 Tim. 6:16, or where it is said to be immortal, as God is said to be, 1 Tim. 1:17, and the question is settled. But this cannot be done; and the ignoble shift of the taken-for-granted argument falls dead to the floor.

### What Spiritualism Is Doing—Who Consult Mediums.

I CUT the following out of the "New York Letter" of an Indiana paper. It gives a very good idea of the progress that is being made by spiritualism, and who are its followers. Those who are not personally observant of it, know but little of its gathering strength and influence.

J. H. W.

NEW YORK, March 30, 1872.

One's rambles in the metropolis are sometimes pointed by queer episodes. The other day, for instance, a friend wanted me to visit that mysterious being ye'cept, a medium, and, not being at all averse to the taking of a few mental photographs in the spiritual sphere, I went. We found the ante-room thronged by persons in waiting, and each "interview" or *seance* occupying from twenty minutes to half an hour. All of these individuals, without exception, evidently belonged to the better classes, and I subsequently learned that the place was frequented by some of the most distinguished ministers, bankers, editors, merchants, and politicians, of the city and country. In fact, the fame of the medium has excusably excited the curiosity of the intelligent, and the wonderful manner in which he unravels the mysteries of the past, and lifts the veil of the future—brings you face to face, as it were, with friends and relatives long dead, describes the minutest details of personal appearance, and converses with them as if they were in the flesh—is well calculated to make the skeptic exclaim, like Stephen Blackpool, "It's all a muddle—all a muddle."

The room in which the *seances* are held is an ordinary parlor, furnished with some elegance, but in the usual style, with piano, book case, sofas, and a large center-table. There is certainly no machinery, and none appears necessary. The medium is a large, handsome looking man, say six-and-thirty years of age, black-haired, brown-eyed, gentle-voiced, and with manners that are the perfection of good breeding. As my friend and myself were ushered in, he arose and remarked, "You must excuse me, gentlemen, if I confess that I feel the influence leaving me, but the truth is, I am almost physically exhausted, having sat here nearly ten hours; still, I am impressed that we shall have some manifestations." Sure enough, we had scarcely drawn up to the table, when raps were audible on the floor, on the chairs, on the walls, on the piano and elsewhere. "Your spirit friends seem glad to meet you," observed the medium, who by this time had lighted a cigar and was leaning back in his easy chair. "Write the names of those with whom you would like to communicate on those small bits of paper, and then fold them tightly." My friend then did so, and they were thoroughly mixed. One by one the medium took them, laid each in turn against his forehead, and called out the persons designated: "That's So-and-so, your grandfather; that's Julia, your first wife; that's your friend Robert, who died in St. Petersburg," and so on. "By the way" added the spiritualist, "there is a message for you from St. Petersburg." The rapping was vehement, and the medium went into some astonishing details about an old railroad contract that remained unsettled.

"I should like to ask a few questions mentally," said my companion. "All right, sir; write them on a paper, and fold them so that I cannot see them." It was done repeatedly, and in each instance the answers were prompt, correct, and in detail. As a test, several of the questions were written in the Russian language, and one or two in short hand, but it seemed to make not the slightest difference in the responses. Suddenly, the medium observed, "Your Russian friend desires to give you further proof of his presence with you, by writing his name on my arm." The sleeve was drawn up, and we both distinctly saw, in red letters, between the medium's elbow and wrist, a signature that was at once recognized. I threw a peculiar seal upon the table, and asked, "What can you tell me about that?" "Nothing now," was the reply, "yet I should like to have a copy of the seal, for sometimes the most mysterious information comes to me in an unexpected way." He placed the seal in his pocket-book, but in five minutes threw it out, with the remark, "I don't want it, after all; for the spirits have impressed it on the sides of my porte-monnaie," and he showed me as perfect a *fac simile* as if it had been taken in wax.

The interview lasted three-quarters of an hour, and it would require two or three columns to describe all that was said and done. Let it suffice, therefore, that I saw enough to satisfy anybody who believes his senses, of the existence of some power, either subliminal or super-



natural, which is calculated to upset the best regulated philosophy and religion, when it permits a perfect stranger to tell you secrets that belong only to the dead, and to penetrate apparently at will, the very *sanctum sanctorum* of your heart. Five dollars is the usual fee paid for the gratification of this species of curiosity, and there seems to be no end to the people who are anxious to make the investigation.

Isaiah Sixty-Six.

IN accordance with the suggestion of Bro. Smith in last week's REVIEW, I will offer a few thoughts upon this chapter, especially in reference to verses 20, 21, and 24, in answer to the question of A. J. These verses are generally acknowledged to be very obscure, and difficult of explanation; and I would not ask that the thoughts I present should be received as correct by any one, unless close examination of the scripture should make them appear satisfactory.

In order to understand these verses, we must examine the connection in which they occur, and they must be shown to harmonize with other plain scriptures. Any pretended explanation of an obscure passage that would conflict with scriptures that are clear and plain, would not only be a waste of time, but would befog the mind and lead to endless confusion. We do not appeal to such scriptures as these verses, which are admitted to be obscure by reasonable commentators, to prove our positions correct. All we shall attempt to do is to show they do not conflict with the positions we hold, as a people, but harmonize with them.

We hold, 1. That there will be signs given to show when the coming of the end is nigh. Matt. 24:3, 29-33; Luke 21:25-28; Rev. 6:12-17, and many others.

2. That there will be a proclamation or warning message to the world, and that God's people will not be in darkness as to the nearness of the event. Rev. 14:6-16; Joel 2:1; Matt. 24:33, 37; 1 Thess. 5:1-6.

3. That at the coming of Christ, the righteous dead will be raised, the living changed, and all together will go up with the Lord to the Father's house on high. 1 Thess. 4:16, 17; Matt. 3:12; John 13:36; 14:1-3; Rev. 15:2; 4:2-6.

4. That at the coming of the Lord the great day of God's wrath will come, in which all the wicked will be slain, and the earth lie utterly desolate without a living man upon it, to remain so for a thousand years. Rev. 6:14-17; Isa. 13:6-14; 24; 34; Jer. 25:15-33; Zeph. 1:14-18; Rev. 19:11-21; Jer. 4:23-26; Rev. 20:1-6. The word "bottomless pit" here used, is the same word in the original as we find in Gen. 1:2, of the Septuagint version rendered "deep," describing the state of our earth before it was brought into a condition of order.

5. At the close of the thousand years, the city of God is seen on our earth, having come down from God out of Heaven, and all the saints are in it; and then the wicked dead are raised to life, come around the city, and are totally destroyed by fire ruined down upon them; by which agency the earth is melted and purified, and is made the everlasting abode of God's people. Rev. 20:9; 3:12; 21:2, 9, 10; 20:5, 6; 2 Pet. 3:7-13; Mal. 4:1; Matt. 5:5; Ps. 37.

We think these scriptures fully sustain the positions taken, though many others might be adduced; and we simply claim that there is nothing in Isa. 66 that conflicts, but on the contrary, perfectly harmonizes with them.

In noticing this chapter, we would state our conviction that all of it applies this side of the commencement of the gospel dispensation, and much of it to the last days. The first four verses seem to apply near the first advent of Christ, when the Jews had such confidence in the temple and the worship connected with it that they rejected Christ, neglected the most obvious duties of justice and mercy, and caused the wrath of God to fall upon them. The Lord shows that their "house" was of no importance to him, that he looked with far more interest to those who were "poor and of a contrite spirit, and trembled at his word;" and the practice of making offerings of "oxen," "lambs," or oblations, which seemed to them so important as to comprehend almost the whole of religion, were no more pleasing to God than it would have been had they "offered swine's blood," sacrificed a "dog," or "blessed an idol;" things which they recognized as abominable to him for the simple reason that Christ had come and shed his blood on the cross, and they rejected the only offering God would accept, turned away from the offer of salvation and persecuted him and his followers, and then tried to please God by practicing those rites which had terminated at the cross.

The same principle applies at any time to those who go through the outward forms of religion, but neglect the great principles of justice and mercy. God will not accept such worship. He hates it. Verse 5 evidently refers to the last days. A class is brought to view who are hated and cast out of the society of their former brethren. They claimed to be doing this for the Lord's sake. The time when this will occur is just before the appearing of the Lord; for both classes see that appearing. The prophet

says "he shall appear to your joy and they shall be ashamed." Who will see that appearing with joy? Isaiah says in another place that certain ones will say, "Lo, this is our God, we have waited for him and he will save us." Chap. 25:8. They could not wait for anything they did not expect.

Those, then, who are expecting the coming of the Lord will be joyful when they see his appearing. Have any of that class been cast out by their brethren, and they all the while seeming to think they were doing it to the glory of God? We all know this has characterized the Advent movement. It has been enough in these days to cause individuals of unexceptionable moral character to be disfellowshipped by our modern churches, because they believed the coming of their Lord was near. It is said that fifty thousand Adventists left the churches in 1844, because they did not wish to hear them talk so much about the coming of Christ being near. And the process has been going on ever since. We think it a matter of no small encouragement to this unpopular people that the prophet of God says the Lord shall finally "appear to their joy." They can afford to be patient till then.

Verse 7 evidently refers to the birth of Christ. Verses 8 and 9, to the first resurrection, when a nation will be born at once, in one day.

Verses 10-14 give us a most beautiful description of the condition of the people of God after they are received into the holy Jerusalem. The language brings to view the same thoughts that are suggested by Paul, in Gal. 4:26, where he declares that Jerusalem which is above is the mother of us all. The old city is in "bondage with her children." There is another in existence with which we are interested. This is "above." When we get to that, the prophet says in these verses we shall be "delighted with the abundance of her glory." No one can read the description of it in the last part of the Bible, with faith in his heart, and not come to this same conclusion. As I proved in the first of this article, that is the very place where the righteous go at the coming of Christ.

In verses 15-18, Isaiah brings to view the coming of Christ most certainly, and the condition of things in the earth at that time; thus connecting the event with the New Jerusalem. "For behold the Lord will come with fire," "for by fire, and by his sword will the Lord plead with all flesh." "They that sanctify themselves and purify themselves in the gardens, one after another [margin], eating swine's flesh and the abomination and the mouse, shall be consumed together saith the Lord." Will there be such classes alive on the earth when the Lord comes? Most certainly. A large part of the human family eat the articles mentioned. The Chinese, the most numerous nation in our world, eat rats, mice, &c. And there is scarcely any insect, reptile, or abominable thing, but what is eaten by some of the besotted inhabitants of our earth, while frogs and oysters have come to be esteemed the greatest delicacies by some of those that call themselves the most enlightened; and the flesh of filthy swine, which is especially referred to by the prophet, is one of the most common articles of diet throughout the whole Gentile world.

We leave it to those who prize this kind of food so highly and who persist in eating it, even when it is plainly shown them to be most unwholesome, to explain the prophet's meaning when he says such "shall be consumed together." It looks to us that those who will be saved in that day will not be found eating it.

Probably the expression, "those that sanctify themselves and purify themselves," refers to the lustrations and purifications so common among the heathen nations. When the prophet says in verse 19, "I will gather all nations and tongues and they shall come and see my glory," he evidently refers to the same time the Saviour speaks of in Luke 13:28. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out."

The prophets plainly teach that the righteous will see the reward of the wicked, and the wicked will see the reward of the righteous. Ps. 37:34; 52:5-7; Isa. 33:13-19. When will this occur? We reply, When the city of God stands on the earth and all the wicked come upon its breadth and surround the city. Rev. 20:9. Here is where they will "see God's glory," and know the Lord has told them the truth.

The prophecy of Isaiah is discursive; that is, it changes from one scene to another, at times, rapidly. And although the events brought to view, may have a general relation to each other, yet they pass before the mind of the prophet in vision like a panorama. They differ, in this respect, from the prophecy of Daniel or John, or the prophetic discourses of the Saviour, which seem, many times, to come after each other and connect with each other like the links of a chain. Of course the latter are plainer and easier to follow than the former. No man can explain the prophecy of Isaiah on any other hypothesis. Commentators admit this. See closing note of Dr. Scott on this chapter. The only way we can ascertain when these different scenes apply, is to compare them with other plain texts of scripture; for the transition is often very sudden.

Verse 19. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

Smith, in his large Bible dictionary, takes the position that these names represent the Gentile world, see note on Javan, as these were the names by which they were known at the time the prophet wrote. This is undoubtedly correct.

The prophet tells us then that a "sign" shall be set among the Gentiles, and that those who "escape" of these nations shall go among them and declare the glory of God among them. Who are those who escape? Evidently the righteous who are saved at the coming of Christ. When are they to go unto the nations? Evidently before the coming of Christ and not after; for in the scriptures quoted at the beginning of this article it is positively proved that all the nations of the earth shall be destroyed at the coming of Christ; and verse 16 declares that God will "plead with all flesh by fire and sword." Here then we see evident reference made to the warning message to go to the world previous to the Saviour's advent.

The "sign" that is set among them is evidently a glorious truth around which those will rally who "escape" of these nations in the last day, the same we think as the warning message of Rev. 14:9-12, which brings to view God's commandments and brings into prominence the Sabbath of the Lord as the one especially trampled upon. And when we take into consideration the fact that is stated in Ex. 31:13, and Eze. 20:12, that the seventh-day Sabbath is a "sign" between God and his people, it seems very reasonable, to say the least, that this is the very thing referred to in the verse before us. This warning message is to go to the world with a loud voice and gather out those who fear God.

Verse 20. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in coaches [margin], and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Those who shall bring their "brethren for an offering to the Lord" are probably the ones referred to in verse 5, to whom the Lord will appear with joy, while those who cast them out will be ashamed. In other words, believers in the soon-coming of Christ, who will be proclaiming this last message to the world, designed to gather out a people for God. These servants of God will go to all the nations with this truth, searching after all the precious jewels, to present them to the Lord. The horses, chariots, coaches, &c., spoken of, are the means used by them to convey this truth to different peoples and places, which will finally accomplish the desired result; viz., bringing a people to Mount Zion; not that these individuals will be carried there by them as we ride in a wagon, but they are a necessary means to gain the desired end. And how could that truth be proclaimed to all the nations without just such means? It would be impossible. In this manner, every honest soul will be gathered out, every true member of spiritual Israel will be sought out, and by faith will come to Mount Zion, as Paul says in Heb. 12:22, and finally will come there in fact when Christ comes after them and takes them up to the Father's house.

I believe this to be the most reasonable view that can be taken of this passage. There are those who hold that after Christ comes this work will be literally accomplished, and that the saints will be riding on mules, horses, &c., from America, Europe, and all parts of the world, over to old Jerusalem. If that is true, the Lord takes a very slow way to get his people together. We should suppose he would use the cars and steamboats rather than those animals; and we fear, in that case, that some of our age-to-come friends who were accustomed to ride forty miles an hour on the cars would get tired jogging along on mules and wish they had means of conveyance as good as before Christ came.

The whole idea is preposterous, and we may be sure that He whom Heaven and earth obey will not be confined to such means to accomplish his work. The scene is laid before the coming of Christ, when human agencies employ such means to carry forward the work of God.

Those who are thus gathered out are represented as being an acceptable offering to God. As Paul says, "We are unto God a sweet savor in Christ." And the servants of God are represented often as offering those whom they have brought out to the Lord.

Verse 21: "I will also take of them for priests and for Levites, saith the Lord." As these classes were most closely related to the service of God in Isaiah's time, we understand he takes these terms to represent similar classes in the future state. And that such will be there, we have the positive evidence of the Bible: Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These are the resurrected saints. What their peculiar office is, we know not; but Isaiah and John evidently refer to the same thing.

Verses 22 and 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Here we have a description of the world in which those will live who have escaped out of the nations as described above. Here is the eternal state if there is any brought to view in the Bible, and not an age in which death occurs, as some would have us believe. They are to live as long as the new heavens and new earth exist. And moreover the Sabbath is to be kept there. Let those who believe the Sabbath has been abolished remember this fact that it is going to be kept in the eternal state. That does not look much as though God had got sick of it already, as some tell us. We also learn that God's people came together every month. In the last chapter in the Bible we have the reason given. The tree of life yields its fruit once a month; and all the redeemed host come up to partake of it.

Verse 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." We have the scene introduced here that is brought to view in Rev. 20:9. While the wicked gather around the "beloved city," fire comes down and devours them. All the righteous are in the city. They are immortal. The wicked are being burned "like thorns in the fire." The righteous are no more affected by the fire than the three worthies in the "burning fiery furnace." The Son of God was there also. He is master of the elements, and his people have no fear. In this condition the righteous "see the reward of the wicked." As this fire is not "quenched," that is, put out, it will utterly consume the carcasses of all those outside of the city; for there is no "carcass," or dead body, that can exist in such a fire. Here we have the "day" that shall "burn as an oven," of the prophet Malachi, which shall bring all the proud to ashes; and the day of God which Peter speaks of, when the "elements shall melt with fervent heat." From this fire shall the new earth come forth, in which the righteous shall dwell. May God grant us all a place among them. GEO. I. BUTLER.

Battle Creek, Mich., May 6, 1872.

Trip Around the World.

It used to take three years, at least, for a traveler to complete the circuit of the earth. Modern improvements and appliances enable him to accomplish that feat now in eighty-one days. From a recent Railway Guide we take the following interesting statement of the distances between important points, the means of conveyance, and the time of transit, in a trip around the world:

From Atlantic Cities to Omaha (Nebraska), via the Great Trunk Lines of Railway—about 1,400 miles, in 50 hours.

From Omaha to San Francisco (California), via Union and Central Pacific Railroads—1,914 miles, in 4 days and 6 hours.

From San Francisco to Yokohama (Japan), by Pacific Mail Line Steamers—4,700 miles in 22 days.

From Yokohama to Hong Kong (China), by Pacific Mail or Peninsular and Oriental Steamers—1,600 miles, in 6 days.

From Hong Kong to Calcutta (India), by Peninsular and Oriental Steamers—3,500 miles, in 14 days.

From Calcutta to Bombay (India), by the East Indian and Great Indian Peninsular Railways—1,400 miles, in 2 days.

From Bombay to Suez (Egypt), by Peninsular and Oriental Steamers—3,600 miles, in 14 days.

From Suez to Alexandria (Egypt), by Rail along the Suez Canal—225 miles, in 12 hours.

From Alexandria to Brindisi (Italy), by Peninsular and Oriental Steamers—850 miles, in 2 days.

From Brindisi to London (England), by Rail, via Paris or the Rhine—1,200 miles, in 2 days.

From London to Liverpool (England), by Railway—200 miles, in 5 hours.

From Liverpool to the Atlantic Cities (America), by either of the great Atlantic S. S. Lines—3,000 miles, in 10 days.

Total distance, 23,589 miles. Time, 81 days.

To Correspondents.

C. H. BLISS: Buck, in his Theological Dictionary, says it is not known when nor by whom sprinkling was introduced into the church. In reference to the numbering of the days of the week, we know of no writer who claims that there has been any change in this numbering. The change from Old Style to New, did not affect, in the least, the numbering of the days of the week. See tract on Time Lost, Old Style and New.

A. M. L.: Write only on one side of the sheet. Vols. 37 and 38 of REVIEW were sent to the person you name in England.

## GIVE ME SOME WORK TO DO.

GIVE me some work to do! the reapers soon  
Will come rejoicing, bringing home their sheaves,  
And I, of all their number, I alone  
Have naught to offer but these withered leaves;  
With shame and penitence I turn to Thee  
And pardon crave—O Master! pity me.

The name of servant I unworthy bear;  
A servant should his master's work pursue,  
But I have loitered in the gardens fair  
And to my task been faithless and untrue;  
The cool, refreshing morn, and the rich noon  
I've idled all away, and eve comes soon.

Others I've seen go forth unto their toil  
With willing step, and steady, patient hand,  
Scattering the golden grain upon the soil  
Which soon shall yield its harvest full and grand;  
But I, O Lord! what shall I say to thee?  
For my weak indolence I have no plea.

When the sun shone and skies with hope were blue,  
And flowers breathed their fragrance all around,  
When affluence smiled on me, and friends were true,  
And my vain heart with love's bright chain was bound,  
I would not toil, and from the field withdrew—  
But now I cry, give me some work to do!

Now, when the spring is past, and summer's gone,  
And autumn, sear and gray, with frosty hand,  
Smites low each flow'ret fair, and friends have flown,  
And I can call to me no loving band  
To shield me from the storm of pain and woe—  
Now, Lord, I cry, Give me some work to do!

Give me some work to do! I know that Thou  
Who watchest o'er the humble sparrow's fall  
Wilt from thy throne of light and glory bow  
To answer lovingly when'er I call;  
Then let me glean for thee at least one sheaf,  
Ere winter brings the laborers relief.

—Amy A. Headley.

## Progress of the Cause.

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

## California State Meeting.

OUR State meeting closed last evening. It has been a feast of fat things to all who attended it. Over one hundred Sabbath-keepers, besides several interested outsiders, came in from abroad. I never attended a meeting where everything moved along so smoothly as in this general gathering of our people here; and what is still better, the blessing of God was manifested in every meeting. The ministers were all free and pointed in their sermons; and the people had a mind to work for God. Eighty cheering testimonies were given by as many individuals during a meeting that lasted but eighty minutes. During all our business sessions, of which we had four, everything worked harmoniously; and if the resolutions and plans unanimously adopted by our people shall be carried out by them, we shall see the churches rise in spirituality and numbers, and also see the work spread and prosper mightily in the Lord. May the great Shepherd assist each of us to do our whole duty, and pay our vows to the Most High.

We could not decide as to the subjects of our discourses until about the time of the gathering of the people, when we felt a burden roll upon us to present the following subjects: Dress Reform, from a physiological and moral stand-point, by myself, Friday afternoon. The subject of immediate and entire consecration to God, 1 Chron. 29:5, last clause, by Bro. Loughborough, Sabbath morning.

Sabbath afternoon, Bro. L. spoke on the qualifications and duties of local elders, followed by the ordination of Bro. Wm. Denison as elder of the Santa Rosa church, and T. B. Gaveley as elder of the church in Green Valley, by prayer, and the laying on of hands.

Sunday morning, Bro. L. was unable to speak, on account of hoarseness, and it fell to my lot to speak on a subject, the burden of which Bro. L. had long felt, viz: The demands that mutual obligation, and the general interest of the cause at large, make on us. Text, Ps. 50:5.

At our business session, Sunday morning, it was voted that I should act as solicitor and collector of means to help on the general interest of the cause; and at the close of the morning sermon, Bro. L. requested the congregation to remain seated while Bro. Furgeson passed through and collected back dues on REVIEW, Reformer, and Instructor, and Bro. Judson also passed through and obtained seventy-four members to Tract and Missionary Societies, at one dollar each for membership. The churches of San Francisco and Bloomfield had previously formed societies. I passed a paper for subscriptions to the stock of Health Institute, the Publishing Association, and the \$10,000 Book Fund. The result of thirty minutes' soliciting was a hearty response from seventy-eight brethren and sisters who pledged on my paper to pay into these enterprises, on or before the first day of September, 1872, the sum of \$1,211.

At 2 P. M., on first-day, Bro. L. preached the funeral sermon of Bro. Volney Staley, who died a few days since in Los Angeles. He had a crowded house of attentive listeners.

Bro. Cornell spoke each evening. He had, about ten days previous to our State gathering, commenced a course of lectures in our chapel in this place, and the interest had become so great that it was thought best for him to continue his regular course evenings through the gathering, speaking the first evening on the

rise and spread of the message, the second evening on spiritual gifts, and last evening on the mark of the beast and seal of God. These lectures greatly strengthened our brethren and increased the outside interest. After a few days' rest, he will resume his lectures.

Sabbath, at 1 P. M., Bro. L. baptized eight, and three others united with the Santa Rosa church. Several others have about decided to come and go with us.

We feel free and greatly cheered. Bro. Loughborough says some of his heavy burdens are gone, and he can now preach with greater freedom than before, if the officers of the State meeting, and of the churches, continue to do their duties as well as they have commenced. Bro. Furgeson and myself go out next week to hold meetings in Yolo Co., while Brn. Loughborough and Cornell go with the tent, with Bro. Martin as tent master.

M. G. KELLOGG.

Santa Rosa, April 29, 1872.

## Michigan.

SINCE the Conference, I have labored in this State. March 14, I left Battle Creek for Tuscola County. I labored in the county four weeks with good results, considering the circumstances under which the meetings were held. The weather was stormy and the roads very muddy, consequently the congregations were not large. Those who came were much interested. Some decided in favor of the truth.

Sabbath and first-day, April 6 and 7, met with the brethren and sisters in monthly meeting. This was indeed a cheering season to all those present. The blessing of the Lord was with us to soften hearts, as was manifest by the falling tear, and the many testimonies given in favor of the truth. Was glad to meet with Bro. Fisher at this meeting who aided in the services.

About this time, I learned that Bro. Corliss was lecturing at Eureka, a small village in Clinton County, and was desirous that some one should assist him, as the interest was good, and increasing. April 15, I joined Bro. C. in his labor. I found him lecturing in the United Brethren church. He had spoken several times. After holding meetings two weeks, we were obliged to vacate the U. B. house. We were then granted the use of the Christian church for three evenings. It was, however, granted to us the fourth evening in order that we might reply to a discourse which had been delivered against our views and the Bible, by a spiritualist. The reply was delivered before a large and attentive congregation, with favorable results, so much so, that we are likely to be granted the use of the U. B. church again for the purpose of holding a few more meetings. We have met some opposition, and much prejudice. The congregations have increased from the first. Some have taken a stand in favor of the truth. Many are interested who we hope will obey.

S. H. LANE.

## Northern Michigan.

MARCH 19, I went to Deerfield, Mecosta County. Found a few Sabbath-keepers here laboring under discouragement. I gave them fourteen discourses. Ten persons pledged themselves to resume their duties as followers of Christ, and to endeavor to sustain public worship and to bring up their Systematic Benevolence which had been neglected for the year past.

From here, I went to Lakeview, Montcalm County, where I gave nineteen discourses. Many persons here admit that we have the truth on the subject of the Sabbath, but are satisfied to plead the inconvenience of obedience. Two persons pledged themselves to give God their hearts and obey all his commandments.

April 25, returned to Deerfield, and found the brethren and sisters in good spirits. Here, I met Bro. Strong. Through his efforts, a tract society was formed, and s. b. more fully arranged. My health beginning to fail, I returned home May 1. I hope soon to be able to resume my labors again.

JAMES G. STERLING.

## Springfield, Ohio.

A BROTHER writes that there are four adults and five youth in this place who have covenanted together to keep the commandments of God and the faith of Jesus. They desire a preacher to visit them, and perfect their organization.

## Lancaster Church, Erie Co., New York.

RETURNED here after our monthly meeting at North Parma. Held meeting at Wende, Plank Road School-house, Sabbath, April 20. Spoke on scriptural baptism. The next first-day, fourteen were buried with Christ in baptism, rising, as we hope, to "walk in newness of life." The next Sabbath, Bro. J. M. Lindsay, president of the Tract and Missionary Society, and Bro. Stephen Craig, director of this district, met with the church. The next day a tract society was organized. The cases of ten applicants for membership were then considered. Two were admitted, having been baptized. The

other eight were baptized, making in all twenty-four added to the Lancaster church.

We feel to praise the Lord for the work he has done here. Dear brethren and sisters, pray earnestly for me, that I may do the work of the Lord, giving him all honor and glory, ignoring self, living to exalt his truth, and humbling myself daily before him.

There are others under deep conviction who we hope may be able to break loose from the bonds that hold them, and stand free with the people of God.

CHAS. B. REYNOLDS.

## Sweetness of Christian Union.

I THANK God that I was ever brought in contact with those whom I esteem as the true people of God. There are none whose society I prize as much as those who receive the gospel in its simplicity, and are striving to avail themselves of its blessings by living in conformity to the requirements of God's law. And since it is such a precious privilege to mingle here where there is so much to mar the pleasure of meeting, and to interrupt our communion, what will it be when we meet where the dimming veil is withdrawn, and we are permitted to see eye to eye and speak heart to heart? Even now, with an eye of faith, aided by the light of prophecy, are we enabled to antedate that day, and to realize that

"A few more rolling suns at most,  
And we shall reach fair Canaan's coast,  
Where we shall part no more."

A. P. COVEY.

## Home Politeness in Little Folks.

"True wisdom, early sought and gained,  
In age will give thee rest;  
Oh! then improve the morn of life,  
To make its evening blest."

PARENTS, as soon as your little ones begin to totter about, and speak, say lispily, "ma," and "pa," that very instant teach them courtesy, good manners, to use correct language, chaste, delicate, refined, avoiding everything vulgar, uncouth, clownish, indelicate, or ungrammatical.

Even baby lips can be taught refinement, courtesy, politeness of manners, things delicate, tasteful, beautiful, heavenly—the little words "please" and "thank you," when favors are conferred; and far easier will they learn them than older children.

What is termed baby-talk, when addressed to children old enough to understand and imitate it, is detestable. The parents must remember that when the child can comprehend one word its education is begun. The mother, especially, is called to officiate as professor of languages in the domestic university. But who, in teaching a foreigner the English language, would say to him that until he becomes further advanced he must call a horse "horsey," and a dog a "bow wow," and that for the present he will address his maternal parent as "mudder"? This seems sufficiently ridiculous; but this is not all—it would be unjust to the learner; it would teach him pronunciations which he must unlearn as laboriously as he learned them. You would thus, in fact, double his task. The folly and injustice are the same when you teach a little child to speak a distorted, mangled, burlesque language, of which it becomes ashamed when older, and tries to unlearn it.

Little folks should be taught correct language as early as possible; not a slip of the tongue should pass without correction.

We advise all young people to acquire in early life the habit of using good language, both in speaking and in writing, and to abandon forever the use of slang words and phrases, else the unfortunate victim of neglected education is very probably doomed to talk slang for life.

The first infantile lisp should be marked with critical precision. Everything vile, vulgar, clownish, impolite, uncouth, ungrammatical, immoral, and all slang phrases, should be sedulously avoided, and all things true, honest, just, pure, lovely, inculcated. All habits, once formed, are formed forever!

"Fill first the bushel with the wheat,  
With wisdom—food for souls to eat;  
Then chaff, the fiction of the day,  
Will find no place, and blow away."

Parents, the habits formed now in the hearts of your offspring will be life-long. It was a principle with the old Jesuits—that if they might have the first seven years of a child's life, they cared not who had the after training.

In teaching your children these little sweet courtesies of life, you must repeat over and over the same lessons for the first few years. It requires line upon line, and be not discouraged, even after seventy times repetition. The reward will come at length, and you rejoice to see the little child you have taught so laboriously acting voluntarily on principles you have instilled, requiring no prompting or correction, for courtesy has become habit.

In no place is the distinction between the refined and the ill-bred more marked than at the table. If your children are not early taught politeness here, you must prepare yourselves and them for a thousand mortifications in future life, and must look to see them regarded as annoying and disagreeable by those whose goodwill you may most desire to secure. "A child left to himself bringeth his mother to shame."

However humble your position in life, though your family gather about a table of pine instead of mahogany, your children may and should be taught the same lesson of respectful behavior. It is a duty which God requires of you, and he holds you responsible for every unchecked manifestation of disrespect or disobedience you allow in your presence. Let your children learn to sit quietly until all older than themselves are helped, and do not begin compromising the matter with some little insurgent by a lump from the sugar-bowl. If you do, it will by no means be the "beginning of the end." As they advance in years, encourage them to join pleasantly, but always modestly, in the family conversation around the table. Let the meal-time be one of the most cheerful and heavenly hours of the day. Come to the festive board with something good to communicate, edifying, administering grace to those present—that every thought, word, and deed, may be "apples of gold in pictures of silver." The table spread with Heaven's choice bounties is the appropriate place to inculcate order, sobriety, courtesy, politeness of manners, gentlemanly deportment, strict temperance in all things.

"The family is a little book,  
The children are the leaves,  
The parents are the cover that  
Protecting beauty gives."

## Common Sense in Christian Work.

COMMON sense is the best sort of sense, and it is especially a good thing for a live Christian or Christian worker to have. Every pursuit of man ought to be a sacred pursuit. John Newton said if two angels were sent to the earth, one as Prime Minister and the other as a street-sweeper, it would be a matter of no difference whether they received the one or the other commission; it would be honor enough that the Lord had sent them. It is possible and practical to carry this right through, and do everything for the Lord Jesus Christ. If you want to do anything for the Lord, try to keep the thought before your mind constantly that, whether you go out or come in, eat or drink, you are to do everything to glorify God. The reason the world paralyzes a man's piety, is because he does not have singleness of aim. God put men into the world and asked them to be pious, and they ought to make the world minister to their piety. Dr. Kane, seeing himself in danger of being crushed by an iceberg, said: "I'll use the iceberg!" he thrust out the harpoon, anchored his ship to the iceberg, and it bore him to Polar waters. So you must make the world and business bear you heavenward.

Dr. Chalmers, riding on a stage-coach, by the side of the driver, said: "John, why do you hit that off leader such a crack with your lash?" "Away yonder there's a white stone; that off leader is afraid of that stone; so by the crack of my whip and the pain in his legs, I want to get his idea off from it." Dr. Chalmers went home, elaborated the idea, and wrote "The Expulsive Power of a New Affection." You must drive off the devil and kill the world by putting a new idea in the mind.—DR. FISH, in *Tabernacle College Lecture*.

## A Question with only One Answer.

A YOUNG man from the Provinces who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish and to say there is no God; God was only a word. After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasures, and business, two girls were seated in a bay-window reading together. The young man approached them and asked,

"What beautiful romances are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, you do not believe it?"

"Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris; I have never studied philosophy or mathematics or all those beautiful things which you know; I only know my catechism; but since you are so learned and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly; the egg comes from the hen."

"And now, sir, whence comes the hen?"

"You know that as well as I do, Miss, the hen comes from the egg."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and with your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from an egg?"

"Beg your pardon, Miss, I did not take notice that the egg existed first."

"There is, then, an egg which did not come from a hen?"



"Oh, if you—beg pardon—that is—you see"—  
"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."  
"Very well, there is then a hen which did not come from an egg. Tell me now who made the first hen from which all other hens and eggs come?"

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir, I only ask you to tell me whence the mother of all hens and eggs comes?"  
"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world, and this being we call God. You who cannot explain the existence of a hen or an egg without God, still wish to maintain to be able to explain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame departed.—*Translated from the French.*

**The Oldest Inhabitants—More Testimony as to whence they Came.**

THE latest intelligence, says *Appleton's Journal* from our Pacific coast, reports that a Japanese junk had come ashore on one of the islands of Alaska, with three living Japanese on board. The vessel had been disabled in a storm off Japan, and had drifted two thousand five hundred miles in nine months, twenty-three of the crew perishing from hunger and exposure. This striking occurrence is by no means unparalleled.

Just forty years ago, a Japanese vessel, with living men on board, came ashore near the mouth of the Columbia river, in Oregon. It had a cargo of rice, and the crew consequently had enough to eat, though their only drink was water from occasional rains. Such occurrences assist greatly in explaining how America was peopled—a question very perplexing to our ancestors, though late geographical and ethnological researches show clearly that there is really very little mystery about it.

The Japanese are evidently of the same race with our Indians, their language being, to some extent, similar to those of our Western tribes; and it is not at all unlikely that, during the thousands of years to which Japanese history goes back, many vessels may have floated from their shores to ours, bearing living persons of both sexes. But, even if it were impossible for them to cross the ocean, it is certain that Asiatics could easily make their way to America across Behring straits, or by the Aleutian Islands, the distances between which would be an easy voyage for a canoe.

Ten or twelve years ago the Appletons published an account of a voyage down the Amoor, by Peter McDonough Collins, the first American who ever descended that river. In his journal he constantly spoke of the wild tribes on its banks as "Indians." We remember asking him at that time why he called them such, and he replied, "Because they are Indians." He was familiar, by long personal observation, with the tribes in Oregon and California, and he declared that he could see no material difference between them and the tribes on the Amoor. He is a man of plain common sense, with a mind not obfuscated by ethnological or antiquarian studies; and the idea had apparently never entered his head that the Amoor tribes were not Indians. Their appearance, their mode of life, and the lodges in which they dwelt, he said, were all similar to those of the natives of Oregon. Their language, also, seemed to him very much the same, though, of course, he had no critical knowledge of their dialects. Taking this resemblance for granted, therefore, and there being no great difficulty in crossing the ocean by the way of the Aleutian Islands, even in canoes, there is no longer any mystery about the peopling of America.—*Nashua (N. H.) Gazette.*

**Stephen Allen's Pocket-Piece.**

(In the pocket-book of the Hon. Stephen Allen, who was drowned from on board the Henry Clay, was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be placed in every newspaper and engraven on the heart of every young man.)

"Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid

temptation; through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young to spend when you are old. Read over the above maxims at least once a week."

**Christian Liberty.**

THE Christian is free and master in all things. The Christian is in bondage, and a servant in all and to all. He is free and a master by faith; he is a servant and a slave by love.

Faith unites the soul to Christ, as a wife to her husband. All that Christ has, becomes the property of the believing soul; all that the soul has, becomes the property of Christ. Christ possesses every blessing and eternal salvation; they are henceforward the property of the soul. The soul possesses every vice and sin; they become henceforth the property of Christ.

It is then the blessed exchange commences. Christ who is God and man, Christ who has never sinned, and whose holiness is immaculate, Christ the Almighty and Everlasting, appropriating by his nuptial, that is, by faith, all the sins of the believer's soul, these sins are swallowed up and lost in him; for there is no sin that can stand before his infinite righteousness. Thus, by means of faith, the soul is delivered from every sin, and clothed with the eternal righteousness of her husband, Jesus Christ. Blessed union! The rich, noble, and holy spouse, Jesus Christ, unites in marriage with that poor, guilty, and despised wife, delivers her from every ill, and adorns her with the most costly blessings. . . . Christ, a priest and king, shares this honor and glory with every Christian. The Christian is a king, and consequently possesses all things; he is a priest, and consequently possesses God. And it is faith and not works, that brings him to such honor. The Christian is free of all things, above all things, faith giving him abundantly of every thing.

Although the Christian is thus made free, he voluntarily becomes a slave to act toward his brethren as God has acted toward him through Jesus Christ. I desire to serve freely, joyfully, and gratuitously, a Father who has thus lavished upon me all the abundance of his blessings. I wish to become all things for my neighbor, as Christ has become all things for me. From faith proceeds the love of God; from love proceeds a life full of liberty, charity, and joy. Oh, how noble and elevated is the Christian's life! By faith, the Christian ascends to God; by love, he descends even to man, and yet, he abides ever with God. This is true liberty—a liberty which surpasses all others as much as the heavens are above the earth.—*Hist. of the Reformation.*

**Manners among Ministers.**

THEODORE TILTON makes some good comments in his paper on the manners of clergymen. He gives several examples of boorishness among this class, of which these two may be repeated in *The Examiner* with profit to some, perhaps:

"A lady who was very sick was urged to receive a visit from a minister in the neighborhood. She consented, and he came stamping into her room as though sick people were destitute of nerves, with his clothes so saturated with tobacco smoke that the poor sufferer choked, coughed turned over in pain, and asked to have a window opened. Then he began talking to her in a loud voice about dying, and after enduring his heartless, brazen speech as long as she could, she raised her thin hand and motioned him to go. 'I thought you wanted to see a clergyman!' said he, as he rose to go. 'I—I would like to see a gentleman,' gasped the woman in despair.

"As one of the local trains crowded with women was coming to the city, a man with two ladies entered at a way station and looked anxiously for seats, though several ladies were standing. By sharp and some heroic practice he presently succeeded in ousting two gentlemen from their seats; but no sooner were the ladies provided for than he fixed his eyes upon a place in the long row of passengers, and motioning the occupants to move, turned his back to sit down, saying, 'I guess you can make room for one more: ministers and women are privileged, you know.' One of the ladies thus imposed upon preferred standing to being squeezed in that way, and remarked to her companion as she rose, 'If the boor had not said he was a minister, I should have taken him for one. Gentlemen never do such things.'

"These may be extreme cases, but we meet just such characters, and their boorishness is as positive a denial of the teaching of the gospel as are the worldly lives of some professors, only in another way. Some ministers seem to feel that their office gives them a lawless position, exempts them from good manners and courteous ways; they are privileged to walk in by the side-door at any hour without knocking, to put their feet on chairs or sofas, to put their arms around a lady in company, to take the high seats or the best seats. All this is simply abominable. It ought to be understood that the office

of ministry confers no privilege upon the man, not even to have goods sold to him at reduced prices, or to ride at half-fare, or to receive free tickets to lectures or concerts. If the world and the church are disposed to grant any privileges, it is well—the minister may accept them without compromising the honor of the Master or that of his high office; but to demand them or to expect them is contemptible, and dishonoring to the gospel itself.

"And then a minister needs grace in his manners as well as in his heart; his religion ought to diffuse gentleness and refinement over his outward life, it ought not only to *civilize* but to *polish* him, and make him a Christian gentleman of the noblest type. Some one has given this definition of a clergyman, 'A Christian gentleman teaching religion.'"—*E. J. F.*

**Beautiful Allegory.**

MR. CHITTENDEN, of Kentucky, was at one time defending a man who had been indicted for a capital offense. After an elaborate and powerful defense, he closed his effort with the following striking and beautiful allegory:

"When God, in his eternal council, conceived the thought of man's creation, he called up to him the three ministers who constantly wait upon the throne—Justice, Truth, and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice, 'O God, make him not, for he will trample upon the laws.' Truth made answer also, 'O God, make him not, for he will pollute the sanctuaries.' But Mercy, dropping upon her knees, and looking up through her tears, exclaimed, 'O God, make him; I will watch over him with my care through all the dark paths which he may have to tread.' Then God made man and said to him, 'O man, thou art the child of Mercy; go and deal with thy brother.'" The jury, when he had finished, was drowned in tears, and against evidence and what must have been their own conviction, brought in a verdict of not guilty.

**The Good Old Way.**

THERE are not a few city churches whose choirs would be benefited by a visit from the clergyman in Vermont, of whom the following incident is told:

"Several years since he visited New York, and was invited to fill a city pulpit. He had never had the privilege of listening to a church organ, and was totally unacquainted with the fashion of hiring a few vocalists to do the singing for the congregation. Giving out his first hymn, the organist played a fancy prelude, and in the highest style of the art the choir rendered the four verses. Addressing the throne of grace in a fervent invocation, which stamped him as a man of intellect and power with his audience, he coolly re-opened the hymn-book, and, turning to the page, exclaimed—'The audience will now join with me in singing a good old Methodist hymn, and those persons running that bag of wind in the gallery will please not interrupt.'"

"I KNOW THY WORKS."—In all our changeable life there is no hiding-place where our Saviour cannot find us. Alike in the clear, bright sunshine, or in the darkening gloom of the winter storm, his eye is over his people, and his infinite knowledge weighs them in the balance. When the hill is steep, and briars and thorns grow up its steep ascent, he is watching the weary flock, and helps and pities them, as they strain up the mountain-side. When the road lies through velvet lawns, and beside peaceful waters, the Shepherd gazes tenderly, yet fearfully, upon them, for these are the "Enchanted Grounds," where there is danger that the pilgrim fall into a fatal sleep.

Jesus knows the works of his people. He knows whether they are walking on the skirts of the dread forest of the world, or whether they are earnestly striving after a closer union to himself. He knows when they extend a helping hand to the pale children of sorrow, and when they shut their ears to the cry of the desolate. Their motives are all open before him. Men judge by results. Christ sees the secret spring.

Let the thought that our Maker knows our works stimulate us to do and dare for him. When the spirit is weary in well doing, let it lift its eyes to Jesus, who went about doing good. In the hour of prayer let it take encouragement, because He who knows of its secret wrestlings will hear and sustain. Uphorne by the everlasting arms, and looking to the Author and Finisher of our faith, let us press on to the joy that is set before us.—*Christian Intelligencer.*

LENDING TO THE LORD.—A poor old man, some of whose family were sick, lived near Deacon Murray, referred to in the tract "Worth a Dollar," and occasionally called at his house for a supply of milk. One morning he came while the family were at breakfast. Mrs. Murray rose to wait upon him, but the deacon said to her, "Wait till after breakfast." She did so, and meanwhile the deacon made some inquiries of the man about his family and circumstances. After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, pointing to one of the cows,

exclaimed, "There, take that cow and drive her home." The man thanked him heartily for the cow, and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out, "Hey, bring that cow back!" The man looked around, and the deacon added, "Let that cow come back, and you come back, too." He did so; and when he came back into the yard again, the deacon said, "There, now, take your pick out of the cows; I ain't a going to lend to the Lord the poorest cow I've got."

None will be so keenly sensible of the value of eternal life as those who lose it.

**Obituary Notices.**

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

DIED, in Cornville, Me., March 29, 1872, sister Amanda Flanders, aged sixty years. Sister Flanders was one of the first in this place to embrace the third angel's message. She was firm and unwavering in her faith to the very last. Her loss is deeply felt in the church and family where she resided. But we have laid her away, trusting she will share in the first resurrection. CHAS. STRATTON.

DIED, at Los Angeles, Cal., April 20, 1872, of consumption Bro. Volney S. Staley, aged thirty eight. This brother embraced the truth from the ranks of infidelity while the tent was in Santa Rosa. He gained an excellent experience in his afflictions and trials, and calmly fell asleep in Jesus. Service by the writer on the occasion of his burial, Sunday April 28, at Santa Rosa. A long train of mourners, brethren, and sympathizing friends, followed his remains to their resting place by the side of his mother who died a few months since in the same blessed hope. J. N. LOUGHBOROUGH.

DIED, March 29, 1872, in Burlington, Mich., at the residence of her daughter, E. J. W. Bovee, of consumption, Mrs. Elizabeth N. Waggoner, in the sixty-fifth year of her age. About the age of twenty-five, she became a member of the Methodist Protestant Church with which she remained for several years, when she connected herself with the United Brethren. Since the death of her husband some three years ago, while being associated with her daughters she became interested in and fully embraced present truth. Upon her dying bed she became desirous of baptism, having only been sprinkled, she felt that could this duty be performed her work would be done, and she could die peacefully. Her youngest son who attended his mother in her last illness called upon me to perform the rite. By means of the India rubber bathing tub she was buried with her Savior by baptism only a few hours before her death. From this, a look of joy lighted up her countenance. She leaves a large family of sons and daughters to mourn the loss of an intelligent and affectionate mother. What would be her joy could she greet them all in the resurrection morning. Her remains were taken to Ohio, and interred by the side of those of her husband. A discourse was given by a minister of the United Brethren church. JOHN BYINGTON.

FELL asleep in Jesus, in Watrousville, Tuscola Co., Mich., April 6, 1872, Bro. Samuel Bell, aged eighty-two years. Bro. B. was a native of Northumberland Co., England, and emigrated to this country with his companion in 1867. Since that time, they have lived in the family of Bro. Walton, believing and living in accordance with the truths of the third angel's message. Our brother died in hope. He leaves a companion, one son in England and two daughters in France to mourn their loss. The funeral was well attended by sympathizing friends and neighbors. Discourse by the writer from 1 Thess. 4:18. S. H. LANE.

DIED, in Alba, Pa., Sabbath morning, April 13, 1872, after a long and painful sickness, in the sixty-eighth year of her age, our dear mother, Jane Loughhead. For over twenty years she was a believer in the third angel's message, trying to keep all God's commandments and the faith of Jesus. She leaves five children and a large circle of friends to mourn her loss. But she sleeps in Jesus, and we very soon expect to meet her again where there will be no more death. Oh! that blessed hope. Funeral discourse by Bro. John L. Baker in the Disciple house of worship in this place. JEFFERSON LOUGHHEAD.

DIED, in Clinton Co., Ill., March 26, 1872, of pneumonia and typhoid fever, Amanda Johnson, the daughter of Phremon and Polly Robinson, aged thirty-three years, ten months, and fourteen days. She leaves a companion and one child, and other friends, to mourn her loss. She experienced religion in her youth, and commenced to keep the Sabbath with her parents some twenty years ago, and has tried to live a Christian. When she saw that she could not recover, she said that she was willing to live or die, as the Lord saw was for the best. We mourn not as those without hope. POLLY ROBINSON.

## The Review and Herald.

Battle Creek, Mich., Third-day, May 14, 1872.

### Western Camp-meetings.

ALEDO, Mercer Co., Ill., May 30 to June 4.  
Knoxville, Marion Co., Iowa, June 6-11.  
Medford, Steele Co., Minn., " 19-24  
Lodi, Columbia Co., Wis., June 26 to July 1.  
GEN. CONF. COMMITTEE.

### The School.

At a meeting of the school committee, in Battle Creek, in the evening of May 11, two of the General Conference committee being present, the following resolution was passed:

"Resolved, That we invite the General Conference Committee to employ suitable teachers for the contemplated school, to take such steps as they may deem proper to raise the necessary means for its support till it becomes self-sustaining, and to take the general oversight of this enterprise."

This being a movement in behalf of the cause at large, the General Conference committee are the proper persons to act in the premises. In accordance with the foregoing resolution, its management will hereafter be in their hands.

It is now decided to commence the school on Monday, the third of June next. A place is provided, and teacher engaged. The first term will continue twelve weeks, to Aug. 26. Tuition from \$3 to \$6, according to the studies taken.

The chief object has been stated to aid those who contemplate becoming public laborers in the cause of truth. Of course, those who have no such object in view, but who wish merely to acquire an education under the advantages and in the society here offered, are at perfect liberty to attend. Let all come who can, in season to be here at the commencement, and others as soon thereafter as possible.

### Eastern Camp-Meetings.

As the appointment of these meetings falls upon the General Conference Committee, it is desirable that they should understand the wants of every Conference before making any appointment as to the time each meeting should be held, so as to accommodate the friends of the cause as far as practicable, without interfering with the wants of any other one; and when such conflict does occur, make the best arrangement practicable under the circumstances. To this end we call for a statement of the time and place where the brethren desire each camp-meeting to be held, from the camp-meeting or Conference committee of each State, to be sent to the REVIEW Office as soon as practicable. With these documents before them the General Conference Committee will be better prepared to make these appointments satisfactory. Direct to REVIEW AND HERALD.  
GEN. CONF. COM.

### Kansas Tent-Meeting.

In accordance with the suggestion of Bro. Lawrence the Kansas tent-meeting will be held in the vicinity of the Scoulen School-house, on Deer Creek, half way between Big Springs and Clinton, fifteen miles west, and a little south, from the city of Lawrence, Kansas. This meeting will be held May 31 to June 2, 1872. Let all attend who can reasonably do so. Come prepared to take care of yourselves, and spend these three days in the service of God.  
GEN. CONF. COM.

### The Missouri and Kansas Conference.

As THE State Committee have not appointed this meeting, and as there are matters of business that should be attended to at some one of the tent meetings to be held within the bounds of this Conference, we take the liberty of appointing a session of the Conference in connection with the tent-meeting to be held at Avilla, Mo., May 24-26. As the time is very short till this meeting is to be held, we call upon the churches and scattered brethren as far as possible to send in their reports and means immediately, and, above all, for as many to attend personally as practicable. We desire to see the cause in this large Conference take a new start, and the brethren move forward with spirit and zeal in the glorious work in which we are engaged.  
GEN. CONF. COM.

### Western Camp-Meetings.

We are very happy to state to our friends in the West that Bro. and sister White purpose going there and attending the camp-meetings, to help in the work by their counsel, and labor as far as health will permit. Our brethren must not expect they will take heavy burdens upon themselves: their worn condition absolutely forbids this. But we know all will rejoice at their presence among us. And let us all try to make it a season of encouragement to them by manifesting a zeal and interest proportionate to the great importance of the work in which we are engaged.  
GEN. CONF. COM.

### Increase of Wealth.

From the following statement published in the Monroe (Iowa) Record, the astounding fact appears that the wealth of the United States has nearly doubled within the last census decade.

"We talk a great deal about the rapidity of our country's growth in wealth as in population, but

there are really very few people who have any definite idea as to how rapidly this growth is going on. Perhaps the following figures, extracted from the report recently made by Gen. Walker, Superintendent of the Census, may aid us in giving definite shape to our conceptions on the subject. The actual value of all the real and personal property in the United States, in 1870, was \$30,068,518,507. In 1860 it was \$16,159,616,068, so that the property value has nearly doubled within the last census decade. The increase between 1850 and 1860 was about \$9,000,000,000, while that between 1860 and 1870 was nearly \$14,000,000,000. The wealth of New York is very much greater than that of any other State, the aggregate being \$6,500,841,264, while Pennsylvania, the next highest, only reaches \$3,808,840,112, or a little over half the value of New York's property. The ratio of increase, too, is unusually large in New York, the property value in that State having advanced, within ten years, from \$1,843,388,517 to the present figures, more than trebling itself, while Pennsylvania's wealth is but a little more than double what it was in 1860."

THE pope has refused to accept the liberal sum (\$600,000) appropriated to him by the Italian Government. We predicted this result. How could the embarrassed pontiff do otherwise? To accept the appropriation would be practically to accept the "situation." He holds Victor Emmanuel to be a usurper of his throne and territories; can he, then, receive from the king's hands a salary, however magnificent, without conceding the usurpation? The Italian Government has the odds of him, however, in the matter. It saves both its money and its credit. Had it left the pope without honorable financial provision, the Catholic powers would have occasion to complain; now they cannot criticise the government, and the latter can use its money for better purpose—for the education of its people. Every new event in the papal policy only sinks it deeper and deeper in the quagmire of its perplexities.  
—Methodist.

## Appointments.

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

### Illinois Camp-Meeting.

This meeting will be held three miles north of Aledo, Mercer Co., Ill., in Sugar Grove, on the premises of Mr. Reed, May 31 to June 4.

This place is easy of access, being situated on a branch of the Chicago, Burlington, and Quincy Railroad, between Galva and New Boston. Those coming from the east on the C. B. and Q. R. R. will change cars at Galva; those coming on the Chicago, Rock Island and Pacific R. R. will change at the junction west of Wyanett, and at Galva. Those coming from the north, can take the Western Union R. R. to Rock Island, then the Rockford Rock Island and St. Louis road to Alpha, thence the C. B. and Q. R. R. to Aledo, or they can come down the Mississippi to New Boston, thence by R. R. eleven miles to Aledo. Those coming from the South on the Rockford, Rock Island and St. Louis R. R. will change at Alpha, or can come by the river to New Boston, thence to Aledo. There will be teams to carry all from the cars to the camp-ground.

We are very anxious that the friends of the cause within the limits of the Conference attend. There will be a missionary and tract society organized for the Illinois Conference, at this meeting. Let there be a general rally from every part of the State.

It will be a great pleasure to us to have all our brethren from Wisconsin, Iowa, Indiana, Michigan, or elsewhere, that can meet with us do so.

Let those that come bring tents. Every family if possible, should have one, especially brethren that are able should have them, to accommodate themselves with their families, and as many of their friends and neighbors as they can induce to come to the meeting. Bring empty bed-ticks to be filled with straw, and plenty of bedding. Let none stay away, however, because they cannot bring a tent, for provision will be made for such.

Provisions, and feed for teams, will be furnished at reasonable rates on the ground. There will be a good assortment of our publications on hand. Come prepared to take bundles of light home with you in the form of books, pamphlets, and tracts, to scatter among your friends and neighbors when you return. But above all, come with "a broken and contrite heart" to seek God.

In behalf of the Conference, we extend an urgent invitation to Bro. and sister White to favor us with their presence at this meeting, if at all consistent, as we need the benefit of their labors very much, being deprived of it in this Conference last year.

SETH NEWTON, } Ill.  
JOHN H. BENNET, } Conf.  
R. F. ANDREWS, } Com.

### Illinois State Conference.

THE second session of the Illinois State Conference will be held in connection with the Illinois Camp-meeting May 31 to June 4, near Aledo, Mercer County, Ill.

We hope all the churches within the bounds of this Conference, will immediately take the necessary steps to be rightly represented at this meeting. (See address to the churches in Michigan on last page of REVIEW, No. 19, present Vol.) Churches wishing admission to the Conference, should present their requests and send their delegates to this meeting. Let every church in the Conference be represented by delegates if possible, if not, by letter.

SETH NEWTON, } Ill.  
JOHN H. BENNET, } Conf.  
R. F. ANDREWS, } Com.

### Camp-Meeting in Iowa.

PROVIDENCE permitting, the Iowa Camp-meeting will be held two miles north of Knoxville, Marion Co., Iowa, June 6-11.

Since the General Camp-meeting is taken up, it gives opportunity to appoint the Iowa meeting one week later, which will much better accommodate the brethren, owing to the lateness of the season. If it is consistent with the health of Bro. and sister White they will be present at these meetings.  
GEN. CONF. COM.

### Iowa State Conference.

THE Iowa State Conference will hold its next annual session in connection with the Iowa Camp-meeting to be held near Knoxville, Iowa, June 6-11.

Let all the churches take the steps necessary at once to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Let all the ministers, licentiates, and delegates, come prepared to make the various reports which the constitution of the Conference requires. Let every church in the State represent itself by delegates, if possible; otherwise, by letter.

GEO. I. BUTLER, } Iowa  
H. NICOLA, } Conf.  
J. T. MITCHELL, } Com.

### Wisconsin State Conference.

PROVIDENCE permitting, this Conference will be held in connection with the Camp meeting at Lodi, Columbia Co., Wis., commencing Tuesday evening, June 18, and continuing till the morning of the 24th. We do hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. Bring all your interested friends with you. We hope all the churches will represent themselves by delegate or by letter, each giving the number of its members, and the amount of Systematic Benevolence that they wish to pledge to the Conference the coming year.

P. S. THURSTON, } Wis.  
RUFUS BAKER, } Conf.  
I. SANBORN, } Com.

### Tent-Meetings in Missouri and Kansas.

WITH an earnest desire to help forward the cause in this large Conference, where the brethren are so scattered that it is almost impossible to have a general gathering of our people, we have concluded to take up the appointment of Camp-meeting as given in No. 19, and appoint three tent-meetings, as follows:—

Civil Bend, Daviess Co., Mo., May 17-19.

Avilla, Mo., May 24-26.

Where Bro Lawrence may appoint in Kansas, May 31 to June 2.

We hope by holding three days' meetings in these different places to accommodate a large portion of the Sabbath-keepers in this Conference, and to have the privilege of seeing most of them at these appointments. We hope it may be consistent with the health of Bro. and sister White to be present at these meetings, not, however, to take the burden of them, but to be encouraged by the presence and interest of the friends in the glorious truths of the message. We expect a general rally at these meetings of those who love the truth.

GEN. CONF. COM.

### N. Y. and Pa. Tract Society.

THE New York and Pennsylvania Conference Tract Society will hold their first general quarterly tract and missionary meeting at Adam's Center, Jefferson Co., N. Y., May 18 and 19. A report from each director is expected to be sent to the secretary, Harmon Lindsay, Olcott, N. Y., as soon as the 15th of May, that the working of the Society throughout the Conference may be known, and its wants considered at this meeting. Let each district be represented as far as practicable, as this will be a meeting of interest. Bro. and sister White are cordially invited to attend if able. If not, will not Bro. Haskell meet with us?

J. M. LINDSAY.

Pres. of T. and M. Society of Penn. and N. Y. Conf.

QUARTERLY meetings in Minnesota as follows:—

Brash Creek,	May 18, 19.
Jo Davis,	" 25, 26.
Tenhausen,	June 1, 2.
Deerfield (Walcot School-house),	" 9, 10.
Concord,	May 18, 19.
Pleasant Grove,	" 25, 26.
Maiden Rock,	June 1, 2.
St. Cloud,	" 9, 10.

HARRISON GRANT.

My post-office address will be in the future, Medford, Steele Co., Minn.

HARRISON GRANT.

QUARTERLY meeting for the churches of McConnell's Grove and Green Vale, at the Stone School-house, two miles north-west of McConnell's Grove, Ill., on the first Sabbath and first-day of June. Bro. I. Sanborn and Bro. R. F. Andrews are expected to be present. A cordial invitation is given to brethren from other churches to meet with us.  
THOMAS BROWN.

QUARTERLY meeting of the Waukon and West Union churches will be held at West Union, Iowa, June 1, 1872. We hope for a general turnout of the scattered brethren, and that all will strive to get near the Lord before the meeting and bring the Lord with them.  
NASON HOYT.

QUARTERLY meeting of S. D. Adventists at Beaver Dams, Schuyler County, N. Y., June 1 and 2. We hope there will be a general attendance of brethren and sisters. There will be a team at Corning on the arrival of the eleven o'clock express. There will also be a team at Watkins.  
JOHN LINDSEY.

LAPPER, Mich., Sabbath and Sunday, May 18 and 19, 1872.  
E. B. LANE.

QUARTERLY meeting for Oakland, Wis., first Sabbath and Sunday in June.  
JOHN MATTESON.

Washington, Iowa, May 18, 1872.

At this meeting delegates to Conference should be appointed. Bro. Bartlett, we trust, will be with us.  
R. M. KILGORE.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., at East Otto, the third Sabbath and first-day in May.  
B. B. WARREN.

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. BARKER.

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.

WILL meet with the Albany church of Green Co., Wis., in quarterly meeting to be held in the Gillet

school house, commencing Friday evening, May 17, and continuing over Sabbath and first-day. Brethren from Monroe and Avon are invited to attend.

Also at Avon in quarterly meeting, May 25, 26. Meetings to commence Friday at 7 P. M. Brethren from Monroe, Rockton, and Albany, are invited to attend. I will also attend the quarterly meeting at McConnell's Grove, June 1 and 2.  
I. SANBORN.

QUARTERLY meeting at Rockton, Ill., May 18 and 19. All that can attend, are invited to be present. In behalf of the church.  
T. M. STEWARD.

## Business Department.

Not slothful in Business. Rom. 12: 11.

Sabbath-keepers in good standing, who understand wood working machinery, getting out materials for tables, chairs, bedsteads, &c., can hear of steady employment by addressing F. Simonson, Erie, Whiteside Co., Ill.

Particulars concerning a good opening for a Sabbath-keeping blacksmith, can be had by addressing immediately, Wm. H. Jackson, York Center, Steuben Co., Ind.

And a machinist, a Sabbath-keeper, can find steady employment and all the wages the trade commands, by applying at once to A. Gleason, Quincy, Branch Co., Mich.

### 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 pastor is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. T E Thorp 89-1, Melora Ashley 40-18, T S McDonald 40-15, Thomas Gurvey 40-22, B M Frink 40-20, M E Griffin 41-1, George Hendry 41-9, Mary Grimes 41-1, E L Bascom 42-1, G W Chilson 40-15.

\$1.50 EACH. Ann Jameson 41-18, A C O'Reilly 41-8, Cornelius Atherton 41-22, C S Bronson 41-22, James Y Heckle 41-22, N. ah Bough 41-22, Eld Jonathan Myers 41-22, P B Slade 41-25, M B Ray 41-22, James Kells 41-22, S H Couey 41-22, Mrs H A Rima 41-22, Henry Beasley 41 22, Ann Bendell 41-19, P B Smith 41-22, Nettie Lyon 41-22, S O Scott 41-22, Charles Howard 41-22, Geo B Walker 41-1, John Hornback 41-1 Elijah Hewitt 42 1.

\$2.00 EACH. O S Stevens 41-1, M S Gillett 41-20, Geo Heabler Sen 42 1, M M Raymond 41-9, David B Hunt 41-1, T Slinger 41-18, Mary A Morrison 41-1, C Smalley 39-1, C D Cook 41-19, David Ferren 42-15, B Perkins 41-1, D Malin 41-20, Gustavus Gallatin 41-22, Mrs B M Stage 41 1, Wm Evans 41-9, Alfred King 41-13, M J Kay 42 1, S W Marlin 41-9, Mrs C Edwards 41-18, Eliza Poling 39-1, Nathan Osborn 40-19, Mrs J D Hill 41-7, Eld J S Cummings 41-22, Henry Holcomb 41-18, Simeon Babcock 41-24, E B Potts 41 22, James Pease 41 1, Thomas Harlow 41-20, G B Guff 41 1, J F Coney 41-18, John Welling 41-14, David Pugh 41-22, S B Breese 41-17, B G St John 41-14, H T Hewitt 41-18, J G Walker 41-18, Wm Harrison 41-24, A F Brown 41-19, L J Ross 41-18, Hester Ferguson 42-1, H M Wallace 41-18, M A Anderson 41-24.

MISCELLANEOUS. Albert Weeks \$3.50 39-20, J W Landes by Asel Smith 1.75 41-21, N J Chaffee 3.00 39-1, Andrew Goodyear 75c 40-22, Abner Grain 38c 40-9, Fanny Throop 38c 40-9, Elzy Workman 38c 40-9, John R Dyar 38c 40-9, W G Dyar 38c 40-9, Ann Needy 38c 40 9, Charles Fulk 38c 40-9, W Workman 38c 40 9, G W Kelter 38c 40-9, Adam F Hale 38c 40-9, Eben Dyar 38c 40-9, Mary J Dyar 38c 40-9, A L Norton 50c 40-1, Wm A Towle 2 35 42-18, Eliza Baker 1.25 41-14.

### Books Sent by Mail.

C F Stevens 50c Sarah M Lowell 30c, E R Gillett 20c, W A Matthews \$3 00, T S McDonald 75c, S J Rogers 10c, C Maynard 50c, U Schneider 20c, Mary J Williams 10c, George T Boughton 10c, Fanny Haman 10c, Eliza French 10c, Amy E Dart 1.75, Mrs M J McShane 8 00, Mrs Lottie Bental 30c, Mrs E E Walsworth 60c, J W Ennis 20c, Mrs L A Marsh 2 00, Thomas Harlow 50c, Clinton Johnson 70c, C H Pleasant 50c, A Wike 25c.

### Books Sent by Express.

Jas M Payne, Desota, Dallas Co., Iowa, \$9.00, John McGregor, Freeland Station, Mich., 10.00, H S Guilford, St. Charles, Mich., 5.00, D W Milk, Chesaning, Mich., 5 00.

### Books Sent by Freight.

J H Rogers, Gallatin, Daviess Co., Mo., Chicago & So. Western R. R., \$150.24, Benn Auten, Pella, Iowa, 238.00, A Atwood, Skowhegan, Maine, 63 01, Phillip Strong, Palmers, Ionia Co., Mich., 68.80, James Pierce, Moline, Allegan Co., Mich., 6.00.

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

S Sophia Post \$8 00, T F Emans 10 00, John Judson 20 00, J N Loughborough 10 00, Jackson Ferguson 10 00, J W Bond 10 00, Wm Harrison 10 00, J G Walker 10 00, Elizabeth Ferguson 10 00.

### Michigan Conference Fund.

St Charles \$25.00, Charlotte 25.00, Oceanna 50.00, Leighton 16.36.

### Shares in Health Institute.

M G Kellogg \$25.00 J N Loughborough 25.00, John Judson 50.00, Jackson Ferguson 25.00, J W Bond 25.00.

### General Conference Fund.

California Conf. \$300 00.

### Book Fund.—\$10,000 Wanted.

Amount previously acknowledged. \$4484.96.  
Fifty Dollars Each. Bro Ward.  
Thirty Dollars Each. John Judson.  
Fifteen Dollars Each. J N Loughborough, J W Bond.

Ten Dollars Each. Middred P Hare, Wm Harrison, A friend.

Five Dollars Each. M J Kay, Jackson Ferguson. Miscellaneous Lewis Martin \$1 00, H Keeney 3.00, A Eliza Buckland 1 00, A sister 3.55, J Richardson 2.50, A sister 50c, J G Walker 1.25.

## The Review and Herald.

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