

# 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 NEW JERUSALEM.

JERUSALEM! fair city,  
Land of my hopes and dreams!  
How near my longing spirit  
Thy golden gateway seems;  
How near thy walls and towers  
Rise on my ravished sight,  
Undimmed by cloud or shadow,  
Bathed in eternal light.

O city of my longing,  
Thy streets resound with song,  
And not one voice grows weary  
In all that countless throng,  
And every robe is stainless,  
And every heart is pure;  
Forever and forever  
Their pleasures shall endure.

O Jesus, brighter, fairer  
Than all who dwell therein,  
O Jesus, purer, sweeter  
Than all thou diedst to win;  
When shall I see thy glory?  
When shall I dwell with thee  
In that fair, wondrous city  
That now by faith I see?

O golden, golden city  
That never grows less fair!  
O blessed, beautiful angels,  
That always worship there!  
O home of saints and Saviour!  
O land of praise and psalm!  
When shall I join thy angels  
With crown, and robe, and palm?

—Sel.

### The New Heaven and the New Earth.

A sermon preached in Grace Methodist Episcopal Church, Newport, Kentucky, by Rev. Stephen Bowers.

TEXT.—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

THIS is a wonderful planet. It measures two hundred and fifty-six thousand millions of cubic miles, upon which live more than a thousand millions of human beings, and an inferior order of animal life more numerous than the leaves of its forests. As motion is the first condition of vitality, everything connected with our earth is moving. Our globe is continually describing five or six independent kind of motions—its rotary, from west to east; its annular, in which it follows the line of an ellipse around the sun; its rhythmical swayings, as a top turns round and bends over successively in every direction, describing with its axis an ideal cone; its nutations, or more rapid swayings, caused by the attraction of the moon and the vicinity of certain planets; and its translatory motion, by which it is dragged through endless space in the train of the sun at the rate of about 44 miles per second, describing, it would seem, an ellipse around some great center. Besides these motions the continents themselves are slowly moving round the globe, while some portions of the earth's crust are gradually rising and other portions subsiding. But nature brings about the most wonderful events without even the knowledge of the beings she nourishes. Time is the earth's attribute, and mountains are raised until their summits kiss the clouds and broad seas are dried up without so much as "disturbing the flight of an insect."

Compared with other worlds ours is but as the small dust of the balance, lost in the midst of the Milky Way, with great worlds glowing above us, around us, and beneath us. But though in magnitude our earth may be lowest in rank among the heavenly bodies, yet in the variety of its details it may surpass them all. It may have the grandest mountains, the broadest seas, the most beautiful rivers, the loveliest forests, and the purest skies. It may be the only world where Deity veiled himself in humanity. It must be an attractive and interesting world where all these are found. Can

we be censured for desiring to live here as long as it is God's will?

But this earth with all its loveliness is but a fallen planet. From the time it was first peopled with human beings, it has been a theater for strife and crime. It has been so drenched with human blood that it is necessary that the purifying fires of the Almighty should pass over it and purify it from the effects of crime, and fit it, as we believe, for a higher order of life than it now possesses. That fire is to be the agent in this renovation is clearly indicated in the Scriptures: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and shall set on fire the foundations of the mountains." Deut. 32:22. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Isa. 56:15. "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." 2 Pet. 3:10.

There is no conflict between science and the Scriptures on this subject. It is evident that portions of the interior of our globe are liquid with intense heat. In many places heat increases at the rate of one degree to fifty feet as we go downward. In seventy miles this would give us more than 7,000 degrees of heat, which would be sufficient to melt any substance known to the chemist. It is also known that volcanoes exist in every portion of our globe. They seem to be great safety-valves for the escape of steam and heat within. Here is material close at hand for the final conflagration. As electricity had much to do in the formation of our globe, and especially in its development during the long ages of geology, it will also aid in its purification. God may employ it as the agent for destroying the equilibrium of nature, and for changing the organic laws of combination. Thus water, which covers three fourths of our globe, may have its gases, oxygen and hydrogen, dissolved by this agent. At the command of God, it may dart out through earth, and sea, and air, and wrap the globe in a vast sheet of fire. Science shows us that there is not a substance known in nature but in some form is a supporter of combustion; therefore it nowhere contradicts the inspired word in regard to the purification of the earth by fire.

The renovation is to take place at the end of the present dispensation, and is to be preceded by the resurrection and the Judgment. Paul says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." They shall rise before the living are changed. John says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Immediately after this the apostle informs us that he saw the new heavens and the new earth. Peter declares that "the heavens and the earth which are now, by the same word, are kept in store reserved unto fire against the day of Judgment and perdition of ungodly men."

But what will become of the righteous during the final conflagration? We may be able to show you, before the close of this sermon, that they may possess bodies which cannot be affected by any conceivable condition. While we do not propose to get over hard places by appealing to miracles, as we believe a miracle is never resorted to when natural means will do, yet we must remember that the time of which we are speaking is a time of miracles. The resurrection of the dead and the change to be wrought in the bodies of the living, appeals to the miraculous. Paul says, "We

shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump."

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Isaiah, after referring to the resurrection, says, "Come, my people, enter thou into thy chambers, and shut thy door about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." We infer from this that the righteous are to be caught up into celestial chambers until the "indignation be overpast." His fires purify the earth, when the new Jerusalem shall descend, adorned as a bride for her husband. With these remarks, we are ready to enter upon the more central idea of our text.

Shall we have new heavens and a new earth? Peter says, "We, according to his promise, look for new heavens and a new earth." By turning to the Old Testament we have the promise to which the apostle refers: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. This language may be figurative, but it seems to be emblematic of those real new heavens and new earth described by Peter. I also understand the prophet to refer to the spiritual seed of Abraham as the legitimate inhabitants of the renovated earth: "For as the new heavens and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Paul refers to this, doubtless, in the eighth chapter of Romans: "For we know that the whole creation groaneth and travaileth in pain until now." This seems to be a description of the present bound and fettered condition of nature, and the deliverance will take place when the curse of sin is removed. Does not the apostle in this chapter contrast the condition of the sinner with that of the adopted child of God, and the earth cursed by sin with the earth regenerated? As the sinner throws off the shackles of his fallen nature and emerges into the liberty of the sons of God, so this earth shall be delivered from the effects of the fall, and in its regenerated state be prepared for a higher order of life than has yet graced it. Will its regeneration be more remarkable than the regeneration of the sinner? Will it be more difficult than the calling up and remolding of the human body?

The apostle John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:1-3. This whole chapter relates to scenes beyond the Judgment, and it is a description of the glorious state of God's church to be located on this earth. The change that most forcibly impressed the mind of the apostle was that there was no more sea. The seas now occupy about three-fourths of the earth's surface, leaving but a small portion of the globe for the habitation of man; but then the whole earth, as God's holy mountain, shall be inhabited. In the fifth verse the apostle says, "And he that sat upon the throne said, Behold, I make all things new." He has just assured us that there is to be a new heaven and a new earth, and here declares that there is to be a new order of things to correspond with this new creation.

He who created and then called together the particles which compose this earth could reduce it to its original gases and an-

nihilate it; but will he do it? There is no evidence that a single particle of matter was ever annihilated, or that it ever will be. God's will makes fire the agent in the earth's destruction, and fire only changes the form of matter, never annihilates it. The greater part of the earth's crust has already been oxydized, or burnt; most of its rocks are metamorphic, but though once liquid with intense heat, they were not annihilated, nor will they be in the final baptism of fire. True, Peter represents the atmosphere as passing away with a great noise, but this is nothing more than a chemist would predict in the liberation of the earth's gases by the intense heat. The new heavens of which the text speaks is the transparent expanse around this material globe, and does not refer to the heavenly bodies, as some flaming poets and prose writers imagine.

The truths I am developing to-night may conflict with the preconceived notions of some in this large audience. You may say, "We are hearing strange doctrine to-night." Nay, brother, this is not strange doctrine; it is as old as the Bible, but you are the stranger. I court your fullest inquiry into the basis upon which these truths rest, and I cheerfully submit them to the most crucial tests. But what have been the views of theologians on this subject? Dr. Chalmers says: "Out of the ruins of this second chaos may another heaven and another earth be made to rise, . . . and the whole world be peopled with material loveliness." Tholuck says: "According to Peter and John, the kingdom of God is placed upon the earth. . . . This exposition has been adopted and defended by most of the oldest commentators, as Chrysostom, Theodoret, Hieronymus, Augustine, Luther, Koppe, and others." Dr. Griffin says: "It is a most animating thought that this visible creation, which sin has marred, which the polluted breath of men and devils has defiled, and which by sin will be reduced to utter ruin, will be restored by our Jesus, will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin." Dr. Edward Hitchcock says: "The resurrection of the body, as well as the language of Peter, most clearly shows us that the future world will be a solid, material world, purified indeed, and beautified, but retaining its materialism. . . . The change is no other than the conversion of this world into Heaven." So we understand Wesley, Adam Clarke, Barnes, Scott, John Pye Smith, Lange, Bengel, Alford, and others, to interpret most of the scriptures we have quoted.

We think we have clearly demonstrated from God's word that this earth is to be purified by fire, and "rise," Mr. Wesley says, "as it were out of its ashes;" and the scriptural fact is also indicated by science. Now, is there clear proof from the Bible that it is to be the future abode of the saints? We think there is. Our text declares it a place where righteousness dwells. It would be hard to separate this from the idea of sinless beings. But the Apostle John leaves us no place for doubt. He says of the new heaven and the new earth, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." This clearly points to the fact that those redeemed by the blood of Christ, who have had their names written in the book of life, are to inherit the earth in its purified state.

But what will be the composition of the resurrected body which is to inherit the new earth? That is not so easily answered. But this we do know, that it will not be spirit, but matter, unless there be in the universe a third substance distinct from both mind and matter. Paul assures us that the future body will be as much unlike the present as the stalk of wheat is different from the grain from whence it sprang. There is a substance or form of matter

which remains the same under all circumstances. It is that "attenuated medium by which light and heat and electricity are transmitted from one part of the universe to another," and is called luminiferous ether. It exists and acts wherever we find light, heat, or electricity, and they are found everywhere. We do not say that the body will be composed of this substance; we only state that it is within the range of possibility. Then it would be unaffected by heat or cold, or any circumstances we can conceive, and it could communicate its thoughts and receive knowledge from distances inconceivably great, and with the speed of lightning. When the wires were completed to San Francisco, they were attached to the pendulum of a clock in Massachusetts, and its tick flew over the wires and registered itself in San Francisco and returned before the clock could tick a second time! Now, if we have control of a substance which communicates our thoughts to a friend four thousand miles distant, and then returns to us, traveling eight thousand miles in perhaps one sixteenth of a second, what might our power of communication and locomotion be if our bodies were composed of this material? Might we not visit other worlds and other systems God has stretched out into infinity, with the velocity of thought itself?

But we will not speculate concerning the substance that shall compose our bodies in the future state. It is enough for us to know that we shall walk embodied under the festooned bowers of our second Paradise; and with bodies as effulgent as the body of Christ on the mount of transfiguration, we shall stand in the presence of God our King.

Just what dress nature will put on after the renovation of this globe, we know not, only that it will far excel in splendor the drapery she now wears. When God laid the foundations of the earth, "all the sons of God shouted for joy." And when this grand fabric is rebuilt by that same hand that first launched it into space, we shall join our voices with theirs; and the earth upon which we shall walk, and the air that shall be resonant with our songs of joy, will be as material as the first. The river of life will flow there; trees of eternal verdure will grow along its banks, while birds of the softest melody will sing in their branches; flowers, such as mortal eyes have never seen, will bloom there, and the whole earth will be filled with the music of unfettered tongues, and of harps not made with human hands. I suppose the luminous atmosphere of the sun shall cease, as the light of the sun will not be needed by day, nor the moon by night, "for there shall be no night there;" but Heaven's concave arches shall be lighted up with a brilliancy which no human imagination can now conceive. Jerusalem, that metropolitan city God hath built and adorned, arrayed in Heaven's gorgeous canopy, shall descend to earth, and from her lofty temples shall shine forth, starry, resplendent, the Godhead rays of Christ our King, and his glory shall light up the abodes of blessedness.

#### Beecher on Authority for Sunday-keeping.

HENRY WARD BEECHER, in an address advocating the opening of public libraries on Sunday, as reported in the *New York Sun* of April 24, says some things that should open the eyes of those that think Sunday is sacred time. He speaks as follows:—

"I do not think we have received our Lord's day on the ground of absolute command."

The natural inquiry, after reading the above, is, Has God never absolutely commanded his people to keep a day holy? The answer we find in Ex. 20: 8-11. The next inquiry is, Has the command of God to keep the seventh day holy ever been revoked? This is answered by our Saviour thus: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

Then it is no wonder that Mr. B. cannot find an "absolute command" for keeping the first day of the week which he is pleased to style the Lord's day.

Mr. Beecher further says: "There is no command in the Testament as to how the Christian Sabbath shall be observed. One thing we know. Among the early Christians it was a day of religious joyfulness—a day of triumph. We have our Lord's day strained through our Puritan ancestors. They made the day so exclusively one of

moral training and self-restraint that it comes down to us with bars and bolts."

H. W. Beecher knows there is no scriptural authority for the change of the Sabbath. Does he think we will accept the statement that the religious joyfulness of the early Christians upon the first day of the week is sufficient to constitute that day a Sabbath, setting aside the plain command of God? We cannot accept it. We shall try to be thoroughly furnished unto all good works by the word of God; for in that only is there safety.

In the light of the above statements, the question should not be, How shall Sunday be observed? but, Which day should we keep? and why should we keep it?

A. WEEKS.

*Smith's Creek, Mich.*

#### Come Quickly.

A CHILD strayed from its home along a steep bank, down the side of which were briars and thorns. As it ran along and plucked the flowers that grew on the edge of the precipice, there was a beautiful one which it much desired. Again and again it reached its tiny hand forth to obtain it, but failed. A greater effort was made, and the flower was reached; but the balance of the child was lost, and it fell far below among the briars and thorns. It screamed. The heart-stricken mother on hearing the cries ran instantly to the place, where she beheld her darling child suffering from the sharp thorns and prickly briars. She could not get to the child. And as she stood thinking what to do, it cried out, O mother, come quickly! The mother had to leave the child there to go away for help. She went quickly. Nevertheless all the time the burden of the child's heart was, Mother, come quickly!

A youth, unwilling to heed advice of parents, left his home. He wandered from place to place. He hired to a man who rebuked him for doing wrong. This was offensive to him, and he went to another place. Here he found trouble. He reduced himself to want trying to have his own way. His clothes became shabby, and beggary stared him in the face. Being tempted, he stole. The theft was found out. The trial for his crime came on, sentence passed, and to prison he must go. Sorrow seized upon the young man, and he wrote to his father to come to him, for he was soon to be put in a cell for two long years. Said he, Father, come quickly! for may be you can do some good, if you come while the governor is here. The burden of this young man's mind was, Come quickly. Unless the father came quickly, his source of pardon might be gone, and then to prison he must certainly go.

Another youth with appetite for dainties, seeking constantly the ways of ease and fun, indulging in the use of tobacco and liquors, thought he was having a fine time of it. To steady, daily employment he was averse. He had learned to think that labor was degrading. He was supplied with spending money when he wanted it, for his parents were wealthy. He was witty and pert. His voice often caused shouts of laughter, and his scorn added reproach to slander. But the day of retribution came. Over-taxed mental powers gave out. The moral organs yielded to the animal propensities, and he could no longer control his appetite. He now found himself a slave to his appetite. But it was too late. Horror fills his mind after his revelries. He wishes he never was born, and rushes madly for the poisoned bowl to drown his thoughts. Delirium seizes him. So constantly unhappy he often thinks of destroying his own life. He lives a maniac. Death to him is more preferable than life. In a fit of frenzy, he exclaims, Oh, for some hand to rid me of my life! O Death, come quickly, and relieve me of this torment!

The wrecked mariner, as he finds himself clinging to a plank in the midst of the sea, spies a vessel in the distance, and as his life-pulses fast give out, in anguish he exclaims, Oh! that some kind angel would turn that ship's course this way! Unless it is done quickly, I shall sink in these waters. It is quick relief we need in the hour of peril.

We are living in perilous times. Dangers thicken on every hand. The very elements are at war with each other. Pestilence, earthquakes, violence, and fire, are warning men of the awful future before us.

Do we realize any of the feelings of the apostle in his lonely banishment on Patmos as he there viewed these terrible plagues upon the wicked in the last days? At times his soul was overwhelmed at the con-

sequences. Once we find him weeping because no one was able to open the book of seven seals. Again, in closing up the testimony to the seven churches, he saw the trouble of the righteous, and the hopeless state of the wicked—the unjust to remain unjust and the filthy to remain filthy—and the feeling which the remnant people will have, was his feeling then.

Six times before had Jesus told the evangelist, "I come quickly." As he there reiterates the consequence of adding to, or detracting from, his testimony, he again exclaims with emphasis, "Surely, I come quickly." No doubt with feelings of gratitude John exclaims, "Even so, come, Lord Jesus." Come quickly, was the beloved apostle's last request. Come quickly, is the wish of the remnant people of God.

Is that the language of my heart? Do I long for a sight of the holy retinue, the choir of angels, the sea of glass, the freedom of my brethren whose blood has been so long crying from the ground? Do I long for a crown of righteousness which the Lord will give to them who love his appearing? The Lord owns the harvest. He will gather his wheat into the garner. Where have I gleaned to-day, will be his reckoning with me to-night. To-day must be labor, and to-morrow, and so on, till the harvest is ended. The Master is coming quickly. Let the real wish of my heart be, "Even so, come, Lord Jesus."

J. SAWYER.

#### Christ's Love Illustrated.

It is said that at a village called Ragenbach, in Germany, a great number of people were one day met for worship in a large upper room. There was only one door to the room, and that stood open. The village blacksmith, a pious, brave-hearted man, sat by the door. All at once, near the close of the meeting, a large dog came and stood in the doorway. Fears of hydrophobia had already spread a terror through the neighborhood, and now all eyes were turned intently on the dog. He was a great, ugly beast, with blood-shot eyes, and a red, drooling tongue hanging out of his mouth.

Persons near the door shouted to the people, "Back, keep back; for the dog is mad." Great confusion, and even shrieks of horror, followed. No one could pass out without being bitten, and it would be but a moment more before his burning fangs must settle into some one's flesh—"Stand back, my friends," cried the brave smith, "while I seize the dog and hold him, while you hurry out. Better one perish than many." He seized the dog each side of his head and held him with an iron grasp. The dog, in spite of all, bit furiously on every side, and tore the arms and legs of the heroic man, while he still held on, and the terror-stricken people hastened out. When the last one had passed the threshold, with a giant's effort he hurled the howling beast over a high seat, sprang through the door and fastened it, and the dog was soon shot. But what became of the blacksmith? He went home; the friends he had saved came and wept over him and dressed his wounds. He said, "Be quiet, my friends, as soon as I feel madness coming on I shall fasten myself to my anvil, where you must leave me till I die. And when I am dead, remember me with love. And now pray that I may not suffer long. I know I shall become mad; but I will take care that no harm comes to you through me." A few hours later he went to his shop. He riveted one end of a chain to his anvil and fastened the other end in like manner around his body. His madness came on him. Hundreds gathered to administer to his wants, by day and by night. In nine days he died—died heroically for his friends; but Christ died for his enemies.

The climax of human love is reached in dying for a friend. And when, during the world's history of the past six thousand years, some heroic husband has actually died for his wife, or some devoted wife has sacrificed her life for the love she has borne for her husband; or some Damon takes the place of his friend Pythias; and Pythias by the appointed time, through floods and untold impediments, rushes back to take the place of his friend who soon must die; they, every one, become historic characters, and their names are a watchword for heroism throughout the ages. "Greater love hath no man than this; that a man lay down his life for his friend." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." The stories that have come down to us of

the triumphs of human love, and the achievements of human affection, bear no comparison to the love of Christ. Profane history bears no record of any man dying for his enemies. But the deepest love of Christ was not displayed for his lovers and friends, but for his adversaries and enemies.

And who can repel this love? Who can fail to respect this love? Who can be so hard of heart as to reject and spurn this blessed Christ? What Christian can let these passing seasons of prayer for sinners and the backslidden go without making an effort to show by his works an appreciation of the love of Christ? What minister, as he approaches the end of his year of toil, but should make one last, earnest effort to get souls to the arms of the loving Christ? Can we be faithful, and fail in this? Let us answer love with love.—*Am. Wesleyan.*

#### Vesuvius.

PHYSICISTS have held a theory that the hidden forces of nature, which shake the earth with great convulsions, have long been gradually losing strength, and there is constantly less and less danger of the recurrence of such catastrophes as the earthquake that destroyed Lisbon, or the volcanic outburst which buried Herculaneum and Pompeii. Recent events must have imperiled their faith in their comfortable belief. Antioch has just been laid in ruins by one of the severest earthquakes of the century. A whole island in the Pacific was depopulated a few months ago by a similar catastrophe. And now Vesuvius bursts forth with extraordinary violence, and the people are flying in dismay from the villages along its foot. It is eighteen hundred years since the first recorded eruption of scoriae and ashes from this mountain overwhelmed Herculaneum and Pompeii, and eight hundred years since the flow of lava began which has continued at intervals ever since. Long before there was any written or traditional account of the phenomena, however, Vesuvius must have been vomiting forth the product of the central fires, for its own substance is of a volcanic character. The quantity of ashes thrown out by it in A. D. 79 exceeded its own bulk. In 1538 a volcanic cone called Monte Nuovo, a mile and a half in circumference, and 440 feet high, was raised by it in two days in the Bay of Baiæ. In 1631 it threw out torrents of lava and boiling water over the villages at its base. In 1779 it poured forth huge masses of thick, white, sulphurous smoke, three miles in height, and shot into them showers of stones, scoriae and ashes, at least 2,000 feet high, and sheets of flame which ascended almost two and half miles. When the town of Torre del Greco was destroyed, in 1794, it was calculated that a single stream of lava contained more than forty-six million cubic feet. When the same unfortunate place was ruined again, in 1861, fissures opened at various places in the side of the mountain, and the lava issuing from numerous craters united in a stream no less than twenty-five feet deep, reaching to the very roofs of the houses.

One can hardly understand the indifference to danger which draws the wretched inhabitants back, time after time, to the villages which have repeatedly been swept by the burning torrent, and where the mutterings of the earth, the fissures emitting smoke and gas, and the scars of former catastrophes are such eloquent reminders of ever-present danger. Yet in the accounts of the present eruption, we find the names of the same towns and villages figure in the story of former devastations. The activity of the volcano began to attract crowds of tourists as early as the beginning of April, but it seems to have been only a few days ago that the phenomena became especially alarming. The most terrible features of such eruptions are all present. The violent explosions, the columns of flame shooting upward to an immense height, the showers of stones and ashes, new craters opening suddenly at unexpected places, burning gases breaking out of the earth in the very midst of the villages, and worst of all, the dreadful flow of lava pouring down all sides of the mountains—such are details of the scene depicted in dispatches. The people are camping in fields, and Government is feeding them. Torre del Greco is deserted and once more in imminent danger. San Sebastiano and Massa di Somma have been ruined, and the deadly stream is advancing toward Portici, Cercola, San Giorgio and Ponticelli. The opening of new craters continues, but, fortunately,

with each of these outbreaks comes a perceptible diminution in the force of the whole eruption. Though the strong wings now threaten many towns hitherto considered sufficiently remote from danger, the general impression is that the worst is over. The extent of the destruction is, so far, much below that of some former years, and, unless the eruption shall largely increase, it will not compare with some of the greater catastrophes of history.—*N. Y. Tribune.*

**Power of Tracts.**

It is my conviction, says the editor of *Howett's Journal*, that more will have to be done through the press than by any other means. Lecturing and preaching are great things, but they are not alone great. They can do something which the press cannot do; but the press can do much which they cannot do. Tracts can go everywhere.—Tracts never blush. Tracts know no fear. Tracts never stammer. Tracts never stick fast. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, the railway carriage or in the omnibus, on the broad highway or in the footpath through the field; and they dread no noisy or tumultuous interruption.

**Building for Eternity.**

You think that one hour buries another; but it is not so. You think that you have parted forever from the things which have passed by you. No, you have not. There is much in your life that you think has gone which you never shall part from. It has stepped behind you; and there it waits. That which you have done is with you today; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of brick which he laid yesterday is the foundation on which he is laying another course today. And all that you do to-day on the structure which you are building will remain as a basis for that which you do to-morrow. The work proceeds without intermission; and all that has been done is the under-structure for that which is to be done.

Young man and maiden, take heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. It passes away from you apparently, but it does not pass away from you in reality. Every stroke, every single element, abides. And there is nothing that grows as fast as character. There is nothing that is so enduring as character. There is nothing that men think so little of as character, although there is nothing that so belongs to their immortality, and that is so incomparable in importance, as character.—*H. W. Beecher.*

**The Bible Record not Disproved.**

It is sad that so many men of science are eager to seize any fact that appears to discredit the Mosaic account of creation; but many as have been the discoveries which have been expected to overthrow the Scripture record, they have miserably failed and its integrity is unimpeached. A large number of human and seemingly very ancient relics which were found, some time ago, near Natches in Mississippi, were pronounced by certain scientific men, to belong to an age of extreme antiquity; but on being examined carefully, a hog's tooth was found among them, which brings the date of their history a long way this side of the deluge, as that animal was brought to this country by the Spaniards.

**A True Estimate.**

A MAN once said, "I never get along and I never expect to;" and "I believe it is because my father never had any faith in me. He always talked as if I had n't sense, and we are pretty near what our friends expect us to be." That is so. Certain temperaments are made worthless by a simple lack of encouragement.

**THOU ART MINE.**

"My beloved is mine, and I am his." Song, 2. 16.  
YEA, thou art mine, my blessed Lord;  
O my beloved, thou art mine;  
And, purchased with thy precious blood,  
My Lord and Saviour, I am thine.

Thy hands are mine, for they were pierced  
Upon the rugged cross for me;  
Thy feet are mine, for they were nailed  
For my transgressions to the tree.

Thy heart is mine, for, by the spear,  
My Lord, for me, 'twas opened wide;  
Thy head is mine, which wore the thorns  
For me when thou wast crucified.

Thy soul is mine, for thou didst pour  
It out for me, e'en unto death;  
Thy life is mine, for thou didst yield  
For me its last expiring breath.

Thy blood is mine, for all that blood,  
O Lamb of God, was shed for me;  
To cleanse my soul from every stain,  
It freely flowed on Calvary.

Thy spotless righteousness is mine,  
Resplendent now before the throne;  
In thee I stand accepted there—  
In thee, O Son of God, alone.

Thy Spirit, Lord, is mine, for thou  
Didst send him, never to depart,  
Thine own sweet Comforter, to dwell  
Within the temple of my heart.

Thy risen life is mine; for me  
Thou didst awake and leave the tomb;  
In me thou liv'st; and I shall see  
My life itself when thou dost come!

Thy glory, Lord, is mine—the light  
That beams upon thy lustrous brow;  
For, changed into its image bright,  
I yet shall be, as thou art now;

Thy rich inheritance is mine;  
Joint heir with thee of worlds above,  
Lord, in thy kingdom I shall shine,  
And reign with thee in endless love.

Thy fullness, Lord, is mine—for oh!  
That fullness is a fount as free  
As it is inexhaustible!  
Jehovah's boundless gift to me;

My Christ! O sing, ye Heaven of heavens!  
Let every angel lift his voice;  
Sound with ten thousand harps his praise;  
With me, ye heavenly host, rejoice!

With tears, with songs, with holy psalms,  
With daily love, with odors sweet,  
With broken heart, with outstretched arms,  
I'll pour my praises at thy feet.

Thee will I hymn, my holy Christ,  
My Lord, my love, my life who art;  
Nor time, nor all eternity,  
My treasure from my soul shall part.

And wandering by the way, I'll drink  
Of this sweet fountain gushing free,  
And sit and sing beside the brink  
Of all my Saviour is to me.

My Christ! my own! forever mine!  
By gift, by promises, by blood,  
By oath, by covenant divine,  
By the unchanging will of God.

Solely thine own no more—but given  
To me, beloved—*thou art mine*;  
My joy, my life, my Heaven of heaven—  
And I, beloved, solely thine. —*Sel.*

**Funeral Sermons.**

I HAVE heard many. They seem to me all well enough; but over the corpse of a dear friend is no place to bring up abstract and disputed points of doctrine. So it seems to me. If we do it, our opponents will do the same to a greater extent.

People come to a funeral to sympathize; to show civility, friendship, love. They often feel shocked at hearing a single discourse embrace a great many important points, which a single discourse cannot fully elucidate. One discourse can at best but open the subject. A funeral sermon, as I view it, should be a familiar talk to those in distress, a eulogy, if possible, consolatory and awakening; alarming and comforting; everything but doctrinal. People cannot reason much at such a time.

An address, so solemn, sweet, elevating, is timely, or a chapter from the Bible may suffice; but I would not that an advocate of error should have an opportunity to deceive, given at the grave of a friend of truth.

The resurrection is properly introduced on such an occasion. The fourteenth chapter of Job is a good funeral sermon, good enough for the funeral of a prince.

JOS. CLARKE.

EVERY BIT OF IT.—One evening at a prayer-meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls, and their determination to love and serve him. Among the rest, a little girl about seven years old jumped up, her face beaming with happiness, and, straining her childish voice to speak as loud as she could, she said "I have given my heart to Jesus, every bit of it."

Was not that a beautiful little speech? I wonder if all the elder people who had risen before could say what she did—"I have given my heart to Jesus, every bit of it."

And is not this what Jesus wants? "My son, give me thine heart," is the command of the Bible. And will he be satisfied with having only a part of it? No, indeed; he must have the whole—"every bit of it."—*Sel.*

**The Usefulness and Fullness of the Old Testament.**

CHRIST and his redemption is the great subject of the whole Bible. Concerning the New Testament, the matter is plain: it appears to be so with respect to the Old. Christ and his redemption is the great subject of the prophecies, as well as the songs of the Old Testament; and the moral rules and precepts are all given in subordination to him. Christ is also the great subject of the history of the Old Testament from the beginning all along: and even the history of the creation is given as an introduction to the history of redemption that immediately follows it. The whole book, both Old Testament and New, is filled up with the gospel; only with this difference, that the Old Testament contains the gospel under a veil, but the New contains it unveiled, so that we may see the glory of the Lord with open face.

Thus we may see the usefulness and excellency of the Old Testament. Some are ready to look on it as being out of date, and as if we, in these days of the gospel, have but little to do with it. But this is a very great mistake, arising from a want of observing the nature and design of the Old Testament, which, if it were observed, would appear full of the gospel of Christ; and would, in an excellent manner, illustrate and confirm the glorious doctrines and promises of the New Testament. Those parts of the Old Testament which are commonly looked upon as containing the least divine instruction, are mines and treasures of gospel knowledge; and the reason why they are thought to contain so little is, that persons do but superficially read them. The treasures which are hid underneath are not observed. They only look on the top of the ground and suddenly pass a judgment that there is nothing there. But they never dig into the mine: if they did, they would find it richly stored with what is more valuable than silver and gold, and would be abundantly requited for their pains.

"'Tis a pearl of price exceeding  
All the gems in ocean found;  
To its precepts ever listening,  
In its truths may I abound."

The two parts of which the Scriptures consist (the Old and the New Testaments), are connected by a chain of compositions (the prophecies), which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of these compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired.—*D. F. Newton.*

A MOST ALARMING EVIL.—A poor little lad once received a bit of sugar-coated tobacco from an older youth, who told him to eat it, as he was doing. The little fellow, supposing it some sort of confection, quickly swallowed it. But in a very few minutes he grew deathly sick, and hastened to his home. He grew ill so fast that a physician was called, and everything was done that could be to aid him; but in spite of all, the poor little victim died in a few hours' time. The poison had taken such a powerful hold on an empty stomach that it was carried rapidly through the whole system. Is it not strange that any can risk putting such a poison into the mouth, even though they do not intend to eat it? How surprising that any lad can be so foolish as to wish to acquire a taste for anything so loathsome. Yet how common the practice has become! When the excellent Dr. Goodell had come back from a foreign land, and spent some time in visiting various places in this country, he said, "I see nothing in America so alarming as the increasing use of tobacco among the young men and boys." He very well knew that tobacco and the pure religion of Jesus have no relationship—that tobacco and strong drink are twin brothers. Every boy who

has learned to smoke and chew has started on the fair road to a drunkard's career. I hope that every reader will set his face like a flint against this loathsome vice, no matter though even a father's or a minister's example may point the other way. What would the Lord Jesus approve? should be the question, rather than what others practice.

**Observance of Sunday.**

EFFORTS are made in London to discourage the publication, delivery, and sale of newspapers on Sunday. One of the leading proprietors is willing to stop his Sunday issue, if others will. One news-vender stated that he had been robbed by two-thirds of the boys he had employed within the last eleven years, which he ascribed to the corrupt influence of Sabbath [Sunday] work. The main shops in Paris are henceforth to be closed on the Sabbath [Sunday] the merchants having taken this step of their own accord. They appeal to the public to aid them in making the measure general.

**Giving.**

THE Lord and Saviour of the church still sits over against the treasury and beholds how people cast money into it. And he scans not only what is cast in, but what remains in the hands of the donor; and he still discerns the spirit of the giver and estimates the real greatness or littleness of the offering, by what is retained as well as that given.

SHALLOW waters are easily muddled. After a night of storm, the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out into the deep water; how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom.

So in Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or perturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquillity, the peace of God that passeth all understanding.—*Newport Journal.*

PHILANTHROPY is not religion, but there is no religion without philanthropy. He that is indifferent to the poor is no Christian, no matter what his creed or his professed experiences. How to care for the poor is another question. It is to be done not merely by feeding the hungry and clothing the naked, but yet more by laws and educational and religious influences which enable them to provide for themselves.

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

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since, with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them, I know more than these books know, and know wherein they are faulty. Nobody ever outgrows Scripture; the book widens and deepens with our years.—*Spurgeon.*

TAKE the hand of the friendless; smile on the sad and dejected; sympathize with those in trouble; strive everywhere to diffuse around you joy and sunshine; do this and you are sure of being loved.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 21, 1872.

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

### The Spirit Returns to God.

ECCLESIASTES 12 : 7 : "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." It is natural for men to appeal first and most directly to those sources from which they expect the most efficient help. So the advocates of man's natural immortality, when put to the task of showing what scriptures they regard as containing proof of their position, almost invariably make their first appeal to the text here quoted.

In the examination of this text, and all others of a like nature, let it ever be remembered that the question at issue is, Has man in his nature a constituent element, which is an independent entity, and which when the body dies keeps right on in uninterrupted consciousness, being capable of exercising in a still higher degree out of the body the functions of intelligence and activity which it manifested through the body, and destined, whether a subject of God's favor, or of his threatened and merited wrath, to live so long as God himself exists.

Does this text assert anything of this kind? Does it state that from which even such an inference can be drawn? We invite the reader to go with us, while we endeavor to consider carefully what the text really teaches. Our opponents appeal to it as direct testimony. Let us see how far we can go with them.

1. Solomon, under a series of beautiful figures, speaks in Eccl. 12 : 1-7 of the lying down of man in death. Granted.

2. Dust, or the body, and spirit are spoken of as two distinct things. Granted.

3. At death, the spirit leaves the body. Granted.

4. The spirit is disposed of in a different manner from the body. Granted.

5. This spirit returns to God, and is therefore conscious, after the dissolution of the body. Not granted. Where is the proof of this? Here our paths begin to diverge from each other. But how could it return to God if it was not conscious? Answer: In the manner Job describes. "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again to dust." Job 34 : 14, 15. This text speaks of God's gathering to himself the "breath" of man; something which no one supposes to be capable of a separate conscious existence. Over against this proposition we are compelled to mark, Assumption.

6. This spirit is therefore to exist forever. This conclusion also we fail to see, either expressed, or even in the remotest manner, implied. Thus the vital points in the evidence are wholly assumed.

But if the spirit here does not mean what it is popularly supposed to mean, what is its signification? What is it that returns to God? It will be noticed that it is something which God "gave" to man. And Solomon introduces it in a familiar manner, as if alluding to something already recorded and well understood. He makes evident reference to the creation of man in the beginning. His body was formed of the dust; and in addition to this, what did God do for man or give unto him? He breathed into his nostrils the *breath of life*. This is the only spirit that is distinctly spoken of as having been given by God to man. No one claims that this, like the body, was from the dust, or returns to dust; but it does not therefore follow that it is conscious or immortal.

Landis, p. 133, falls into this wrong method of reasoning. He says:—

"If the soul were mortal, it too would be given up to the dust, it would return also to the earth. But God affirms that it does not return to the earth; and therefore it is distinct from the mortal and perishable part of man."

The breath of life is distinct from the body, and did not come from the dust of the ground; but to say that it can exist in a conscious state independent of the body, and that it must live forever, is groundless assumption.

If spirit here means "the breath of life," how, or in what sense, does it return to God? Landis, p. 150, thus falsely treats this point also: "How

can the air we breathe," he asks, "return to God?" Between the breath of life as imparted to man by God, vitalizing the animal frame, and air considered simply as an element, we apprehend there is a broad distinction. Solomon is showing the dissolution of man, by tracing back the steps taken in his formation. The breath of life was breathed into Adam in the beginning; by which he became a living soul. That is withdrawn from man, and as a consequence he becomes inanimate. Then the body, deprived of its vitalizing principle, having been formed of the dust, goes back to dust again.

That the breath of life came from God to man none will deny. Do they ask how it returns to him? Tell us how it came from him, and we will tell how it returns. In the same sense in which God gave it to man, in that sense it returns to him. That is all there is of it. The explanation is perfectly simple, because one division of the problem is comprehended just as easily as the other. It is an easy thing to turn off with a flippant sneer an explanation which if allowed to stand, takes the very breath of life out of a cherished theory.

But there is a grave objection lying against the popular exposition of this text, which must not pass unnoticed. It is involved in the question, What was the state or condition of this spirit before God gave it to man? Was it an independent, conscious and intelligent, being, before it was put into Adam, as it is claimed that it was after Adam got through with it, and it returned to God? Solomon evidently designs to state respecting all the elements of which man is composed, as is expressly stated of the body, that they resume the original condition in which they were, before they came together to form the component parts of man. We know it is argued that the expression respecting the body, that it returns to the dust "as it was," is good ground for an inference that the spirit returns not as it was. Every principle of logic requires the very opposite conclusion. For, having set the mind upon that idea of sameness of condition, and then referring us to the source from whence the spirit came, and stating that it goes back to that source, the language is as good as an affirmation that it goes back to its original condition also, and must be so understood unless an express affirmation is made to the contrary. The question is therefore pertinent, Was this spirit before it came into man, a conscious being, as it is claimed to be after it leaves him? In other words, have we all had a conscious pre-existence? Is the mystery of our Lord's incarnation repeated in every member of the human race? Yes! if popular theologians rightly explain this text. And the more daring or reckless spirits among them, seeing the logical sequence of their reasoning, boldly avow this position.

Mr. Landis (to whom we make occasional reference as an exponent of the popular theory) recoils at the idea of pre-existence, and claims (p. 147) that the spirit does not return as it was, but acquires "a moral character, and so is changed from what it was when first created and given to man"! Oh! then, when Adam's body was formed of the dust of the ground a spirit *was created* (from what?) and put into it. Where did he learn this? To what new revelation has he had access to become acquainted with so remarkable a fact? Or whence derives he his authority to manufacture statements of this kind? His soul swells with indignation over some whom he styles materialists, and whom he accuses of manufacturing scripture. Thou that sayest a man should not, dost thou? Nothing is said of the "creation of a spirit" in connection with the formation of Adam's body. The body having been formed, God, by an agency, not created for the purpose, but already existing with himself, endowed it with life, and Adam became a living soul.

Having thus artfully introduced the idea that the spirit was created for the occasion, Mr. L. takes up this reasoning which shows that if the spirit is conscious after leaving the body, it must have been before it entered it, and, applying to it a term doubtless suggested by his own feelings in view of the assumptions to which he was himself obliged to resort, calls it silly. Nevertheless here is the rock on which their exposition of this text inevitably and hopelessly founders.

There is another consideration not without its bearing on this question. The words, "And the spirit shall return to God who gave it," are spoken promiscuously of all mankind. They

apply alike to the righteous and wicked. If the spirit survives the death of the body, the spirits of the righteous would, as a natural consequence, ascend to God, in whose presence they are promised fullness of joy. But do the spirits of the wicked go to God also? For what purpose? The immediate destination usually assigned to them is the lake of fire. Is it said that they first go to God to be judged? Then we ask, Where does the Bible once affirm that a person is judged when he dies? On the contrary, the Scriptures invariably place the Judgment in the future, and assert in the most explicit terms that God has appointed a day for that purpose. Acts 17 : 31.

Thus the Bible doctrine of the Judgment is directly contradicted by this view. According to the Scriptures no man has yet received his final judgment; yet according to the view under examination the spirits of all who have ever died, good and bad righteous and wicked, have gone to God. For what purpose have the spirits of the wicked gone to him? Are they there still? Does God so deal with rebels against his government—give them Heaven from one to six thousand years, more or less, and hell afterward? Away with a view which introduces such inconsistencies into God's dealings with his creatures.

How infinitely preferable that view which alone the record warrants; that is, that the spirit that returns to God who gave it, is the breath of life, that agency by which God vivifies and sustains these physical frames; since this, so far as the record goes, is just what God did give to man in the beginning, since the definition of the term sustains such an application, since this spirit, without doing violence to either thought or language, can return to God in the same sense in which it came from him, and, above all, since this view harmonizes all the record, and avoids those inconsistencies and contradictions in which we find ourselves inevitably involved the very moment we undertake to make the spirit mean a separate entity, conscious in death and immortal in its nature.

### Wounded Birds Will Flutter.

GLANCING over some exchanges which we had long been waiting the opportunity to examine, we find in the *Advent Times* of April 2, 1872, a report by O. R. Fassett, of the late discussion in San Francisco, between Bro. Cornell, and Eld. Grant. In this there are some things, which, to say the least, are curiosities in the way of a report, and some which show that their cause was made to pass through strait places not at all pleasing to the natural man.

In stating the results of the discussion Eld. F. remarks:—

"But as the same 'sun which melts the wax, hardens the clay,' so it is discovered in this instance, that some know not when good comes, and harden their hearts, and become petrified and fossilized in error."

That is to say, some (and in such a confession, this word may be taken to mean full all it expresses)—some, as the result of the discussion, were established more firmly than ever in the doctrine of the Sabbath; and how better could he get over this unpleasant fact? Of course (?) that was not the result of the force of the arguments presented, and clear convictions of the truth, but was clay hardening in the sun was becoming petrified and fossilized in error! It is not difficult to divine what such expressions mean. Let the good work go on.

Respecting the state of the Sabbath cause in San Francisco, just previous to the discussion, he uses the following amiable language:—

"Besides, the cause he [Cornell] represented was 'dying out,' as was well understood, and it was hoped that it would soon expire for its want of grace, unless electrified into new temporary and apparent life by favoring it with undeserved notice, and giving it the warmth and vital air it sought by an association with a living body."

No doubt they hoped it would expire. This has been the hope of error in regard to the truth in all ages. And when the truth has failed to die, then error has set to work with all its power, to destroy it; but even when crushed to earth, it rises again; "for the eternal years of God are hers." The "living body" of which he boasts is described by Paul in Rom. 7 : 9 : "For I was *alive* without the law once; but when the commandment came, sin revived, and I died." They need the law laid in all its power upon their hearts, and they need to die the same death Paul died, a death to carnality and sin, before they can share in Paul's glorious conversion, or hope to participate in his reward.

Our readers would doubtless like to know just what kind of a man Eld. C. is, and so we invite them to look at the following Christian portrait of the creature drawn by Eld. F.:—

"Eld. Grant is a straight forward, scriptural debater, always adhering closely to the sacred text, while Eld. Cornell is a pettifogger, and like every venal pleader of the law, endeavors to 'make the worse appear the better cause;' and though, as he said, (intending to apply it to damage the argument of the negative) 'consistency is a jewel,' he never fails to condescend to tricks, quibbles, and perversions of the language and arguments of his antagonist, to gain his point if possible. If he gives a report of this discussion, as he summed up his argument, as he no doubt intends to do, this statement will prove true the character I have given him."

Being such a character, of course he deserved the most ignominious treatment, and we are not surprised to learn that Eld. G. gave him (or tried to) a "constant pelting." Listen again:—

"Eld. Cornell denied, point blank, that the Decalogue was the Old Covenant—admitted that the Old Covenant was abolished—and that if Eld. Grant proved that the Decalogue was the Old Covenant, it was abolished. He maintained that the Decalogue was the law of God, and he shut himself up in this, as he conceived, impregnable fortress as his citadel. Eld. Grant shelled him with a constant pelting of the Scriptures for four successive nights to make him confess what the Old Covenant was, if it was not the Decalogue."

This operation must have been an exhibition worth a trip to California to witness. One disputant "shelling" another in debate, puts the imagination to quite a test; but when we come to the means with which it was done, our philosophy collapses in utter despair. It was done with a "pelting." How a person could be "shelled" with "a constant pelting" is a greater puzzle than we are able to solve. We are not altogether sure but there is a typographical error here, and he meant to say pelt instead of pelting. We read in Matt. 7 : 15 of some who provided themselves with pelts; but it has been reserved to our generation to produce one, so lacking in foresight as to use them up over an opponent, and that, too, in an effort to "shell" him! The writer continues:—

"Eld. Cornell found it was either death, surrender, or escape by an ignominious retreat, and he chose the latter, feeling no doubt that,

"He who fights and runs away  
May live to fight another day."

"In his escape he felt such a pelting fire—in denying his evident position, from the audience, that he shed a tear or two, (as I was told by those sitting before him) to awaken sympathy. But the audience has advised him that 'when he has found out what the Old Covenant is, they wish him to publish it in the city papers, for they desire to know what he thinks it is.'"

This represents that Eld. Cornell refused to tell what the old covenant was, or what he thought it was. Now this is too transparent and ridiculous a fabrication to have any effect upon those who are acquainted with the man or the question. All who know of Bro. C.'s manner of conducting a debate, well understand that if it was his misfortune to have to deal with an opponent or with an audience, so obtuse that they could not, or so perverse that they would not, understand his position, when explicitly stated a sufficient number of times, he would reiterate it, if need be, forty times before the session closed. We say this because we know how he rivets an opponent to the point, when he attempts to dodge. Such statements may for a time deceive those who have no other means of information, till God in his benign providence shall give them an opportunity to escape from the clutches of blind guides, and cause all such attempts to mislead to rebound disastrously upon the heads of their authors.

With one more quotation from the report in question, we dismiss this subject. It is a sentence which we commend as a good subject to those who are skilled in analyzing the English language. It reads as follows:—

"And a disputant like Eld. Cornell, can never bring honor to a cause worthy of defense, by any victory his opponent may achieve."

The idea which perhaps the writer intended to convey by this language is that Eld. C. is so mean, ignoble, and contemptible, a person, that it is no honor to an opponent to gain a victory over him, however complete that victory may be. If this is so, then we ask, Why this hasty rushing into print by different writers, through the *Crisis* and *Times*, to show to the people that he is so weak and unworthy an opponent, and has so signally failed? Are they fearful that the people will not regard him in the con-

temptuous light they would like to have them? It is very evident that somebody has been hit, and hit severely. Hence all this courageous whistling, and this ill concealed flutter.

**The Portland Discussion.**

By a continued repetition of the matter, Eld. T. M. Preble is evidently deluding himself into the belief that he was grossly misrepresented by our report of the Portland discussion in 1865. He accuses that report of perverting some of his language, leaving out altogether his main arguments, and exaggerating and extolling the other side of the question. These charges have been spread over the country in circulars, and reiterated in papers. Being sustained by no proof, we have never deemed them worthy of notice, and should not now except on the principle laid down in Luke 18:5.

The same outrageous charges are again repeated in the *Advent Times* of April 16, 1872. But does he offer a single example, or has he ever offered one, to show wherein his language was perverted, or his main arguments (?) left out altogether? Not one; and he cannot do it. What then is his proof? Why, it has since appeared that the affirmative, in some respects not at all pertaining to the arguments he used in the discussion, was at that time in a state of mind, which could properly be considered a subject of admonition on the part of his brethren; hence, triumphantly exclaims Eld. P., glad of this ghost of a pretext to dodge the issue, "the report of this Portland discussion as given by Uriah Smith was false." This is logic under difficulties! All our report undertook to give, or professed to give, was simply a plain and fair statement of the arguments used on the occasion; and that it was scrupulously exact in the whole field which it claimed to cover, we will submit to any one who was present at the debate, excepting only those who believe that the moral law has been abolished. These charges from beginning to end are unmitigated and unpardonable fictions. And to try to retire from the field under cover of these, minus all proof, and against all evidence, is the smallest kind of retreat.

We know it must be exceedingly unpalatable to the advocates of error to be obliged to look back upon a clear representation, in black and white, of their tortuous wanderings and contradictory positions. Their case would excite our deepest commiseration, were not the fault their own. But if a review of their course is painful to them, all we have to say, is, Change sides, and cease to talk the incoherent nonsense of error. This is the only way we have to suggest to them, out of their embarrassing position.

**The California Discussion.**

UNDER this head, the *Crisis* of May 8, 1872, says:—

"In the *Advent Review and Herald of the Sabbath*, for April 30th, we find a report of our discussion of the seventh-day Sabbath question in San Francisco, with Eld. M. E. Cornell, which contains his statements in his last speech, concerning which, we have received the following, signed by fifty persons who attended the debate:—

"To whom it may concern:—This is to certify that Eld. M. E. Cornell's last speech in his debate with Elder Miles Grant, in this city, was a series of misrepresentations of Elder Grant's remarks and positions."

The report was published in the *REVIEW* Apr. 30. The *Crisis* containing the foregoing remarks bears date of May 8, one week and one day after the *REVIEW* was published. It is not possible that in these eight days the *REVIEW* could have reached California, this certificate have been prepared, and returned so as to reach the *Crisis* Office by the date named. It follows therefore that it was signed by those who had not the published report before them, and who were therefore dependent on the memory of themselves or others. Then the queries arise, When was it prepared? under what circumstances? and at whose solicitation? And it might be pertinent to ask also by what class of people? for the *Watchman and Reflector*, as quoted by the *Advent Times* of April 2, 1872, says that but a "small percentage of Christian character can stand transplanting from the Atlantic to the Pacific coast." And this state of things would not be materially helped by the teaching that the only law which contains the precept, "Thou shalt not bear false witness," has been abolished.

This matter needs to be cleared of a good

many probabilities of a very doubtful nature before it will be of any particular weight.

**Which Is the Seventh Day?**

WHEN attention is called to the particular day to be observed, as mentioned in the fourth commandment, the inquiry is often raised, "How can we tell which is the seventh day?" In answer, they may be referred to their almanacs. But the following from the "Union Spelling Book," published by the American Sunday School Union, may be considered better authority and consequently more satisfactory to some:

**"DAYS OF THE WEEK"**

"The days of the week in the Bible are called  
 First day of the week, } Sunday, Sabbath,  
 Second day, } or Lord's-day.  
 Third day, } Monday.  
 Fourth day, } Tuesday.  
 Fifth day, } Wednesday.  
 Sixth day, } Thursday.  
 Seventh day, } Friday.  
 } Saturday."

This is a fair statement of facts. Honest men and well-informed could not make it otherwise. If people desire to know which is the seventh day, as reckoned in the Bible, it is Saturday. That this is the order of the week, as numbered in the Bible, is easily told. But to tell how the first day of the week came to be "our Sunday, Sabbath, or Lord's day," is not so easy a task, since the only commandment for a weekly Sabbath plainly declares, "The seventh day is the Sabbath of the Lord thy God."  
 R. F. COTTRELL.

**Consistency in Bible Interpretation.**

UNDER this heading there appeared in the *Sabbath Recorder* of April 4, 1872, the following article from Eld. S. S. Griswold:—

How few of those who profess to interpret the Scriptures are consistent with themselves! How often it is the case that some favorite theory, or mode of interpretation, requires almost a total departure from the rule laid down by the theorist!

I was forcibly reminded of this, by an article in the *RECORDER* of March 14th, by R. F. Cottrell, under the heading of "Inquiries," in which he evidently aimed to show, that those passages of Scripture which have been supposed to foretell a literal return of the Jews to Palestine, are to find their fulfillment in a spiritual conversion to Christ, and that it is a Zion, or Jerusalem, above, to which the Jews are to be gathered, and not to the Jerusalem in Palestine.

Now, it seems to me, that a consistent mode of interpretation would require of Bro. Cottrell a literal interpretation of those passages (as Geneva shows), as the brother is most tenacious of the literal interpretation of those passages which speak of the second coming of Christ. And I ask, By what rule of exegesis does Bro. C. spiritualize the one, and literalize the other? The Bible, rightly understood, does not, in my opinion, teach either the literal return of the Jews, or the literal return of Christ to this world. And yet, almost every week, the readers of the *RECORDER* are notified of the near approach of the coming of Christ, the conflagration of the world, and its supposed cognates, soul-sleeping and annihilation, from our Second Advent brethren. Is it not time that this error (for such I believe it is) should be made less prominent, at least, when we reflect that for nearly thirty years the notes of alarm and warning have been sounding the bridegroom's coming was near, and that we might expect to see the coming of the Son of Man any day or hour? Signs and wonders have been seen by these literalists, almost every day, for more than a quarter of a century, indicating the near approach of that event. Even the most common phenomena—the northern lights, the shooting of stars, the burning of Chicago and the forests of Michigan—have been urged upon our attention, as signs of the great day. Thus the credulity, the fear and superstition of mankind are played upon, and the result, I doubt not, will be a large harvest of skepticism and infidelity.

Duly impressed with the above-mentioned errors, I wrote to the editor of the *Advent Review and Sabbath Herald*, asking the privilege of writing a few articles upon these subjects, to appear in that paper. But, as far as I have learned, the privilege was not granted. As the readers of the *RECORDER* have been so liberally treated with Adventism, I thought that fair play might permit the readers of the *Advent Review* to submit to, if not enjoy, the reading of its opposite views.  
 S. S. GRISWOLD.

As we had not received the article to which Bro. G. refers in the foregoing note, we deemed it proper that he, and the readers of the *Recorder* generally, should understand why we had taken no notice of it, and hence sent to that paper the following note which was published in its issue of April 25:—

**ELD. GRISWOLD AND THE ADVENT REVIEW.**

To the Editor of the *Sabbath Recorder*.

We notice, in the *RECORDER* of April 4, 1872, that S. S. Griswold speaks of having

written to the editor of the *Advent Review and Sabbath Herald*, asking the privilege of writing a few articles upon the Signs of the Times and the Second Coming of Christ, to appear in that paper; which privilege, he says, as far as he has learned, "was not granted."

We regret to say, that the communication of Bro. Griswold has not come to hand; which will explain our seeming neglect of his request.

We should be utterly averse to any disputation conducted in such a manner as to tend to strife and bitterness, or in any wise to ruffle the feelings of co-operation, or even of Christian fellowship, which we think, despite minor differences, may properly be cultivated between those who occupy common ground as to the perpetual obligation and immutable nature of the law of God. Believing that such need not be the result of a comparison of our views, we shall be happy to receive and lay before our readers any communication which Bro. Griswold may wish to make.

We would suggest, however, that some definite proposition, or propositions, be agreed on for examination, and that what is said on both sides be published in full in both the *RECORDER* and the *Review*.

Yours for the truth,

EDITORS OF THE ADVENT REVIEW.

To this Bro. G. has made the following response which was published in the *Recorder* of May 2, 1872:—

**LETTER FROM MR. GRISWOLD.**

*Hopkinton City, April 25, 1872.*

To the Editor of the *Sabbath Recorder*:

In your issue of this date, an article appeared from the editors of the *Advent Review*, to which, with your permission, I will respond through the columns of your paper. I appreciate their very kind notice of my article there referred to, and thank them for the privilege granted, and will avail myself of their liberality, as time permits, to write some articles upon some subjects which I deem of great importance to the prosperity of the church and the cause of Christianity. To the suggestions of the editor of the *Review*, that the articles and their responses appear in the *RECORDER* also, I have no objection, but must of course leave that for the editor of the *RECORDER* to decide.

As suggested by the editor of the *Review*, I subjoin the following propositions, or inquiries, as subjects which I wish to consider.

1. Do the Scriptures teach the doctrine of the personal advent of Christ, or his bodily return to our earth; and if so, that such advent is near at hand?
2. Do the Scriptures teach the sleep of the soul, or the unconscious state of the dead, previous to the resurrection and the day of Judgment?
3. Do the Scriptures teach the annihilation of the wicked, or finally impenitent?
4. Do the Scriptures teach the resurrection of the body?
5. Do the Scriptures teach the destruction of this earth by fire?
6. Do the Scriptures teach that this earth will be the final abode of the righteous?
7. Do the Scriptures teach that the Judgment day is some definite day in the future, in which the dead bodies of all mankind will be raised up, and their souls summoned from their abodes of happiness or misery, and made to re-enter those resurrected bodies, and that then both their souls and bodies, thus re-united, will be re-judged and re-sentenced to Heaven or hell?

The above are the main points which I propose to consider. I do not do it for any party or personal consideration, but for the purpose of endeavoring to elucidate the truth. That the subjects are of grave importance, none can deny. Nor do I ask any exemption from the severest candid criticism or review. Let the subjects be subjected to the test of a true Bible exegesis, and the most profound reason, and none need fear the examination.

As I am not a subscriber to the *Advent Review*, and may not have its post-office address, will the editors of that paper please forward it to me, commencing with the publishing of this article in that paper, and I will send them the pay for the paper. Address, Hopkinton, R. I.  
 S. S. GRISWOLD.

**Take the Back Track.**

If one gets bewildered in a forest, there is one safe way out, provided he can see the tracks by which he came. If he take the back track, it will conduct him to the place whence he started.

If the Christian find himself far away from the path of peace, his only safe course is to remember and retrace his steps. Some wrong steps have been taken, divergent from the path of duty, or some duty neglected, perhaps seemingly small; but the effect has been a wide departure from the right way, clouds and darkness have obscured the sun, and the way is lost. There is but one way out of this darkness, and that is to return by the way you came to the very place where you left the straight path of duty. You cannot by a circuitous course find the right path at an advance from the place where you left it. You must go back to the very spot, and thence proceed, however rough that part of the way may seem to be.  
 Let that brother or sister that is in darkness

call to mind the place where the light was left, God has given us light. But at some point the light was left, and an easier way was chosen; but without the least intention of departing wholly from the truth. The consequence of that false step has been darkness, growing more and more dense; and if this course is pursued, it will end in hopeless night.

Brother, sister, return to the light. Go back to the very place where you first diverged from it. Find the narrow path right where you left it; and light and peace and joy will return, and the darkness of which you complain will have passed away.  
 R. F. COTTRELL.

**The Formation of Character.**

WE have often seen the builder engaged in erecting structures of various kinds; and while he is thus engaged, if we should ask him if he was following some plan or pattern, or simply following his imagination, without any plan or rule of action to guide him, he would probably think that we were very ignorant of the manner of building. Or, if he was trying to accomplish something without a rule, we should consider him as entirely unfit for the position which he occupied, and should look for his purposes to meet with an entire failure.

So the formation of a perfect character can never be accomplished without some rule of action, and some pattern to imitate. The only one we have, and the only one we need, is Jesus of Nazareth. If we imitate him, and follow his example, we shall not fail of forming characters that will pass the test of the Judgment. How important, then, that we study his life, and "walk even as he walked."

We have also an unerring rule by which to try our lives, even the law which "is holy," and "just, and good." By this rule we must walk, if we would follow the Pattern. As the truth finds us, we are in a rougher condition than the material which the builder selects for his purposes. When the rule is applied, defects appear which were not seen before. This proves the necessity of a rule. It is by this rule that we are to be judged, to see whether we are fit material for the heavenly building.

To the young I would say, Commence now, if you have not already, to form a character which Heaven will approve. Now is the time, while your hearts are susceptible to the truth, to begin this great work. Don't delay, thinking there is time enough yet. The greatness of the work demands our immediate action. In our own strength, we can do nothing; but if we engage in the work with earnestness, being decided to obey the truth and walk in the light, strength will be given us to fully overcome and perfect holiness in the fear of God.

When we do all on our part, the Lord will do for us that which we cannot do for ourselves. Oh! that we may act well our part so that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

The question with us should be what course can we take to best glorify God, and cast a right influence on the side of his truth. We profess to believe solemn and important truths, and unless our lives correspond with our profession, we exert an influence against the truth, though we may not be aware of the fact. "Our influence affects some one" whether we realize it or not. How important, then, it becomes that it be all for good. The Lord give us help to put away our sins, and grow in grace and in the knowledge of the truth that others seeing our good work may "glorify our Father which is in Heaven."  
 D. A. ROBINSON.

**Brevities.**

WE read in Revelation respecting the prophecy of that book, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Query for Universalists: How can they have a home in the city if they have no part there?

If we tell infidels who believe not in the inspiration of the Bible, how exactly the prophecies have been fulfilled, they will tell us that it only happened so. Then may not the remainder happen to be fulfilled?

While we read in God's word that all his commandments stand fast forever and ever, is it reasonable to suppose the fourth commandment has ever been changed or abolished? It is always safe to be on the sure side.  
 S. ELMER.

**SABBATH LAW IN IOWA.**—A correspondent of the *Jefferson (Iowa) Bee*, writing from the capital of that State, gives the following item. We thank Iowa, and cannot but contrast her liberality with the refusal of Pennsylvania to grant a similar right to Sabbath-keepers:

"For the *Saturdayists*.—The House also passed a bill in reference to the opinions of the Seventh-day Baptists, changing the time of holding the annual school meeting from the first Saturday to the first Monday, in March. Under the old rule, these people were cut off from a participation in such proceedings, for the reason that the meeting occurred on their Sabbath day."—*Sabbath Recorder*.

## PRAYER FOR HELP AND PROTECTION.

O THOU so lifted up  
Beyond all pain and fears,  
See where thy children grope,  
Behold their woes and tears.  
O, leave them not to prove despair,  
But haste to make their wants thy care!

When fair Temptation tries,  
With witching voice and smile,  
With dear, enchanted eyes,  
The senses to beguile;  
When siren wiles the heart control,  
Hold Thou the hands and save the soul.

In each unguarded hour,  
When all the watchmen sleep,  
Protect us by thy power,  
From grief and danger keep.  
We trust, O Lord, in thee alone,  
Thou art the only guard we own.

—Augusta Moore.

## Progress of the Cause.

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

## Among the Danes.

FROM Raymond, I went to Chicago, where I staid two weeks and held nineteen meetings. We have here a very convenient and pleasant house for meetings in the new chapel. Number of attendants in the meetings averaged sixty. I obtained here ten subscribers for *Advent Tidende*. Four were added to the church, which now numbers thirty-three, and three were buried with Christ in baptism. The blessing of God rested upon us in this solemn ordinance, and when we, on the evening of the first day, gathered to celebrate the death of our divine Lord, we were much encouraged by the Holy Spirit. Three brethren from Oakland were with us. Bro. Mo has fallen asleep. He was the first of the Scandinavian brethren in Chicago, who commenced keeping the Sabbath of the Lord. He rests in hope of a better resurrection.

The house and lot have cost the brethren about \$2,000. On this they have paid \$831.00, and are in debt for the rest. They decided to unite with the Wisconsin Conference, and chose a delegate to attend it. I proposed that they ask of the Conference the privilege of keeping their s. b., \$264.00, for the first year, to help pay their debt; but they voted to use their s. b. exclusively to sustain the missionary work. They feel thankful that the truth has been brought to them, and wish to do all they can to help in this important work.

I remained with the brethren in Poy Sippi one and a half weeks. We had some very interesting meetings in this place. Eight were added to the church, and six baptized. Bro. Jeppe Nielson, formerly Baptist elder, was unanimously chosen and ordained as local elder of this church. He has preached some in this neighborhood, since he embraced the truth, to good acceptance. They now number forty-three members. Their s. b. pledged for next year amounts to \$56.72. Most of the brethren are poor in this world, but we trust that they will strive to be faithful and obtain a crown of glory when Christ shall appear.

From this place I went to Neenah, where I held meetings ten days, until May 3. Attendance varied from forty to one hundred. A small church was formed here of eight members. One was added, and another decided to keep the Sabbath. They have pledged about \$30.00 s. b., and desire to unite with the Conference. Others are convinced of the truth, but hesitate to obey. The friends here are very kind and liberal to us. Bro. O. A. Olson has assisted me in my labor with good acceptance, and went from Neenah to Ft. Howard in company with Bro. J. Nielson, to try to labor there.

I am now at home, working for our dear paper. I have spent seven weeks with the Danish churches, and in that time twenty-three have been added to the church, fourteen baptized, and some others embraced the commandments. I have obtained twenty subscribers for the paper. May the Lord continue to bless in this good work.

JOHN MATTESON.

Busseyville, Wis., May 8, 1872.

## Wisconsin.

SINCE my report of April 9, I have closed my labors at Liberty Pole. The meetings there were well attended. It was truly a good time for the brethren at that place. Such as shall be saved are being added to their number, which is good proof in any church that they are in healthy condition. There have been seven additions to the church since my visit there before. A Missionary Society is now organized there.

Commencing April 28, I gave a few lectures in Newton. The house was well filled, considering the busy time of the year. Bro. Sutherland has been laboring some at Newton, and his labors have been blessed of the Lord. Several are now keeping the Sabbath at Newton, and many more have been fully convinced during our last effort there. We hope for great and good results.

May 2, went to Victory to attend their quarterly meeting. Sabbath morning I spoke from

the text, "Grieve not the Holy Spirit of God." Some were benefited. Oh, that the Lord may work for the brethren at Victory. Sunday, May 5, I ordained an elder and deacon for that church.

I am happy to say that our brethren generally, in Wisconsin are growing in grace and also in the knowledge of the truth. Let me say to all the scattered brethren in this State, Do not forget the valuable lesson taught in the game of life.

I now go to Trempealeau County to visit the brethren there; then to the home of my parents in LaCrosse County, after an absence of twelve weeks. My health is poor, and I find my mental and physical powers not a little worn by constant labor. If my health does not improve by taking a little rest, I am inclined to leave the field for one or two months and engage in physical labor, studying what my health will allow, and trusting to the mercies of a kind and protecting God. I am feeling stronger in God than ever before, and more determined to live a devoted, consecrated, life.

D. DOWNER.

Bad Axe, Wis., May 10, 1872.

## Iowa.

APRIL 19 to 22, was with the church at Adel. Our meetings were good and encouraging, although on account of bad weather the outside attendance was small. One was expelled, and one put under censure; excepting these, I found the little company united, pressing forward, and growing strong in all the message. One who had lately embraced the truth was added to the church by baptism. An elder was ordained, and then we celebrated the ordinances. I left them much encouraged.

April 25 to 30, at Peru. It rained most of the time I was there, so that it hindered our meeting much; yet most of the church got together on the Sabbath and Sunday. Here also, an elder was chosen and ordained, and then we celebrated the ordinances. All took a ready and active part. All who have united with the church are settling into the work, and growing strong in the truth. There is no discord among them; but all seem to be of one mind, and to love each other. Some who did not take a decided stand, and an active part, have fallen off entirely. This was to be expected. We organized s. b. to the amount of \$158.

May 1 to 5, at Osceola. Roads being bad, and the season late, but few came from abroad excepting the Woodburn church who were nearly all out; but all the brethren here promptly attended all the meetings. Tuesday and Thursday evenings I spent in instructing them in practical duties. We had two good, solemn social meetings on Sabbath and Sunday, and most of the time I enjoyed good freedom in preaching the word. The outside attendance was good as it always has been here.

One more took a decided stand on the truth, and several made a determination not only to keep the Sabbath, but to give their whole hearts to the Lord. This rejoiced us. Four were added to the church, and then Sabbath noon, nine were baptized into the truth. It was a beautiful day, and a lovely spot; and a more solemn baptism I have seldom seen. The Spirit of God made some shout for joy.

Among those baptized was Bro. Glunt, many years an elder in the Disciple church. He had baptized many in the same place where I now baptized him. After this, he was unanimously chosen and then ordained elder of the church. I feel a great nearness to this dear brother and his good wife whose hearts and interests are wholly in the work.

This church seems to be wholly united in strong faith in the whole message, in a willingness to sacrifice for it, and in a tender love for each other. As long as they maintain these things they will be a strong church.

Sunday night, I took the cars on my way to Minnesota. Thus closes my labors for the present in Iowa, after a stay of three years. How many tender ties, how many sacred associations, I have formed here in those years. And even the very trials and sorrows, the dark hours and disappointments, have only served to attach us more closely to these friends and places. It is not without a struggle and many tears that I break away from these strong attachments to go out and pass through the same things again in new fields. But this is our lot till our blessed Lord shall come; and for his sake and the love of souls we can do it. But the glorious day of glad deliverance is drawing nigh. For this we hope, and weep, and pray. My courage in God and the truth is good. Brethren, we still expect your prayers.

D. M. CANRIGHT.

Ottumwa, Iowa, May 6, 1872.

## Call for Help in Indiana.

WE are very anxious to have Bro. E. B. Lane come and labor in our State; also, Bro. Sands Lane, and Bro. Brackett. We want them to labor with the tent in this State, and we will try and pay all of the expense.

Last Friday, our quarterly meeting commenced. It was a good time. Three were baptized. Bro. Waggoner gave some very good discourses, which I trust will do much good to settle and establish the truth in our midst.

I took the vote of the church, to know if they wanted Bro. E. B. Lane to come and labor in

this State, and were willing to pay for the labor, and all voted in favor of it. I hope and pray that the Lord will send us laborers. We want the tent here. Could it be pitched in Bloomington and Bro. Waggoner speak the last six or eight days, I think it would do much for the good cause of God and stop some of the bad influences in our parts. May the will of God be done in this matter.

D. F. RANDOLPH.

## New England.

FROM Feb. 15 until March 12, gave some twenty-five lectures in Ludlow, Mass. Congregation averaged about twenty-five or thirty, until sickness kept some away who appeared interested. We had some hope that two or three families would turn to the Lord and obey the truth, but only one person has decided, so far, to keep the Sabbath. Bro. Kellogg and wife were comforted and strengthened in the truth. We hope others may yet turn to the Lord in that place, and prepare to meet our soon-coming Saviour.

Gave two lectures in Jenksville. One on spiritualism was listened to with deep interest. The Methodist minister expressed himself much pleased, saying that the lecture had helped his mind in regard to the subject very much, and made some passages of Scripture plain that before he knew not how to understand. He subscribed for the *Health Reformer*, and the congregation took all the works we had with us on spiritualism. He gave me an earnest invitation to come again.

I arranged Systematic Benevolence with the few Sabbath-keepers in this vicinity, and they proposed to hold meetings as often as every two weeks.

March 11, reached my home in Rhode Island. Found my family in usual health. Thank God for his care over us.

From the 15th to 25th, held meetings at Curtis' Corners to the encouragement of brethren and sisters there. The brethren in Green Hill manifest confidence in the work, and a determination to hold fast, with but few exceptions.

April 8, in Westerly. Brethren here have held no meetings since Bro. and sister White were here, having no convenient place to hold them. They have now a comfortable place, and have started meetings. I met with them several times and they appear to be of good courage and decided to persevere. They meet every third-day evening, and on the Sabbath, having covenanted together to keep the commandments of God and the faith of Jesus, and hold up the truth of the second coming of Jesus.

April 20 and 21, attended a good quarterly meeting at Lafayette. The meeting of the tract society was interesting, and reports encouraging. Continued here until the 24th, visiting friends, holding in all six meetings.

May 3, came to South Lancaster to attend quarterly meeting. Reports in the tract society show that the work is progressing in nearly all parts of the Conference. Stopped here until the 13th, trying to comfort and encourage the brethren; and I am pleased to report improvement with nearly all since last quarterly meeting, and still a disposition to improve. Satan has tried hard to destroy this church, but in drawing near to God they take the way of safety.

P. C. RODMAN.

South Lancaster, Mass., May 3, 1872.

## Homesteads.

SINCE the enactment of a law providing for settlers to take homesteads, many have come to this State to secure for themselves homes. By paying a small sum and living on their claim five years, they are then entitled to a deed from the government.

But any failure on their part to comply with the law before their time expires, they forfeit the whole and lose all they have done on it and what was paid to obtain it. Another party may be watching, and seeing a failure can embrace the opportunity, and that legally, too, of

## "JUMPING THE CLAIM."

He now comes in possession of all that the former had, but such as he can move away, without any remuneration whatever, simply by proving that the conditions of the law had not been fulfilled. These he must now do before he can get a clear title.

In some cases, both of these parties are building, ploughing and planting at the same time, side by side, striving to obtain evidence of their right and title to the land, and generally the latter obtains the victory.

As an example, I relate the following which was told me by a brother who lately embraced the Sabbath, giving me his experience in homesteading. After paying for his "filing papers" he built and moved on his claim. He then improved it and lived on it as his home, the full time required by law. But during this time he was one year drowned out by high water, and another, his house, stable, and hay were burned to the ground by the prairie fires. This of course prevented him from actually living on it for a short time while he could build another house. Another man taking advantage of his misfortune "jumped" his claim, wrested it from him and compelled him to leave all that he had done without compensation.

From this I have thought that a good lesson might be drawn for all those who are seeking for a "home in Heaven."

It is often the case with those who have "put on Christ" and "have been baptized into his death" that they act as though they had already read their "title clear to mansions in the skies;" that it was no longer a matter of uncertainty, that their claim could not now be contested or their right disputed.

But this cannot be true. Although the first steps in the Christian journey have been taken, unless the last ones have been measured off, no reward will be given. There are conditions here also to be complied with in order to make sure the inheritance. The terms of the gospel are easy, but they must be fulfilled. Our duty is to accept of the plan and not make one for ourselves. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

This teaches us that there is something for the Christian to do as well as to profess. Though it is a matter of vast importance to know that we have been "born again," for without this no man can see the kingdom of God, John 3:3, yet we are informed by the divine Teacher who says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. The crown will be placed upon the brow of him who has sought for it by "patient continuance in well doing."

One condition upon which the exalted privilege of seeing the Lord is based, is "holiness" which the apostle exhorts us to "follow after." Christ promises the same blessing to the "pure in heart." If we would reign with him, the condition is "suffer." In order to sit with Christ upon his throne and "inherit all things," it is "overcome." To fulfill these, our trust must be in Him who says, "My grace is sufficient."

The apostle Peter, in speaking of those to whom are given "exceeding great and precious promises" that by these they "might be partakers of the divine nature, having escaped the corruption that is in the world through lust," commands them to do something more. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be idle (margin) nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:4-11.

Many read this last verse, and many more, from the manner in which they act, I am inclined to think, believe it, as if it read: "For so an abundant entrance shall be administered into the kingdom." This conveys a very different idea from what the apostle intended, making the way easy and the entrance wide, while Christ has said: Strive to enter in at the strait gate" (i. e., one difficult of entrance), "for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. But Peter's language is that the entrance shall be abundantly ministered into the everlasting kingdom only upon the conditions, "If ye do these things."

The Christian's term of service is as long as life shall last. Though he may have passed through perils of fire and water, or persecution, unless he shall continue to wrestle against flesh and blood and the powers of darkness, he will fall short of the inheritance of the faithful. The crown of righteousness will be worn by those who have fought the good fight and obtained the victory over every fault. It is not enough for him to know the truth, but he must be sanctified through it. "He that shall endure unto the end, the same shall be saved."

R. M. KILGORE.

## Nebraska.

## God's Word a Lamp.

"THY word is a lamp unto my feet and a light unto my path." Ps 119:105.

A lamp is a good thing, when in order, and well replenished with oil; but when the oil is exhausted the lamp goes out. Christ alludes to this point in Matt 25:8. The foolish virgins cry to the wise, "Give us of your oil; for our lamps are gone out." God's word, attended by the influence of the Holy Spirit, enlightens the path of the wise; but the word of God, without this aid, leaves the foolish in darkness—a darkness as profound as that of the most degraded heathenism.

This truth is always present, always practical; and a man may have much religious knowledge, and yet fail of the true knowledge which David sought after when he cried to God continually for his salvation. A man's pride may be deeply wounded, yet his heart remain hard as a millstone. His head may be filled with correct principles, yet all may be so corrupted by selfishness as to make him a companion, finally, for the enemies of God.

The lamp here spoken of, when trimmed and burning, will infallibly lead aright, yet who will realize this? Who will appreciate this principle and live accordingly? Thank God, some have done this in all ages. God has always had a people, and he has a people now; but as individuals, how few realize and practice upon this.

What a blessing a well-trimmed lamp is, in the darkness of night. How carefully you hold it lest the wind extinguish it. How careful to hold it so that its light shall fall directly upon the path just before you. How provident you are to have the necessary amount of oil to feed the cheering flame. How neat and clean is all the furniture of the light, that the greatest and clearest amount possible, may be produced. And as you pass along, how gladly you share your light with the poor benighted traveler who has none of his own, and how gratefully he accepts the assistance your light affords.

So the psalmist, and all others who have taken God's word as their light, have proceeded in their dangerous pilgrimage through this sinful world. Sometimes we find David enveloped in darkness, stumbling among the dark mountains of death; but he rests not until he finds his light and the path again; and then, oh! how carefully he guards the light he carries. How cautiously he walks, and how thoroughly he scans the way before him. Yet after all, how have wicked and foolish men exulted over the mistakes David made, while thus ensnared by Satan.

This light we need, each one for himself. Another may be well supplied with light, and may be willing to assist others who walk by his side; yet it will not answer to walk by the light of a brother. You must have one of your own. JOS. CLARKE.

Quarterly Meeting of the New England Missionary and Tract Society.

AGREEABLE to appointment, the N. E. M. and T. Society met at South Lancaster, Mass., May 5, 1872, at 9 1/2 o'clock, A. M. After the opening of the meeting, remarks were made by Eld. Haskell relative to local organizations, and the importance of directing missionary labor in a proper manner. The report of the last meeting being called for, was read and accepted. After some remarks, the report of missionary labor during the last quarter was read, which showed that the distribution of publications had been about as follows:—

Reports received, 63. Libraries supplied with Life Incidents, Life of Bates, and Bible Sabbath, 78. Total distribution of tracts and pamphlets, 53,292 pages. New subscribers obtained and copies furnished, REVIEW, 13; Instructor, 56; Reformer, 74. Number of sick visited, 100; families, 125. Members added during the quarter, 15. Whole number of members, 153. The R. I. district report was read, showing the total distribution of tracts and pamphlets in that district to have been about 19,050 pages. Number of sick visited, 29; families, 47. The Vigilant Missionary Society reported 125 letters written and 57 received. Tracts distributed, several thousand pages.

The financial report showed the standing of the society to be as follows:—

Table with 2 columns: Description and Amount. Includes 'WIDOW AND ORPHAN FUND.' with entries for cash on hand, donations, and total.

Table with 2 columns: Description and Amount. Includes 'PAID FOR BOARD, &c.' with entries for cash on hand and total.

Table with 2 columns: Description and Amount. Includes 'DELINQUENT FUND.' with entries for cash on hand, donations, and total.

Table with 2 columns: Description and Amount. Includes 'PAID ON PERIODICALS' with entries for cash on hand and total.

Table with 2 columns: Description and Amount. Includes 'TRACT SOCIETY.' with entries for cash on hand, membership, donations, and total.

Table with 2 columns: Description and Amount. Includes 'PAID FOR PUBLICATIONS' with entries for periodicals, widow and orphan fund, incidental expenses, and total.

The benefit of districting Conferences was then considered after which a committee of three was appointed to re-arrange, and further district the New England Conference.

Brs. A. W. Smith, T. Gould, and C. K. Farnsworth, were named as said committee.

Personal reports being called for, brethren from R. I. and other parts of the Conference responded by interesting remarks and such items of experience as showed the importance and ben-

eficial results of missionary labor. Adjourned to 2 1/2 P. M.

At 2 1/2 P. M., the Society met again. The committee on districting the Conference reported as follows:

District No. 1, to embrace Rhode Island and the eastern part of Connecticut.

District No. 2, Boston, Dartmouth, Lancaster, Haverhill, Mass., Manchester, N. H., and North Berwick, Me.

District No. 3, New Ipswich, Blakeville, Peterboro, Greenfield, and Wilton, N. H.

District No. 4, Washington, Cornish, and vicinity.

They also recommended that Bro. A. F. Ball, of Washington, N. H., be appointed secretary of this district, and sister F. A. Buzzell of New Ipswich, N. H., secretary of district No. 3. The church at Amherst, N. H., not being represented was recommended to join district No. 4.

The report being accepted, each item was acted upon and received a unanimous vote in the affirmative.

The propriety of buying the South Lancaster camp ground was discussed and highly recommended, nearly four hundred dollars being pledged for this purpose, should it be thought advisable to buy it. The subject of an Educational Society was then introduced, and the wants of our people in this respect was laid before those present, when quite a number of shares were taken. The health and dress reforms also received considerable attention, and a uniformity in dress was strongly recommended.

S. N. HASKELL, Pres. M. L. HUNTLEY, Sec.

A HYMN.

FATHER! before thy gracious throne With humble hearts we bend; Grant that we each in thee may own A faithful Guide and Friend. Whate'er our hearts of mortal ill Thou mayst ordain to know, May we, resigned unto thy will, All murmuring forego.

Help us to serve thee as we ought, With reverence and love, And may each deed, and word, and thought, Tend to our home above. Oh, may we triumph over sin, And break temptation's chain, While foes without and foes within Assail our souls in vain.

Through changing scenes of joy and woe, As pilgrims here we roam; While broken ties of friendship show That earth is not our home. Were death and change unknown to us, Our hearts would never rise: 'Tis in thy wisdom, Lord, that thus Thou leadst us to the skies.

Help us to consecrate to Thee The talents thou hast lent, Help us mid trials sore, to be Strong, patient, and content. And when the path of life is trod, Our toils and conflicts o'er, Grant us in mercy, O our God, To love and serve thee more.

—Sel.

Useless Adornments.

I HAVE often wondered if some of our professors of religion ever thought of their vow to renounce the vain pomp and glory of the world! What is "vain pomp"? Our dictionary makers tell us one of its definitions is "exterior show," and "vain" means "worthless, empty, unsatisfying;" therefore, "vain pomp" means worthless, unsatisfying, exterior show. Does not the fanciful decoration of the person with flowers, feathers, ear-rings, finger-rings, chains, crosses, bunches and humps of dress goods, so arranged as to leave one to conjecture whether the wearers are deformed naturally or artificially, come under the head of "worthless, exterior show," "vain pomp"? If so, when our sisters, with all these trappings on, approach the table of the Lord, is he pleased to meet them, and does he manifest himself to them in "the breaking of bread" while they are breaking their baptismal vows? Oh! my sisters, think how many suffering ones around you might be relieved by the money lavished on unnecessary adornments; and then, if you can, ask God's blessing on your decorations. Do they make you more Christ like?—Do they make you more meek and lowly? Did you ever see one "poor in spirit" thus bedizened? Can one who bestows so much thought on dress give sufficient attention to the improvement of mind and heart? These are, in my opinion, questions that should not be lightly passed over. I have often thought of the reply made years ago by one of our old preachers to one of his members who asked him if her "bonnet was too gay." "Indeed, sister, I don't know; go and ask Jesus." Tears filled her eyes as she said, "I know it is too gay with these feathers; I can't wear it." My dear sisters, you who have power to prevail with God, will you not pray, with all your faith, that the Holy Ghost may so come upon the Church that all the tinsel and frippery may vanish from our midst, and that all our members may clothe themselves in "modest apparel" which becometh women professing godliness? It won't do to go to the self-sacrificing Jesus, who left us an example that we should tread in his steps, and ask to be excused for worldliness because we live in an age

of progress. He changes not; his word shall not pass away, and he said, "If any man love the world, the love of the Father is not in him." Where there is no love of the world, there will be no conformity to its ridiculous and silly fashions, that, it would seem, are invented to test the length to which some will go in foolish extravagance.

The most devout and holy men and women, of all ages, have been uniformly simple in dress, manners, and speech; and where there is a love of display, it seems to me to be owing to a weak head, or an unconsecrated heart, or both. I would not wound, needlessly, the feelings of any one, but the words of the most naturally gifted, have very little weight with persons in general, when they are uttered by one adorned with gold or pearls or costly array or finery of any description. May God hasten the day when our women shall bring their jewelry, not to be melted for a golden calf, but to send the bread of life to those who sit in the region and shadow of death. —Mrs. Susan D. Huff.

The Bloom of Age.

A GOOD woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life first opened to her view.—When we look upon a good woman, we never think of her age; she looks as charming as when the rose of youth first bloomed on her cheek. That rose has not faded yet; it will never fade. In her neighborhood, she is the friend and benefactor. In the church, the devout worshiper and the exemplary Christian.—Who does not respect and love the woman who has passed her days in acts of kindness and mercy—who has been the friend of man and God—whose whole life has been a scene of kindness and love, a devotion to truth and religion? We repeat, such a woman cannot grow old. She will always be fresh and buoyant in spirits, and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom and beauty of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue; and to the close of life she will retain those feelings which now make life appear a garden of sweets—ever fresh and ever new.

Perseverance.

PERSEVERANCE is a virtue much talked of, yet but little appreciated. What might be accomplished in the material world, if people would only put perseverance at the helm! Who is there who has not felt this in his or her experience?

How many times when we are all alive to the beauty of good deeds, we yearn to perform them, we resolve that hereafter we will be more vigilant, more faithful in the performance of our duties; but the glow of our feelings dies out because the little virtue above mentioned is not practiced, and we fall back into our old way of acting on the impulse of the moment, and not according to our highest conviction of right.

How often we feel the ability to perform something with the talents given us, and we promise ourselves that we will rouse and try to make the most of our gifts! But the enthusiasm passes, and lack of time or energy prevents our carrying out our plans, and when we next review ourselves we feel unmingled regret at our lack of perseverance.

The Minutes.

WE often think and speak of "making good use of our time," meaning our days, and weeks, and months, and years; forgetting that all these are made up of seconds and minutes. If we waste all our minutes, we waste all the years.

The French have a proverb, "God works by minutes." His great plans are not wrought out by years, but move through all time, while we are sleeping or trifling, as well as learning and working.

Some people are always complaining that they have not time to read, or study, or think, and that while they are wasting years by casting away the golden minutes as they are given from Heaven.

Red Jacket once heard a wise man say, "I have not time enough!" Looking at him in surprise, the Indian exclaimed, "You have all the time there is, haven't you?"

Yes, we have all the time there is. God has given us time to work for ourselves and to bless the world; let us catch it, minute by minute, and make such use of it as we wish each moment to record in Heaven.

MEDITATE upon the promises of God. The promises are flowers, growing in the paradise of Scripture; meditation, like the bee, sucks out the sweetness of them. The promises are of no use or comfort to us till they are meditated upon. For as the roses hanging in the garden may give a fragrant perfume, yet their sweet water is distilled only by the fire; so the promises are sweet in reading over, but the water of these roses—the spirit and quintessence of the promises—is distilled into the soul only by meditation.

The incense, when it is pounded and beaten, smells sweetest. Meditating on a promise, like

the beating of the incense, makes it most odiferous and pleasant. The promises may be compared to a golden mine, which then only enricheth, when the gold is dug out. By holy meditation we dig out that spiritual gold which lies hid in the mine of the promise, and so we come to be enriched. Cardan saith, there is no precious stone but hath some hidden virtue in it. They are called "precious promises" (2 Pet. 1: 4). When they are applied by meditation, then their virtue appears, and they become precious indeed.—Watson's "Saints' Spiritual Delight." A. D. 1657.

NONE LIVETH TO HIMSELF.—God has written upon the flower that sweetens the air, upon the breeze that rocks the flower, upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all has he written, "None of us liveth to himself."

THE Lord takes pleasure in those who fear him. They rest in his love, they are his children, and as their persons, so their services are accepted in the beloved; their prayer is his delight, and their aims are the odor of a sweet smell; he views their motives, and passes by their mistakes; he regards their wishes and desires, and says in their failures, "It is well that it was in thine heart."—Jay.

ANGEL EQUALITY.—There is no such thing as caste or aristocracy among the angels. They are as willing to watch in a lonely grave as to sing in the open sky. They do not feel humiliated in stepping to the lowest round of the ladder that rests in the dark wilderness, nor elated when they soar about the eternal throne. They shout the same exultant strains when a new world is made and when a lonely wanderer in this repents and turns to God.

MISERS take as much care of their money as if they owned it, and use it as little as if they didn't.

God's Providence.

As I have tried to cast all my care on One who is mighty to save, I have been greatly strengthened and made to rejoice. As I have realized his goodness to me I have felt to exclaim, Bless the Lord, O my soul, and forget not all his benefits.

Surely he is a very present help in time of trouble. What if the trial is a peculiar one and the proud waves at times go over our heads, still we must cast all our care on Him who careth for us, confiding wholly in his promises, knowing there is nothing too hard for the Lord, and he knoweth them that put their trust in him and can and will deliver them.

And here I would say a few words in reference to Systematic Benevolence. Ever since I adopted the system, which has been several years, I have endeavored never to miss laying by, although it has been like the widow's mite; and I have been wonderfully prospered. Once when it was about time to put the amount into the treasury, a brother wanted a little work done, and handed me, though not conscious of it, just the amount at that time. I write this because I know of several who pledged liberally at first, but who soon dropped off and have since given nothing.

Does not the cause need to be sustained now as much as ever? Please read Malachi 3: 10. We must not be weary in well doing; for in due season we shall reap if we faint not.

May we faithfully discharge every duty, and thus insure the Lord's blessing here, and finally share the glorious reward that awaits the faithful. SUSAN ELMER.

Obituary Notices.

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

DIED, in Humboldt, Kansas, Jan. 24, 1872, Belle Grant, wife of Daniel B. Grant, aged twenty years. Her disease was small-pox. She died after an illness of eleven days. They were married last New Year's eve. The blow was great. They have no certain knowledge how she caught the disease. G. A. W. GRANT.

DIED, in Labett Co., Kansas, March 27, 1872, of small-pox, our dear little Graves Edson Grant, aged eighteen months and nine days, after an illness of thirteen days. He was a great sufferer, but is now at rest; and we hope to meet him when the Life-giver shall appear. G. A. W. GRANT.

DIED, in Gratiot Co., Mich., April 23, 1872, Lydia Jane Whipple, daughter of E. W. and J. Whipple, aged three years, one month, and twenty-two days. We have laid our darling little Lydia in the grave to rest till the Life-giver shall call her from her lowly bed. Funeral services by T. Nelson. E. W. & J. WHIPPLE.

The Review and Herald.

Battle Creek, Mich., Third-day, May 21, 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 General Camp-Meeting.

ACCORDING to consultations that have thus far been held, and plans that have been laid, it is thought that the General Camp-meeting, to be held in Michigan, will be held about the 3d of September next. We would like to have brethren in different parts of the State report how this date would suit them. MICH. CONF. COM.

Brethren in Minnesota will notice the change of the quarterly meetings in that State this week.

Feeling Is not Religion.

We may have feeling without religion, but never true religion without feeling. The purest and best have deep feeling. It does not manifest itself alike in all, nor the same at all times in the same individual. The true Christian is susceptible of deep suffering, or holy, elevating joy. He can rejoice with those that rejoice, and weep with those that weep. In his intense desire for others, he, at times, almost forgets that he has interests of his own. All have not the same gifts, but it is the same spirit—love to God and a lost world. Love is the fulfilling of the law. If we love God, we shall keep his commandments. Lukewarm water has no feeling; so is it, also, with the lukewarm professor. God says he will spew such out of his mouth. Useless, fanatical demonstrations should never be indulged—not even an amen; but when God, in his great goodness, fills our hearts with his precious love, we should speak it out, lest we grieve the Holy Spirit.

Dear brethren and sisters, we are not our own; let us seek wisdom from above. The meek will be guide in judgment. Let us seek meekness. May the time soon come when all will be of the same mind and the same judgment, and all speak the same things. A. P. LAWTON. W. Winfield, N. Y.

The Fools of Fashion.

THE following from the Louisville Ledger shows how some of the miserably besotted devotees of fashion attempt to improve upon nature, and the results they reap from so doing. These results are all right. Let insulted nature vindicate her violated laws; and no matter how severe are her penalties, the decision of every sensible mind will be that just and true are her ways.

"A lady in Louisville paid \$75, we are told, for having her face enameled for the ball given at the Galt House for the Grand Duke Alexis. The enameled was warranted to last three days, and so it did. The lady was taken ill upon her return home from the ball, her face became greatly swollen, the most acute pain succeeded, and it was only by the employment of the best medical skill that her life was saved. This statement we have from an undoubted source.

"But the case of this lady is not so bad as that of another Louisville lady who became enamored of the odious fashion of enameled the face. She visited another city, far to the eastward, some months ago, for the sole purpose of having her face enameled according to the latest Parisian mode. She had heard that a noted Parisian was engaged in the enameled business at the city in question, and to him she went upon her arrival. For the sum of \$500 he agreed to enamel her face so scientifically that the enamel would remain undamaged for three years, and a year or two longer if extra care was taken in washing the face according to its prescribed method. The devotee of fashion concluded the bargain, and paid \$300 of the sum named, the balance to be paid in yearly installments, divided into three years.

"The lady received the enamel and returned to her home in this city. Since her return, she has disappeared from society. There was so much poison in the enamel that its effects were almost immediately developed in the almost total paralysis of the facial nerves, and what was once a truly beautiful face, is now a distorted, disfigured and ulcerous one.

"The lady's beauty has disappeared forever, and if her physicians succeed in saving her life they will have accomplished more than they had a right to hope for. Her eyes are terribly inflamed and disfigured, and the sight of them fast failing."

Spiritism.

The Spiritualist, a London journal, wishes it understood "that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body"—that they "are but individuals, and do not know everything"—that "their assertions are but the assertions of individuals," and that "unreliable communications" can only be "sifted out" by "comparing the statements of many spirits." "There is no more uniformity," we are told, "in the next world than in this one," while "spirits are of different religions." We are not to wonder, therefore, at finding the statements of different spirits contradictory. This is satisfactory so far as it goes; but we should like some authoritative explanation of the fact, that beings who were wise in this world seem to become inconceivably foolish in the next. And especially we should like to know what has become of the brains which Bacon, for instance, incontrovertibly possessed while in the flesh. It seems to us that the explanations and the limitations of The Spiritualist do not cover this point. The value of "spiritual communications" must be tested by our own mental capacity; and what can we say when we find these revelations weak, absurd, and unimportant?—N. Y. Tribune.

Too Late.

How sadly are these words oftentimes repeated, when some precious opportunity is passed unimproved. It may be a good word we ought to have spoken, a word of consolation to the afflicted, of good cheer to the depressed and down-hearted, of kindness and sympathy to the poor and needy, of counsel to the erring. It may be a very little thing, a smile, even, a look of encouragement, yet it is withheld till the precious moment passes, and we sadly repeat, Too late.

In the social meeting for prayer and praise, we may have a word to speak for Jesus; for if we love him we shall delight to speak of him. Do we not love to speak of our earthly friends, who are dear to us? And shall we not delight far more to speak of Him who is the Friend above all others? whose love surpasses all other love? There can be no theme more sweet, none more exalted, than the wondrous works of God. Yet we sometimes remain silent from distrust of our own ability. We wait and hesitate till the time passes, and it is too late.

There are deeds of love and usefulness that every child of God should perform after the example of Him who went about doing good; but failing to be watchful, we neglect the golden opportunity, and, oh! how sadly come home to our hearts the words, Too late. In the sadness of these reflections comes the inexpressibly sad and solemn question, Shall I be too late for Heaven? too late to secure an entrance through the beautiful gates of pearl into the city of God, to see the King in his beauty, and receive from his hand the priceless gift of eternal life? Shall the peerless crown of life be lost forever because the earnest, persevering effort was not made in season?

On! awake thou that sleepest, shake off the dreamy spell that Satan throws around thee, and bend thy powers to win the race with high and prayerful soul. Now is the accepted time. Sweet mercy lingers, not willing that any should perish. But the moments of probation are swiftly passing, and we know not how soon it will be too late to lay hold on eternal life.

"Like couriers fleet the winged moments fly, Like rushing winds the days and weeks pass by." NELLIE F. HEALD. Temple, N. H.

Appointments.

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

Kansas Tent-Meeting.

In accordance with the suggestion of Bro. Lawrence the Kansas tent-meeting will be held in the vicinity of the Scouden 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.

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 Wyandot, 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. BENNETT, 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. BENNETT, 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.

GEN. 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 Wednesday evening, June 26, and continuing till the morning of July 1. 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. Bro. and sister White are earnestly invited to attend our Camp-meeting and Conference.

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.

QUARTERLY meeting in Locke, Mich., the first Sabbath and Sunday in June. Sister churches and scattered brethren are invited to attend. Cannot some preacher meet with us? By order of the church.

T. T. BROWN, Clerk.

May 10, 1872.

QUARTERLY meetings in Minnesota as follows:—Brush Creek, May 18, 19. Jodavis, " 25, 26. Tenhassen, June, 1, 2. Clark's Grove, " 8, 9. Deerfield, " 15, 16. I expect to attend these meetings.

HARRISON GRANT.

May 13, 1872.

QUARTERLY meeting for Mackford and Marquette churches at Mackford, Wis., June 1. We hope to see a general gathering at this meeting. Our scattered brethren will please remember that our Systematic Benevolence year closes July 1. Therefore, those who are behind on s. b. are requested to settle up at this meeting as far as possible. We shall also re-arrange s. b. for the coming year.

RUFUS BAKER.

AS REQUESTED, I will meet with the church at Alaidon, June 1, '72. Olivet, " 8, 9. Will some one meet me at Mason, Friday afternoon, May 31? J. BYINGTON.

QUARTERLY meeting for Allegan County, in the village of Allegan, Mich., June 1, 2. We hope there will be an effort on the part of churches and scattered brethren to be at this meeting. It will be a very important meeting. CHARLES JONES.

QUARTERLY meeting of the Tract Society in district No. 6, Allegan Co., in connection with the quarterly meeting at Allegan, June 2, at 10 o'clock A. M. Dr. H. S. LAY. E. H. ROOT.

Quarterly Meetings in California.

At our late State meeting, an arrangement was made for our quarterly meetings next year as follows:—

Santa Rosa, June 22, 23. Bloomfield, " 29, 30. San Francisco, July 6, 7. Green Valley, " 13, 14. Petaluma, " 20, 21. Healdsburg, " 27, 28.

And then at each place once in three months. Preaching at each of the quarterly meetings, if the Lord will. Meetings on the Sabbath at 10½ A. M., communion immediately following this service. At the first round of quarterly meetings, steps will be taken to complete the organization and arrangement of our State Tract Society. The order and time of other exercises will be notified by letter.

EXECUTIVE CAL. COMMITTEE STATE MEETING.

QUARTERLY meeting of the churches of Vergennes, Orange, Greenville, Orleans, and Busbneil, Sabbath and first-day, June 8 and 9, at Vergennes, Mich. ELAM VAN DEUSEN.

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.

MEETING of District No. 4, of the Michigan Tract Society, at Battle Creek, Sunday May 26, at 10½ A. M. As large an attendance as is convenient, from the churches belonging to this district, is requested. Bro. Root will be present. H. S. WOOLSEY, Director.

Business Department.

Not slotful in Business. Rom. 12:11.

Business Notes.

J. D. HUGHES: Price of s. b. book, 50c. S. M. CHAPEL: Please give P. O. address.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. John Holmes 40-1, N J Bowers 41-1, Wm Morehouse 41-9, Jens Neilson 40-9, Peter Fox 41-23, H L Richmond 41-20 Harvey Graves 41-1, Benj. Wood 39-23, Rebecca Hutchins 40-11, J H Waggoner 40-1, Sally Yaker 38-1, Ira A Pixley 41-3 A M Clater 40-14.

\$1.50 EACH. J Rhodes 41-23, James Brisbin 41-19, Marion Addison 42-1, Nilson Haskell 41-1, J A M Cannon 40-11, Martha Buzzell 39-15, Sarah McVette 42-1, Amy M Thomas 42-1, A Cole 41-23, Henry Mack 41-23, Mrs M A Baker 41-23, C W Cook 41-3. N R Boller 41-23.

\$2.00 EACH. W J Brallier 41-12, Thompson Lowry 40 17, James L Sype 41-8, James Arnold 41-1, W W Hanscomb 41-21, Erancis Gould 40 1, B F Tanner 41-23, E G Dond 41-21, S Armstrong 42-1, Sarah E Elder 42-1, F R Richmond 41-14, C Phelps 41-1, Margaret Wahl, 41-23 A E Miller 40-1, Hattie Parsons 41-1, Nathaniel Ward 41-23, S Washbond 41-18, Maggie Clemons 41-15, W Fairbanks 41-12, J M Evans 41-15, J Tompkins 41-23, Joel Crandall 42-1, M Brister 41-17, Wm. G Allen 42 15, B Vandenburg 39-21, F A Dayton 41-16, J W Allen 41-21, Mrs. R C Straw 42-1, F Larkee 41-21.

MISCELLANEOUS. D H Gould \$3 00 45-1, T D Andrews 3 00 39-23, T W Nelson 5 00 39-23, J T Hallock 7 50 39-23, J P Munsell 3 00 43-10, S W Thompson 80c 39-23, Joseph Brown 1 86 41-5.

Books Sent by Mail.

H C McDearmon \$1.00, John T Johnson 30c, Harriet Burnham 25c, H C Wilkinson 50c, L E Milne 10c, D A Robins 50c, F P Stoddard 1 45, John Rowe 20c, Wm H Wild 1 00, H C Booker 10c, M Messenger 10c, H N Hale 20c, Mrs. Elizabeth Wain 20c, Mrs. S Stalker 30c, Elizabeth Rice 1 00, Jules E Allen 75c, Lois R Carr 75c, Geo H Moser 60c, H T Goslin 45c, Geo. H Murphy 18c, A C Ruck 25c, A B Williams 25c, Myron W Harris 15c, Isaac Zirkle 1.00, Andrew Damon 1.00, D C Aldrich 38c, A Houghtaling 50c, G F Ernst 25c, Wm H Slown 25c, D F Randolph 60c, J T Richard 50c, S A Basset 25c, Adelia Davis 10c, Mrs M Storek 20c, J B White 20c, Mrs H N O'Neill 20c, Wm Cottrell 4 10, J D Hughes 25c, J Jellis 20c, C Carter 1 35, Wm Hole 30c, R J Foster 6 00, P S Marshall 30c, Henry Coy 47c, D H Sanborn 3 00, Amos Amburn 2 25, Fanny F Camp 25c, Scott E Poor 4 40, Nason Hoyt 25c, D Downer 25c, A Melton 20c, Francis Depas 25c, Wm Boynton 25c, Mrs E Clark 30c, Mrs L Davis 30c, Mrs J Johnston 20c, G W Brunk 20c, C E Brown 50c, H S Case 55c, W A Matthews 60c, J Loughbeed 2 00, Mrs H Hungerford 50c, C Hootman 2 00, Wm Sturman 50c, E B Carpenter 25c, H S Zoller 03c.

Books Sent by Express.

J L Locke, Angola, Stuben Co., Mich., \$5.00, A G Wilbur, Hillsdale, Hillsdale Co., Mich., 5.00, J L Howe, Cedar Springs, Kent Co., Mich., 8.00, J M Lindsay, Olcott, N. Y., 21.00.

Books Sent by Freight.

James Whit-, Aledo, Ill., \$161.38, E P Giles, Jackson, Jackson Co., Mich., 21.00.

Cash Received on Account.

James Sawyer \$3.10, S N Haskell 46.55, S B Whitney 4.40.

Donations to Health Institute.

Thompson Lowery \$2.50, Wm L Jaycox 5.00.

General Conference Fund.

Wm L Jaycox \$5.00, Erastus Eimer 2.00, M C Andrews (s. b.) 19c, New England Conf. 600.00, L Kenfield (s. b.) 2 00.

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

Mrs. D M Canright \$10 00, M C Andrews 10.00.

Review to the Poor.

Samuel Daigneau \$1 50.

Michigan Conference Fund.

Deerfield \$6 00, Greenbush 20 00, Jay 32 00, Owasso 20 00.

Shares in Health Institute.

M C Andrews \$25 00.

Benevolent Fund.

G W Allen \$5 00.

The Review and Herald.

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If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 a year. Address REVIEW & HERALD, Battle Creek, Mich.