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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 BEAUTIFUL CITY.

FAR, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,
Where is known no sorrow nor death nor night:

Beautiful City!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all the portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.

Beautiful City!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.

There the life-fires brighten and burn and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful City!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime:

Beautiful City!
Bright capital where saints will dwell,
And reign on the throne with Immanuel!

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful City!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed King in his beauty may see,
And live in his presence eternally.

Beautiful City!
In royal state, blest mansions wait,
And beckon us on through the pearly gate.

I shall go where the summer will always bloom;
I shall walk no more amid silence and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.

Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

—Sel.

The Affections.

[The following article from the Encyclopedia of Religious Knowledge, published in the REVIEW in 1865, seems worthy of being re-published. The earnest, striving ones will read it carefully.

M. E. CORNELL.]

AFFECTIONS. With many, says Buckminster, there is, perhaps, too much of a disposition to reduce Christianity to a barren system of rational truths. They are apt to make it a mere collection of specific statutes, like a civil or criminal code, in which the precise amount of obligation, and limit of transgression, may be clearly ascertained. Men of inquisitive and speculative minds, are in peculiar danger of preferring the exercise of the understanding to that of the heart, and thus of rendering the light of religion little more than a cold coruscation, which imparts no warmth to the region of the affections. But (he adds), when we consider how important a part of our constitution the affections are, and how much they do in ultimately determining the character of the man, you cannot suppose that religion is the only subject from which the exercise of them is to be excluded. When we consider, too, the infinite sublimity of religious truths, the influence they have on human happiness here, and on man's expectations for eternity, surely it cannot be that he, who is impassioned on every other subject, may be always lukewarm on this; that the affections, which glow in every other sphere, must lose all their warmth as soon as they touch the region of theology. If it were

enough merely to believe, we might believe as well in a malevolent, as in a gracious, being. If it were enough to know the sanctions and admit the obligations of a law, the character of the lawgiver would be of no consideration. If it were enough to keep the commandments according to the barren letter of the moral code, surely the first commandment would have been more than superfluous—Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength. But it is not sufficient that the actions be merely admitted into religion. If they are allowed to enter it at all, they must enter it largely. If God is to be loved, he is to be loved supremely. If Jesus, though absent and invisible, is yet our Saviour and friend, he demands an attachment, on our part, stronger than death, which many waters cannot quench, nor floods drown. If the soul is worth anything, it is inestimable; you cannot love it too dearly. If the interest of any reaches beyond this earthly scene, it spreads throughout eternal duration. It should move our feelings, as well as our thoughts. There cannot be awakened too deep a sensibility for the immortal welfare of a being who is susceptible of innumerable gradations of bliss and wretchedness.

Let it be admitted that the Scriptures are written in the language of orientals, and abound in phrases and expressions of such passionate hyperbole, as seem, to the colder and more chastised imaginations of the western world, like the language of exaggerated feeling.

But, with all this allowance, and it is great, they cannot be made to describe a religion which exists only in the head. There is not a worthy passion, which silently pervades, or tumultuously agitates the breath of man, that has not been enlisted in the cause of God, and encouraged in the Scriptures. Hope, the most animated of the affections, is, in our religion the ruling spring of ineffable happiness. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus from the dead." The most impatient desires of religious improvement are represented as a part of the Christian character: "Blessed are they which do hunger and thirst after righteousness." "Let him that is athirst come, and I will give unto him the waters of life freely."

Joy enters largely into the Christian temper, "For the fruit of the Spirit is love and joy." Sorrow, deep, piercing, and humiliating, is not excluded. "Blessed are they that mourn, for they shall be comforted;" "and the sacrifices of God are a broken spirit." Gratitude is a vital principle of religious obedience; and compassion is a sentiment so essential to religion that it has even given a name to the righteous; and a merciful man is equivalent to a good man. "I will have mercy and not sacrifice," was the passage so dear to our compassionate Saviour. Zeal, too, is not to be rejected for its abuses, if Christ, when he gave himself for us, intended, not only to redeem us from iniquity, but "to purify unto himself a peculiar people, zealous of good works." To these Christian affections need not be added the comprehensive one of love, for it is not only represented as the source, attendant, and result of true religion, but it is, in numerous passages, commended as the substance and epitome of duty, the fulfilling of the law, the end of the commandment. From this enumeration we may understand that religion is not a bare comprehension of truths, not the knowledge and remembrance of facts, not the confession of a faith, or the observation of duties formally defined; but it is a celestial spirit, which mingles with and informs us of all our duties, in secret and in public, which agitates the mass of our intellectual and moral faculties, which discovers itself in fears and hopes, joys and sorrows, gratitude and humiliation, earnestness and all-hallowed love.

And why is it that in religion alone, things spiritual and invisible are to have no command over the affections? Is not this theory perpetually disproved by every observation of man's ruling passion? The metaphysician becomes extravagantly fond of his obscure and lofty speculations. The mathematician is in raptures with the beauty of a theorem, of which the world sees nothing but the lines and angles. The artist glows with imaginations of ideal beauty. The man of taste has his fancies and his fondnesses, and discerns and loves a thousand inexpressible delicacies, impalpable to ordinary minds. And has religion nothing to elevate the soul, nothing to absorb the thought, to summon the passions, to make men feel? Because God cannot be seen, shall he be, therefore, excluded from our affections? The single circumstance, that God is not the object of any one of our senses, is abundantly compensated by the consideration that he is never absent from us; that he compasseth continually our path and our lying down, and that we cannot remove a step from the sphere of his presence; that every sigh which escapes us reaches his ear, and not an affectionate movement springs up in our hearts, to which he is not intuitively attentive. The faintest glow of gratitude, which lights up the countenance, shines before his eyes, and the least cloud of godly sorrow, which passes over the brow, sends its shade to the throne of God, encompassed as it is with "undiminished brightness."

That man may well be suspected who takes an active interest in every event that transpires, is busy in every project that is ever undertaken, but in religion only is idle, inattentive, and incredulous. Such a man is not to plead that his feelings are not easily excited, or that his constitutional temperament is lukewarm; and one would think that, if he were dead to every other sentiment, the immense interest, which he himself has at stake in eternity, and the still greater interest of a whole world of living souls, to whom religion is all-important, would rouse every latent spark of passion in his breast, and suffer him not to rest in the cause of God till the affections themselves were quenched in the flood of death.

The causes that modify the exercise of the affections in different minds are extremely numerous, and some of them we proceed to consider. (1) The external exhibition of a man's religious feelings depends much on his religious temperament. (2) The religious affections are also considerably modified by the difference of the doctrines embraced. (3) The affections, also, are modified by the metaphysical direction of religious inquiries.

But there are pursuits of life and habits of mind which repress, and others which utterly destroy, the religious affections; which freeze the current of the soul's best feelings, and leave us but a name to live, while we are dead. Among these last must be reckoned worldly and avaricious pursuits. "If any man love the world, the love of the Father is not in him."

Another destroyer of the religious affections is the love of pleasure. There are two classes of men that are governed by the love of pleasure; the gay and fickle, who are ever lost in the rapid succession of amusements; and the sensual, who are forever plunged in gross and criminal enjoyments. But the love of pleasure and the love of God are irreconcilable. They are at continual war; and they never can divide the empire of the same breast. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5: 6.

II. In Rom. 8: 5, the apostle divides all mankind into two great classes, *carnal* and *spiritual*: "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Franck, in his Guide to the reading and study of the Scriptures, lays down the following characteristics:

CHARACTERISTICS OF SPIRITUAL AFFECTIONS.

1. A spiritual affection has for its source, the Holy Spirit, and is the fruit of its influence.
2. A spiritual affection tends to a holy end.
3. A spiritual affection is engaged on objects that are divine, eternal, spiritual, and invisible.
4. A spiritual affection, when engaged on sensible objects, is not employed on them as such; but only so far as they have relation to those which are unseen.
5. A spiritual affection is grounded on faith and love. When these do not operate, affections cease to be spiritual.
6. A spiritual affection influences the subject of it to seek, not himself nor his personal convenience, as such, but God and his glory.
7. A spiritual affection overcomes a carnal affection, though the latter be otherwise very violent.
8. A spiritual affection is always connected with humility. The instant the mind is elated, affections become carnal.
9. A spiritual affection excites no perturbation in the mind, nor does it leave behind it any bitterness. It rather assists in the regulation of the soul, receiving every dispensation with complacency, and acquiescing in God with joy.
10. A spiritual affection tends to the amelioration of nature, the increase of grace, and the edification of mankind; having no object but the glory of God.

CHARACTERISTICS OF CARNAL AFFECTIONS.

1. A carnal affection, as it is opposed to those which are spiritual, has nature for its source, and is destitute of grace.
 2. A carnal affection has, for its end, the temporal preservation and amendment of nature, or, it refers all things to pleasure; and, particularly, seeks such pleasures not in mental peace, but personal convenience, and this, often under a pretext of duty.
 3. A carnal affection is engaged on objects that are coporeal, local, temporal, and sensitive.
 4. A carnal affection, if engaged upon spiritual objects, does not dwell on them as such; neither with righteous views, nor in a consistent manner; but only so far as they have relation to private gratification or convenience.
 5. A carnal affection receives its existence and support from perverse self-love.
 6. A carnal affection gives the preference to things naturally pleasing, though others may approximate more nearly to real excellence.
 7. A carnal affection gradually disturbs the mind when it is at all indulged, rendering it incapable of investigating truth, or performing righteous actions, and it leaves a degree of bitterness in the mind, proportioned to the strength of the affection. Cicero justly used to term them "the perturbations of the mind."
 8. A carnal affection has always a degree of pride in it, though it is oft very subtle. As long as this has place in the mind, carnal affections are not put off.
 9. A carnal affection often induces a visible change of the body.
- Although the carnal affections are, by these characteristics, separated from the spiritual affections, we are not thence to conclude that they are so separated in the heart of a renewed person, as that the former never mingles with the latter. On the contrary, the believer's daily strife is to be more and more delivered from the sinful affections of carnal nature. It is according to the reigning affection, that a man is denominated carnal or spiritual. It were impious to ascribe any mixture of good and bad affections to the Holy Spirit; though we cannot deny that sacred affections show themselves in a sanctified nature, by external and natural indications.
- III. That an acquaintance with the doctrine of the affections is an essential requisite.

in the exposition of the Scriptures, may be proved from reason: for (1) the affections of love, hatred, desire, hope, fear, joy, sorrow, &c., are frequently to be met with in holy writ. It is evident, therefore, that were we ignorant of these affections, we should be inadequate to the exposition of no inconsiderable part of the sacred writings. (2) When no affections are expressed, we must necessarily consider them implied; and that every sentence is of their dictation. (3) Without a knowledge of these emotions, who can inspect the abyss of the human heart, and the depth of those feelings by which it is agitated? And without forming correct ideas of the affections which it is proposed to imitate, how shall man, who is carnal, "put them on"? (4) The nature of discourse confirms the position. The words of Christ in Matt. 12:34, 35, decidedly evidence that unless some affection influenced the heart, language would not be uttered; so that a man's words are, in fact, the index of his feelings or affections.

Since then the affections are so intimately connected with all language, none will suppose that they are banished from the writings of the inspired penman; and, because they are closely united with the language of inspiration, it follows that the sacred records cannot be adequately expounded by those who are satisfied with the mere shell and condemn the precious kernel of Scripture; who watch the lips, but never enter into the feelings of the inspired penmen.

It forms no solid objection to our views of the subject, that many commentators neglect this point of exposition, and pass it over in silence. This consideration is abundantly overruled, by opposing to it the high authorities that have advocated the study of the affections. Luther, for example, says, "Whoever adopts it, will, I am satisfied, learn more of himself than he can gather from all commentaries united. An expositor should, as it were, invest himself with the author's mind, in order that he may interpret him as another self." It might be added, that those persons are usually but indifferent examiners of the Scriptures, who, in searching into their meaning, depend, partially, or entirely, on authority. It evidences, as Bernard has observed, that they do not read the word in the Spirit, under whose influence it was written.

Besides, a consequence deduced from the ignorance or negligence of commentators, can avail nothing against the doctrine. It is indeed to be lamented that very few are solicitous to ascertain the spiritual meaning of the sacred writings; but are anxious rather to be diffuse on critical, controverted, and difficult points, where there is a wider field for the range of natural intellect. This inattention to the affections is a main reason why some commentaries are so meager and unsatisfactory to spiritual readers, who, with a view to personal edification, search after the mind of the Spirit, and the revelation of the divine image. A comment, written without adverting to the affections, is so only in name and form.

More Consecration.—No. 2.

THE Bible plainly teaches that there is a divine power called the Holy Spirit, which can affect and control the believer, and lead him to a knowledge of the truth, and also give him power to overcome his faults, and to serve God in an acceptable manner. Again we are plainly taught that there is an evil spirit in the hearts of the children of disobedience, and that this spirit does influence, control, and lead some to hate God, his word, ways, people, and in fact everything that is pure and holy; while those under its influence sink lower than the brute creation in morality, both in precept and practice. And in the word of God, those the most completely under the control of this evil spirit are represented as being possessed of the devil.

Now, it used to be a great wonder to my boyish mind how evil spirits could enter into one and possess them, till the so-called sciences of mesmerism and psychology seemed to throw light on the subject. It is well known that some peculiar minds are subject to control by other minds, so that objects, desires, or impressions, in one mind will be seen or felt in the other. Now the fallen angels are far wiser than poor, fallen man. They doubtless have superior minds and can control weak man by an effort of the will, while they are unseen by mortal eyes, and more so if the angels of God do not interfere to prevent their power.

The inhabitants of this fallen world are Satan's lawful subjects. They have rebelled

against the government of God, and become the servants of Satan, the arch traitor of Heaven; and the dominion which God had given man passed into the hands of Satan, and he became the god of this world.

In mesmerism, the subject must yield the mind and will to the control of the will or mind of the operator; so in spiritualism, there must be a giving up of the will to the control of so-called spirits, till in some cases the mind is too much shattered to govern itself when it becomes really possessed of the evil spirit. Nothing but the wonderful power of God can break the strong fetters binding such an one, and when it is done, it should be called what it really is, a *miracle*.

Now all the unbelieving are in a great degree under the control of Satan. His powerful mind can mesmerize them, and lead them to any act of disobedience or cruelty he may devise, unless restrained by the Spirit of God. Any thus subject to the control of evil angels are regarded in the Bible as children of the devil; for they do works instigated by him.

The angels of God have a similar power to affect minds and control the saints, if they will yield themselves to obey fully all that God requires. The angels are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation." They are not to control the individual against his will, nor will they influence a person who loves sin and whose heart rises up in opposition to the will of God. But when there is perfect submission of the heart to do anything that God requires, be it ever so crossing, and a sincere prayer in our heart for aid from the Spirit of God, then the angels will come to our help, and our minds will be a reflection of their pure minds, and we can but feel that the dark stains of sin and love for evil are all taken away; and the same intense longing to please God, obey, love, and adore, him will be felt, that angels feel. And this feeling of harmony with God's ways, and love to him, will increase with every act of self-denying consecration the child of God may perform.

And when the spirit of evil seems to cover the earth like a thick cloud, the Spirit of God will be poured out wonderfully upon his believing children, and signs and wonders will be wrought in the name of the Lord.

When the Spirit of God thus rests upon the saint of God, the peace and joy that fills his heart is inexpressible. Language utterly fails to fully express it. Perhaps it is similar to the joy angels feel in doing the will of God, and to the joy of the redeemed in glory. It elevates and ennoble the saint. He feels lifted above his besetments, and sins long fought against lie prostrate beneath his feet; and in grateful praise he gives glory to God for having given him the victory through our Lord Jesus Christ.

It may be objected that the Holy Spirit is a person, or one person, having the personal pronouns "he" and "him," and consequently must be a personal being. But the obtaining of the Holy Spirit is an individual work; and an individual consecration is necessary to obtain it, and for this reason *he* or *him* may be used to designate it, or the angel of any person, through whose ministration it is received.

The power of Satan is such that no one can overcome his besetments, or get the victory over sin in his own strength. It can be obtained only by getting the help God may give through the angels, and it can only be obtained by yielding our wills and subjecting ourselves to the will of God.

When we thus yield our own stubborn wills to the will of God, to be led by his Spirit, and pure and holy affections have taken the place of the carnal or fleshy desires, we become the children of God. Having once been children of Satan, because the carnal mind, influenced by evil angels governed us, or led us, so now we become the children of God when our minds are renewed by the Holy Spirit, and through faith we are adopted into his family. Then it is, that the spirit of adoption will cause us to feel that we are his, and he is ours, and we with confidence can say, Abba, Father.

Dear brethren, my poor, feeble pen cannot do justice to this subject, and I leave it, hoping that you will ponder well upon these hints; and let us ever remember that unless we have the Spirit of God in our hearts, we are none of his. Our forms of religion will do us no good, unless we get out of this lukewarm state. We can never enter our Father's house in Heaven if we live at this poor, dying rate. Be entreated

to seek conversion. Seek the Spirit of God, and seek meekness, to be led by the angels of God.

E. B. SAUNDERS.

Locke, N. Y., June 13, 1872.

Our School.

THE movement for the organization of a denominational school among us, as a people, is evidently well-timed, and will doubtless meet with the hearty approval and support of the church. I do not look upon the movement as a practical denial of our faith. Were the period of our Lord's advent deferred for a few years, the want of such an institution would be seriously felt. On the other hand, if his coming should occur within one year, I think there are still advantages to be reaped from such a movement that would compensate for all the forethought and labor it would impose.

Among these advantages, I would mention as the first, and perhaps the most important, the attention and inquiry it would elicit concerning the moral status of our public schools and seminaries, and the danger of intrusting our children and youth to the baneful influence of such associations. Any one at all acquainted with our common schools, is aware that the influence of its associations is terrible upon the morals of our children, and although home discipline and instruction may, in a measure, fortify their minds against its power, yet the evil cannot thus be fully met and overcome.

Attention having been called to this subject, plans will doubtless be devised and efforts made by all our people to shield their children from the corrupting influence of the profligate associations of the young of this generation.

The second advantage to be gained, will be the calling into use for a sacred purpose means that otherwise might be employed in worldly pursuits and speculations, and be finally consumed at the last day. If we come up nobly at every point, and put our shoulder to the burden, I do not think that the Lord will measure the merit of our efforts by the period he may call them into exercise.

Many, through the assistance such a school would afford, would be led to devote their lives to the Lord's work, who otherwise would not entertain the thought, through a sense of their incompetency.

Although the heart of the work will be at Battle Creek, I confidently expect it will quickly assume proportions that will enable it to extend branches into all our churches of large membership, for the instruction of children and such as cannot avail themselves of a course of study at Battle Creek.

Among the gifts to the church are not only apostles, prophets, &c., but also teachers. I do not know why young ladies could not qualify themselves, by a course of study at Battle Creek, to serve as teachers of select schools in our large churches, giving instruction in the common and higher branches of English, and in the principles of our faith and hope.

I have thus briefly expressed my thoughts upon the subject, and the matter is doubtless still open for discussion. From the mass of opinion thus collected, a plan may be formed that will carry with it the force of universal approval.

A. SMITH.

Whither Are they Drifting?

FOR more than twenty years, I was associated with the Christian denomination, attended their business meetings, and was therefore well acquainted with their principles and practices.

The founders were men of sterling worth. They would not yield the prominent points of doctrine on which their faith was built, though their lives should pay the forfeit.

The literal resurrection from the dead and baptism by immersion, were always strongly contested points with other sects who did not believe thus.

I have good reasons for believing that a lamentable change has taken place within a few years. I will state some of them. A popular minister, who has been preaching to a Christian church in a large village near by, was called out into the country to preach a funeral sermon. He attempted to tell us what man was, and in doing so said that the real man was moving about in this tentement, or vehicle, which he rode in, but when he changed this life for the higher life, he would leave this vehicle, because he would have no more use for it, and that he himself had long since got gloriously over the idea of a resurrection of these old bodies.

Another instance of departure from their faith, which I did not witness, but received

from good authority, surprised me even more. A lady, whom the Christian church wished to join them, and who, it seems, desired to do so, could not consent to be immersed. She preferred sprinkling. The minister said this was not their mode of baptism; but if sprinkling would satisfy the sister's conscience, they ought to be clever and administer it. He did so, and she united with the church.

I will here give an extract from a tract written by D. P. Pike, on baptism, who edited the Christian paper for a long time:

"Look at the brightness of the Father's glory and the express image of his person, entering the river Jordan, and bowing beneath its waters, the emblem of his future grave. This should silence every objection to the practice of immersion. If the sight of Christ in Jordan is not sufficient, let us see the Holy Ghost descending, and hear the Father testify in approbation upon his submission to this sacred rite.

"Never was an ordinance so honored. Here is a dignity given to it infinitely exceeding any of the rites of the Old Testament. The blessed Redeemer submits to be baptized. The Father, at the instant of his rising from the water, calls him *his beloved Son*, in whose conduct he is well pleased; and the divine Spirit, at the same instant, descends upon him in a visible form.

How overwhelming to have witnessed this scene. Nothing since the commencement of time has equaled in sublimity and glory this wonderful event. Who that loves Christ can refuse to walk in his footsteps?"

Whether this extract is all truth or not, it shows his attachment to the right mode of baptism. How fast apostasy is creeping into the churches! We are led to inquire, What next? We do know that at length and at last the churches that reject the third angel's message will be overwhelmed with error and sink to rise no more. I rejoice that the cry was ever heard, Come out of her, my people. It is a fearful thing to turn away from the last message of mercy. May the Lord help me to obey it.

CHAS. STRATTON.

The Coming of Christ.

BY S. S. GRISWOLD.

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?

The doctrine of the second coming of Christ is one which has agitated the world much during quite a portion of the Christian era. Like some other great questions, it has had its ebbs and flowings, its periods of agitation, and its times of rest. During the last thirty or more years, it has assumed large proportions, and laid claim to an importance second only to that of the final salvation of a greater or less number of mankind. Its behests, and those of its corresponding beliefs, have demanded the most implicit faith in its doctrines, so that many of its disciples have been paralyzed with respect to all efforts of a worldly character, and also to those of religion, except to be in readiness to meet the Lord in the air. Men have stood gazing up into heaven (the atmosphere surrounding our earth; for according to the theory, there is no other heaven on our earth), momentarily expecting to see the Lord coming in the clouds of heaven—literally in the condensed vapors of the atmosphere—while the most common phenomena of nature have been converted into signs of the divine epiphany. The Christian mind has been distracted, the church of Christ divided and rent asunder, and in its reaction, skepticism, infidelity, and atheism, have been increased. That such a doctrine demands thoughtful consideration, few will deny.

That the Scriptures abundantly speak of a "coming of the Son of man," and a "coming of the Lord," will not be questioned. Such a belief has ever been the faith of the church in all ages. Christ himself foretold his coming, and his apostles taught the same. The early Christians universally believed it, and modern Christians all firmly adhere to that belief.

On this fact all agree. But it is the manner of Christ's coming in which we disagree. By one class of Christians, it is maintained that Christ will return to this earth bodily, literally in the clouds of heaven—the atmosphere, that his advent will be announced by the sounding of a trumpet, literally, accompanied by the voice of an archangel, the resuscitation of the

actual bodies of the dead, the vaulting of a white throne, the sitting thereon of the Judge, the assembling of all that have lived on the earth, their final Judgment, the universal conflagration of this world, and the burning up of the wicked. All this is to transpire literally; and those events are near at hand. Such is a general outline of those doctrines which are now proposed to be considered, the first of which, viz., the second coming of Christ, is first in order to be considered.

The phrase, "the second coming of Christ," is probably founded on a text in Hebrews 9:28, the only place where a numeral is used in connection with Christ's coming, if we except John 21:14, where a third appearance, or coming, of Christ is mentioned, which would go to show that his second coming, or appearance, had previously taken place. This fact seems to be overlooked by those who hold to what they call the second coming of Christ; for how could there have been the third appearance without a previous second appearance? The second coming of Christ, then, has already taken place, that event having transpired soon after his resurrection, during the forty days he was at times seen by chosen witnesses; for Christ was not seen by the people generally, but by such as were chosen of God before, to whom was vouchsafed the privilege, and whose spiritual eyes were couched expressly for that purpose. See Acts 10:41.

Whatever, therefore, may be the manner or nature of any future advent of Christ, it cannot be the second in numerical order, nor the third, however it may be the fourth, or any following number.

Admitting, therefore (as we probably shall not), that the appearances of Christ after his resurrection were *bona fide* bodily appearances of real flesh, blood, and bones, it will follow that Christ's bodily return to our earth has already taken place, as his third is definitely mentioned in John 21:14, and consequently his second must have preceded it. And it follows, further, that the appearing mentioned in Hebrews 9:28, cannot therefore be his second coming in person, but the passage refers to another kind of appearing, or coming, a spiritual appearing, or coming, which is evidently the true meaning, as any one can see by reading the whole of the chapter, where it speaks of a holy place not made with hands, &c., spiritual places, and hence the appearing of Christ the second time, as mentioned there, was a spiritual appearing, which is the obvious sense of the passage.

If the above be true, then the second coming of Christ, numerically considered, as referring to his personal coming, is not taught in the Scriptures, and the parading of the numeral for the purpose of contrasting it with his first coming, viz., the incarnation, as indicating the manner of any future coming, is calculated to mislead, and hence should be dropped.

Before entering upon the direct examination of the proposition, it may be well to notice some expressions in the Old Testament which may aid us somewhat in our pursuit.

Reference is frequently made in the Old Testament to a coming of the Lord, where no personal appearance was meant; but an unfolding of some providential event more or less special. The phrases, "the day of the Lord," "the coming of the Lord," and like expressions, are never, I think, used in the Old Testament as indicating any personal appearance of Jehovah, but usually refer to some special judgments or mercies to be sent upon nations or individuals by the divine Providence. The burden of Babylon, described in the thirteenth chapter of Isaiah, is portrayed in language as equally graphic as any used in the New Testament, describing the coming of Christ, and yet there was no personal coming of the Lord. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." "And I will shake the heavens, and the earth shall be removed out of her place."

In the fulfillment of the above prophecy concerning Babylon, the Lord did not come in person, neither were the sun, moon, and stars, darkened, nor the earth removed out of her place. And yet who doubts the complete fulfillment of that prophecy on Babylon?

In the 34th chapter of Isaiah, there is

still, if possible, a more terrible description of a judgment on Idumea. "Mountains shall be melted with their blood, . . . the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down. . . . The sword of the Lord is filled with blood, it is made fat with fatness." It was to be bathed in heaven; for it was the day of the Lord's vengeance; the streams of the country were to be turned into pitch, and the dust into brimstone, and the land to become burning pitch—not to be quenched night nor day; the smoke was to go up forever. Such was the language used describing the destruction of Idumea, language as equally terrible as that used by Peter when foretelling the supposed conflagration of our earth.

In Joel 2:28-32, we read: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

Now we are assured by an inspired apostle, Peter, that the above prophecy had its fulfillment on the day of Pentecost. And yet the sun was not darkened, nor the moon turned into blood. No more terrible or alarming description of the supposed burning of the world is found in the New Testament.

I have selected the above from the Old Testament to show how the sacred writers used language when portraying the judgments of God upon nations, all of which found their fulfillment in the administration of the divine government on the earth. There was no personal appearance of God, no falling of stars, nor blotting out of the sun, nor was the earth removed out of her place. Many more similar expressions might be mentioned, but the above will suffice for the present. In my next, I shall come directly to the examination of the New Testament, respecting the supposed personal coming of Christ to our earth.

(To be continued.)

REMARKS.

As Bro. Griswold claims no exemption for his articles from candid criticism or review (see REVIEW of May 21), we take the liberty to make a few remarks relative to the foregoing article, which, however much they may lack in critical acumen, we design shall be both candid and Christian. On two points we conceive Bro. G. has adopted wrong principles of interpretation, and hence draws erroneous conclusions.

1. We are somewhat surprised to see him referring to the instances of Christ's meeting with his disciples while here upon the earth as his coming again, every instance being counted an advent and counting up in numerical order, as second, third, fourth, fifth, &c. That Christ was personally present here on earth during his incarnation, no Christian will deny. That this may properly be denominated his *first* advent to this earth, because his first personal appearance among men, will be as readily granted; and that this covered a space of time, from his birth to his ascension, is equally evident. There could be no second coming, or return to this world, till he had been away from this world; and he did not go away from it after once appearing here, till his ascension. He did not go away while he lay in the grave; for he assured Mary in the most positive manner, after his resurrection, that he had not yet ascended to his Father; John 20:17; but he announced that he was about to ascend to Him who was the God and Father both of himself and his disciples. And when did he ascend? Forty days afterward. And during that forty days he was seen of his disciples, Acts 1:3; he ate and drank with them, Luke 24:42, 43; they handled him, verses 39, 40, while he assured them that a spirit, a phantom, that figment of heathen philosophy and the soul of modern orthodoxy, had not flesh and

bones as he had; and, finally, one of their number of not a very spiritual turn of mind, even doubting Thomas, put his finger upon the prints of the nails (or was invited by his Lord to do so), and thrust his hand into his side. John 20:27.

All these were just as real and literal transactions as any that took place before his crucifixion, or the record is not true; and if any of these constituted the second coming of Christ, then any of his interviews with his disciples before his crucifixion constituted his second coming just as much. But Bro. G. intimates that he shall not admit any such appearance as the record states. Should he deny it, many will perhaps wonder how he would define infidelity.

The ascension of Christ, which terminated the period of the first advent, made his second advent possible, and when he ascended, that second advent was announced. "This same Jesus," said the angels to the disciples who were gazing after their ascending Lord, "shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Our Lord himself had previously announced the object of his coming. John 14:3. "And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am there ye may be also." When Christ comes the second time, his followers will all be taken into his presence to dwell with him forever. 1 Thess. 4:16, 17

2. As to the prophecies quoted from the Old Testament, while the threatenings which they announced against certain nations and cities, have been fulfilled, their references to the day of the Lord certainly have not been fulfilled; for Paul declared that in his day the day of the Lord was still future. 1 Thess. 5:2, 3; and Peter makes the same announcement, and tells us what will take place when the day of the Lord does come; namely, "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."

Why, then, does the prophet refer to the day of the Lord in connection with national judgments? Because those local and limited manifestations of God's indignation against sin, suggested the more terrible and wide-spread judgments and calamities of the great day. So the prophet's eye glances from one to the other, as we sometimes see the peaks of a second range of mountains, immediately beyond the first, without perceiving the broad intervening valley, because from our standpoint the second range is in our line of vision the very next object beyond the first. So the prophet Joel, quoted by Peter, goes right forward from the day of Pentecost which was the opening of the dispensation of the Spirit, 2 Cor. 3:8, and the beginning of the fulfillment of his prediction, to the events with which the dispensation shall close.

The doctrine of the second advent is charged with promoting atheism and infidelity. If this is correct, one or both of two things must be apparent. There must be found numbers who have become infidels from having once believed the doctrine, or it must be found that infidels appeal to this doctrine to sustain them in their position. Can those who make the charge produce any evidence of either kind to sustain their assertion? Can a man be found who will declare that he is an infidel, because he once believed the advent doctrine, or one who will defend his infidelity on the ground that such a doctrine has been preached? If he can, let his name be mentioned. But if not, is it not manifest that such charges are made without due consideration?

The greater part of the confusion which exists in the theological world is directly traceable to the mystical or spiritual principle of interpretation, to which we are sorry to see that Bro. G. has committed himself. Language has a literal and figurative sense; and the figurative is always to be explained

by the literal; but who can tell what is meant by the *spiritual* meaning of a word? How can the term spiritual be applied to language? Who can conceive of such a thing? When we look back for the origin of such an idea, is it not traceable to spiritual lunacy?

We are glad Bro. G. admits that language has a natural sense as well as a spiritual sense. Shall we not, then, have the privilege of employing it in its natural sense at least half of the time? For it usually happens that on Bible subjects the spiritual sense is uniformly given, so that the language virtually has but one meaning, and that is the spiritual, leaving it no natural meaning (and we might just as well say no meaning) at all. For if Christ did not appear to his disciples after his resurrection, if he did not show them a tangible body, eat and drink before them, speak to them and ascend up in their sight; and if the day of the Lord has transpired, in which the heavens were to depart as a scroll with a great noise, and the elements to melt and the earth and the works therein to be burned up, and yet nobody has known anything about it, the Bible is in a dilemma which no resort to any spiritual meaning will in any wise relieve; for it will have to be admitted that language has no meaning; and we might as well adopt the ancient hieroglyphics of Egypt, or better still, drop all representations, and confess the utter inability of mankind to communicate ideas either by signs or sounds. We suggest that this very manner of interpreting the Scriptures has done more to foster and strengthen infidelity than all other causes combined.

The Bible being revelations from divine beings (argued Bro. G. last week) its language must have a spiritual meaning. We reply, The human race for whose benefit the revelation was made, not being spiritual beings, any communication addressed to them must be adapted to their condition and have its most plain and natural sense.

We discard alike both the name and idea, whatever it may be, of spiritual interpretation. It is the prolific mother of darkness, corruption, and error. There is no superstition that cannot be defended by it, and no truth of God's word, however clear, that cannot by it be dissipated into nothingness! Farewell to the Bible record of creation, the Sabbath, the law, moral government, and divine providence, the incarnation, the atonement, Christian ordinances, and gospel precepts, and even our hope of Heaven itself, if this prevails!

Stock in Heaven.

A FEW years ago a poor emigrant fell from a steamboat and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "Come, boys, let's take a little stock in Heaven!" at the same time taking from his pocket a few shillings as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough impromptu exhortation. May we not hope that like the alms of Cornelius this act came up "as a memorial before God?"

It is a glorious truth, whether our generous friend of the steamboat understood it properly or not, that we are privileged to take stock in Heaven. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both there and here. Reader, have you ever taken any of this stock?—*Sel.*

A QUAKER gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry, heard her complain of the cold. Shivering in her lace bonnet and shawl as light as a cobweb, she exclaimed:

"What shall I do to get warm?"

"I really don't know," replied the Quaker solemnly, "unless thee should put on another breastpin."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 25, 1872.

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

Departure and Return of the Soul.

We have now examined all those passages in which the word spirit is used in such a manner as to furnish what is claimed to be evidence of its uninterrupted consciousness after the death of the body. We have found them all easily explainable in harmony with other positive and literal declarations of the Scriptures that the dead know not any thing, that when a man's breath goeth forth and he returneth to his earth, his very thoughts perish, and that there is no wisdom nor knowledge nor device in the grave to which we go. And so far the unity of the Bible system of truth on this point is unimpaired, and the harmony of the testimony of the Scriptures is maintained.

We will now examine those scriptures in which the term, soul, is supposed to be used in a manner to favor the popular view. The first of these is

Gen. 35:18: "And it came to pass as her soul was in departing, (for she died) that she called his name Benoni." This is adduced as evidence that the soul departs when the body dies, and lives on in an active conscious condition.

Luther Lee remarks on this passage:—

"Her body did not depart. Her brains did not depart. There was nothing which departed which could consistently be called her soul, only on the supposition that there is in man an immaterial spirit which leaves the body at death."

The Hebrew word here translated soul is *nephesh*, rendered in the Septuagint by *psuche*; and it is unnecessary to remind those who read the article on Soul and Spirit (REVIEW, May 14), that these words mean something besides body and brains. They often signify that which can be said to leave the body, as we shall presently see, rendering entirely uncalled for the supposition of an immaterial spirit which Mr. Lee makes such haste to adopt.

One difficulty under which we labor in meeting the popular view is that its methods of argument and definitions of terms are not consistent with each other. Thus death is described in two ways. At one time it is claimed that there is no death; that the soul lives right on, and that the term death applies only to the dissolution of the body; at another, it is claimed that the meaning of the term death is simply the separation of the soul and the body.

Let us compare these views with the phraseology of the text: "And it came to pass as her soul was in departing." Now on the supposition that death means simply the separation of soul and body, this is equivalent to saying, "And it came to pass as she was dying." Then the next sentence the inspired writer throws in is needless, thus: "And it came to pass as she was dying (for she died)." But on the supposition that there is no death, the expression is not correct, and should be changed to read, "And it came to pass as her soul was in departing (for she did not die)."

The phraseology is peculiar, and is against the popular view. The expression, her soul was departing, was not of itself sufficiently full and definite; hence the clause is added, "for she died." Therefore this latter declaration that she died, determines what is meant by the expression that "her soul was departing." But no one would think of taking the expression "she died" to describe the departure of an immaterial conscious spirit. That is not, therefore, what is meant by the declaration that her soul was departing.

What then did depart, and what is the plain, simple, import of the declaration? We call the reader's attention again to the criticism of Parkhurst, the lexicographer, on this passage:—

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

Thus, while Mr. Parkhurst admits that Gen. 35:18 is the fairest instance that can be found

where *nephesh* could be supposed to mean the spiritual part of man, yet he will not so far hazard his reputation, as to give it that meaning in this or any other instance, declaring that here it may most properly be rendered "breath." And this is in harmony with the account of man's creation, where it is seen that the imparting of the breath of life is what made Adam a living soul; and the loss of that breath, of course reduces man again to a state of death.

1 Kings 17:21, 22: "And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." In the light of the foregoing criticism on Gen. 35:18, this text scarcely needs a passing remark. The same principle of interpretation applies to this as to the former. But one can hardly read such passages as this without noticing how at variance they read with the popular view. The child, as a whole, is the object with which the text deals. The child was dead. Something called the soul, which the child is spoken of as having in possession, had gone from him, which caused his death. This element, not the child itself, but what belonged to the child, as a living being, came into him again, and the child revived.

But according to the immaterialist view, this passage should not read so at all. For that makes the soul to be the child proper; and the passage should read something like this: "And the Lord heard the voice of Elijah, and the child came and took possession of his body again, and the body revived." This is the popular view. Mark the chasm between it and the scripture record.

Verse 17 tells what had left the child and what it was therefore necessary for the child to recover before he could live again. "His sickness was so sore," says the record, "that there was no *breath* left in him." That was the trouble: the breath of life was gone from the child. And when Elijah comes to pray for his restoration, he asks, in the most natural manner possible, that the very thing that had left the child, and thereby caused his death, might come into him again, and cause him to live; and that was simply what verse 17 states, the breath of life.

Thus in neither of these passages do we find any evidence of the existence of an immaterial immortal soul, which so confidently claims the throne of honor in the temple of modern orthodoxy.

Hints to Writers, No. 3.

MANUSCRIPT. In writing for the press, write only on one side of the sheet. The reasons for this practice are, that it is more convenient for the printers, there is less liability of mistakes in setting the type and reading the proof, the copy is less liable to become defaced, and above all, if it should be necessary to set the article, as is frequently the case, in the shortest possible space of time, the sheets can be divided and distributed among many hands.

It may seem to some like a waste of paper, and especially of postage, to send articles written only on one side of the sheet. For this difficulty we can very easily suggest a remedy. Suppose you write an article covering four pages of foolscap. If you write on both sides of your paper, you use only one sheet; but if you write only on one side, you use two sheets, and double the weight of your letter. But you think that one sheet is all you can afford to use, and the postage on that is all you want to pay. What shall be done? Answer: Boil down your four pages of manuscript into two. Then you can write on one side only, still use a single sheet, pay corresponding postage, and have an article which it is safe to say, would be increased in value in inverse proportion to its length: being half as long, it would be twice as good.

This boiling down process is good treatment for an article, and good practice for a writer. But to reap the benefit of it, the writer must do the work himself. Otherwise, he not only meets with a loss on his own part, but makes labor for others. A good deal of this work is done at this Office. The kettle is constantly over, and many an article goes in, as the writers are well aware. Some shrink but little, while others leave no residuum whatever, and when the boiling process is accomplished, are nowhere to be found. The liberty our correspondents grant us in this respect is gratifying; but we would rather they would do it themselves. Give us the articles ready condensed. A cake of maple sugar is preferred by any of us to six quarts of sap.

It is recorded of Murray, the grammarian, that on one occasion when at school he prepared an essay, very elaborate both in composition and penmanship. He congratulated himself that he had a production which would be pronounced very nearly, if not quite, perfect. But when he came forward to the professor's desk to receive his criticisms thereon, the professor reading over the first sentence, asked, "Murray, what do you mean by this?" Mr. Murray then stated in plain and simple language what he meant. "Then," said the professor, "why didn't you say so?" And drawing his pencil heavily over that, he proceeded to another sentence: "Murray, what did you mean by that?" Murray then gave, in direct language, his meaning. "Then," said the professor again, "why didn't you say so?"

Thus he went through the essay; and, at the close, about two fifths of the perfect production was left. The rest would have been there, if, in the most direct and plainest language, he had said what he meant.

This rule is indispensable: First know yourself what you mean, then say it, and stop.

The Blindness of Unbelief.

THE blindness of unbelief is truly marvelous. It is only equaled by the "deceitfulness of sin." It so paralyzes and perverts the reasoning powers that the clearest and most inevitable conclusion from established premises cannot be seen. It closes the eyes to the signs of the times. Men can discern the face of the sky, while they are blind to the clearest signs of the times. It was so eighteen hundred years ago; it is so now; unbelief is as blind now as then.

The person who rejects the revelation of the Bible cannot see the evidences of its truthfulness in the fulfillment of its prophecies. Unbelief has closed his eyes.

Neither can the professed believer, who scoffs at the doctrine of the second coming of Christ at hand, perceive that God has made even himself a sign of the last days; since he has plainly told us that in the last days scoffers shall arise, saying, Where is the promise of his coming? They can see no signs. Therefore, all unconscious of the part they are acting in the fulfillment of prophecy, they claim that "all things continue as they were."

The history of the world and of the church has been given in advance. The great empires have been numbered and delineated in their order. The persecutors of the church have been described, and the experience and conflicts of the church pointed out. The great apostasy and the wilderness state of the church have been portrayed, the reformation and the final characteristics of the church, her last conflict and final deliverance, have all been described.

But unbelief closes the eyes to all this. Or, if a portion of the great chain of truth is seen and confessed, the most important part—that which pertains to the salvation of the believer—is shut out by unbelief.

Some trace the fulfillment of prophecy in the four great empires, the rise and reign of the papacy, its cruel persecutions during the twelve hundred and sixty years of its reign, and can declare with confidence that the second advent and reign of Christ are at hand; and yet close their eyes to that which is the grand sequel to all this great line of prophecy—the third angel's message—the only truth that can prepare them for the closing scenes of earth and for translation into the everlasting kingdom at the coming of Christ. Perhaps they have taken a part in the announcement of the first and second messages, but cannot see the third, because the commandments of God are in it. And while they wage war with these commandments, claiming that they have been abolished, they still hope to share in the deliverance and salvation of the church living at the close of probation and the coming of Christ, who are described as keeping the commandments of God and the faith of Jesus. Or, perhaps they turn around and deny the fulfillment of the angel messages in our times, and thus disown the very means by which they were led to believe the advent doctrine. They are Adventists, but deny their pedigree, being ashamed of the very means which made them such. The third message was too much for them, and so they rejected the whole.

Others go farther still. They accept the commandments of the third message, but that part of the faith of Jesus pertaining to spiritual gifts they will not have. And yet, while rejecting the testimony of Jesus, one of the characteristics of the remnant of the church, they fancy that they are the people described as keeping the commandments and having the testimony.

And yet there are those who have ever held the commandments of the moral law. They look upon the work of God in restoring the commandments with interest. They witness the agitation upon the Sabbath question, which God in his providence has brought about to prepare the way of the third message and the final test, and they see it as a favorable opportunity for them to awake and share in the work and add to their number; but Adventism they do not like,

and their eyes are closed to the obvious fact that God, in fulfillment of prophecy, has caused the final messages to be proclaimed, and that but for the stir that the third message has produced, they would now be as fast asleep as ever upon Sabbath reform, doing no aggressive work in pushing out the truth into new fields. The advent message has opened fields for them, but as yet they oppose Adventism, and cannot unite in sounding abroad the message, simply because of prejudice against the Advent movement which blinds them to the clearest fulfillment of prophecy. While they rejoice in the fruit of this work, unbelief will not let them acknowledge that the work is of God. The work that exhibits the surest tokens of the hand of God, unbelief is most sure to reject. The most precious promises of the word of God are ignored, and the most logical conclusion from the premises of prophecy and its fulfillment are rejected. The very fact that God has indeed set his hand to the work and is guiding in its accomplishment, to unbelief furnishes the strongest objection against it.

One class more, and I am done—the brakemen on board the train. They profess full faith in the message—the commandments of God and the testimony of Jesus Christ are both acknowledged. God's hand is in the work, but at every step they are in constant fear that it will go wrong. These are murmurers, fault-finders; and they fail to see that that is the road to perdition. They believe in the work, but at every advance they hold back. Perhaps they acknowledge the reforms that God has introduced among us, but fear that they will advance too fast toward the goal of perfection proposed. And they use their influence to hold back others from following fully the light. With them to follow the Lord fully and freely is fanaticism. It is all right, but—but—but—. Under their circumstances it is better to conform to the world and follow its vain and pernicious habits, than to walk in the light that God has given. They indulge the hope that they will come out right in the end. They cannot draw a logical conclusion from the premises which they lay down. They cannot see that the course they are in will surely end in ruin.

I do not recommend rushing to an extreme, but that every step shall be in the right direction. The man who sets out on a journey for a distant place, and comes back and stays at home every night, will never reach the end of the journey. Let there be continual advancement, and we may hope to reach the goal.

It is the blindness of unbelief which hinders advancement in the work of God. The great difficulty is, unbelief is devoid of reason. It makes men blind to the most palpable truth. It cannot draw a logical conclusion from the clearest premises. Light to it is only darkness.

Let those who would be saved, cultivate faith, talk faith, act faith; and faith shall give the final victory.

R. F. COTTRELL.

The Review.

WITH its open face and large caption, the REVIEW seems very much like a banner with its mottoes engraven on its front. And we read, Ps. 60:4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." All military bodies carry flags, or ensigns, as a sign of their nationality and position.

Christians are represented as soldiers, and Christ as their great captain who leads them on to victory over opposing forces. The law of the Father and the faith of his Son are the conditions of his government. Obedience to these constitutes the true soldier and loyal citizen of the King's dominions. The distinctive feature of the Christian's banner is, The commandments of God and the faith of Jesus. And how manifestly we can see the hand of God in the work, as the REVIEW goes out as a swift messenger to many lands, to gather into one, a people who will bear aloft the standard of the Lord of Hosts, under whom we fight. It is not a matter of vain speculation on which side victory will turn; for we read that our Lord is strong and mighty, and by and by the weak will be as David.

Take courage, lonely pilgrim, continue to trust; for in his own time he will cut short the work in righteousness, and his children will come to Zion with songs and everlasting joy upon their heads.

As I have seen in some families a surprising indifference to the reading of the REVIEW and a studying of the word, I have thought that were they placed for a while as the isolated, lonely ones are, they would more gladly hail its weekly visits, and cling more closely to the promises that herald the Coming One. Is his love in our hearts, and do we long for a better country, even an heavenly? Then will we not earnestly desire to hear of its approach, and hail, oh, how gladly! every indication of the triumph of the truth and the great consummation? Shall we not get so near to him that his love in our hearts will eclipse every other enterprise, while the rays of the Sun of Righteousness shall shine with undimmed splendor, "his banner over us shall be love," and "love is the fulfilling of the law"? A. M. L.

Oswego Co., N. Y.

H. M. VAN SLYKE; We design to examine the texts you mention soon.

"Your Labor Is not in Vain in the Lord."

FOR the encouragement of the worn laborers who "sow beside all waters," I would place upon record in the REVIEW an instance of the verification of the above declaration of the apostle. A sister living near us has recently commenced to honor God in keeping his commandments, who dates her convictions of the truths of the third angel's message at a tent meeting, held in Jamaica some thirteen years ago. She has unwisely allowed her family to hinder her from obeying, through these many years, but now from the seed then sown, watered by the influence of a beloved daughter who has recently embraced the truth, the fruit is manifest.

In feeble health, unable to meet with those of like faith, at the age of sixty-four years, she finds peace in believing, and joy in obeying God. We trust her faithfulness in time to come may lead others of her family to glorify God through obeying the truth, and place the overcomer's crown upon her brow when the wheat is gathered into the heavenly garner.

What an incentive to faithful labor. Brethren in the ministry, it is for us to plant and water the seed as we have opportunity, and for God to give the increase. Brethren and sisters looking for the return of the Lord, you have a part assigned you in this work. Whether you have one, five, or ten talents intrusted to you, for what you have, you must give an account when the husbandman returns.

Oh! let us heed the admonition of our Father, given through the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11: 6, 1.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58.

N. ORCUTT.

Jamaica, Vt.

The Long-suffering of God.

THE period of the proclamation of the last message of mercy and warning to the antediluvian world, is characterized in the Scriptures as a period when the long-suffering of God waited. Says Peter, "When once the long-suffering of God waited in the days of Noah, while the ark was preparing." 1 Pet. 3: 20. God does not visit the earth with terrible judgments, without first giving the people fair and faithful warning. For the space of about one hundred and twenty years the generation before the flood were continually reminded, by the words and works of Noah, that an awful calamity awaited the world, from which there was but one avenue of escape, namely, by true repentance. Year after year, for full six score years, did the long-suffering of God wait, while that message was doing its work among the children of men. Mercy, and a shelter from the coming deluge, were fully and freely offered to all that would bring forth fruits meet for repentance.

A multitude, no doubt, embraced the message with enthusiasm at first, but the time was long, they became discouraged, lukewarm, and fell out by the way. Without doubt if all that embraced that message had continued faithful to the end Noah's ark would have been found too small for their accommodation. And perhaps instead of one ark floating upon the waters of the flood, there would have been many. But the long-suffering of God waited—waited for others to decide for or against the message, and waited for the development of character in those that believed. But time proved that the root of the matter was not in them.

How solemn that period! How momentous the consequences that hung upon the acceptance or rejection of that message! In the judgment of Noah's contemporaries his wisdom was far below par, being regarded as foolishness, or wild fanaticism. But from our standpoint we are wont to recognize him as the wisest man of his generation. He was wiser than all others because he gave the greatest attention to that which was of the greatest importance. This in every age is the only true wisdom.

As we look back upon that period when the long-suffering of God waited in the days of Noah, how apt we are to think that if we had been there we would have stood side by side with that man of God, fought the battle with him, and secured a shelter from that awful storm in the ship of salvation. But oh! how deceitful is the human heart; without the heavenly anointing who can know it?

But we may test ourselves upon this point. Said the wisest teacher that ever appeared upon this earth, "And as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. The days of the Son of man are here. The last generation is upon the stage of action; the last message of mercy and warning is being given. The evidences that we are nearing the consummating crisis of this world's history, the second coming of Christ in glorious majesty, and the destruction of all things earthly are, if possible, a hundred-fold more clear and overwhelming than even the evidences of a coming flood in the days of Noah.

We are living in another solemn period when

the long-suffering of God is waiting. Peter in his second letter has much to say about the second coming of Christ. After stating that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming, and that the heavens and earth which are now, are reserved unto fire against the day of Judgment and perdition of ungodly men, he adds, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9.

Again, in verse 15, he says, "And account that the long-suffering of our Lord is salvation." Thus it appears that the long-suffering of God is again especially manifested to the last generation of earth's mortal inhabitants. More than twenty-five years of this solemn period is now in the past. For more than twenty-five years has the attention of the world been called to the fulfillment of prophecy, the signs of the times, and the soon coming of Christ. The long-suffering of God is waiting, yes, waiting, and what are we doing? Are we standing firmly side by side with those whom God has called to take a leading part in this message? Are we co-workers with Christ, and angels, and his consecrated servants, in warning our fellow-men of coming judgments, and showing them by word and example that the only way of safety is in humble obedience to the righteous principles of God's moral government? Are we giving diligence to make our calling and election sure? Are we engaged in all holy conversation and godliness?

The long-suffering of God is waiting, waiting for you, cold-hearted, worldly-minded, or lukewarm professor. Will you not arise, shake off stupidity, and put on the strength of God? Will you not seek and obtain the joys of salvation? Will you not be zealous and repent, lest you be spued out of the mouth of the Lord?

And the long-suffering of God waits for you, sinner. Jesus still pleads his blood which can cleanse you from all sin. With outstretched arms he is waiting to receive you; and will in no wise cast out any that come unto God by him. Now you may find a shelter from the coming storm. The path of duty is the only safe path for you. There is perfect safety in Jesus. Then will you not flee to the place of refuge while the long-suffering of God is waiting? Soon it will be too late; too late to find mercy.

The long-suffering of God is waiting for us all. It is designed for our salvation. Soon, very soon, it will be forever past. God's long-suffering in the days of Noah came to an end. The last hour of that invaluable period of time arrived. Noah and his family alone are found righteous. They are safe in the ark. God shut them in. Too late! too late! could then be said of all the multitude without. Thus it will be again. God's long-suffering will not last forever. Soon sweet mercy's hour will close. Oh, the solemn moment! Oh, for grace to wisely fill up every hour! Oh! for such a realizing sense of the danger and importance of this time, that I may ever sigh and cry for the abomination done in the land, live righteously, and walk humbly before my God. H. A. ST. JOHN.

The Latest and Easiest Way to Abolish God's Law.

AFTER much labor to nail up the law of God, "written and engraven in stones" to the cross of Christ, its opponents, having found that this requires too much laborious drilling, have, to their great satisfaction found an easier and shorter method to accomplish the same much-desired result. It is as follows:—

Ignoring the plainly revealed fact that the first covenant consisted of mutual promises—on the part of the people to keep God's covenant, the ten commandments, and on the part of God to make them his peculiar treasure—they assert that the law is itself the old covenant. They will not hear the plainly expressed testimony that the covenant was made "concerning these words," that is, the words of the Lord which Moses had written in the book of the covenant; Ex. 24: 3-8, but contend that the words of the great Jehovah, the words of his law which he uttered with his own voice, are the covenant that waxed old and vanished away, because it was faulty.

Then, forgetting themselves—for they have a bad memory—they talk of covenants in a rational, common-sense manner, thus: "When one party to a covenant fails to fulfill his part of the agreement, the covenant is null and void. The other party is not bound by it to fulfill on his part." This is very true. After the people of Israel had broken the covenant on their part, which they soon did by violating his law, God was no longer bound to fulfill his promise to make them his peculiar care. But what is the conclusion which these acute reasoners draw from the above premises? It is this; The old covenant was the words of the Lord including the ten commandments, spoken by his voice. The people broke that law, they broke his covenant; and, as a broken covenant is null and void, the law of God was dead! Said Eld. Marlatt, in the recent discussion at Woodhull, N. Y., "When one party breaks a covenant, it is dead!" And from this he drew the conclusion that the law of ten commandments "was abolished long before it was abolished at the crucifixion."

This is an easy way for sinners to dispose of the law of the Most High. They are continually abolishing the law in this way.

But I suppose that if God had not condescended to make a covenant with the children of Israel, he would not have put it in their power to abolish his law.

Truly, the first covenant did pass away by default on the part of the people; for finding fault with them, he saith, Behold, the days come that I will make a new covenant. "In that he saith, A new, he hath made the first old"—when he promised by Jeremiah the new, the first was old, the people had broken their promise in violating his law, and God was under no obligation to be their husband. See Jer. 31: 32, margin. His obligation to make them his peculiar treasure was released by their transgressions. The covenant was made void and passed away by default. It vanished away; and there was no necessity that Christ should nail it to his cross. Hence, there is nothing said in the New Testament of its abolition. Christ introduces the new, in fulfillment of the promise; the first having become of no binding force by the transgressions of the people.

Those who oppose God's holy law get things strangely mixed. Something was nailed to the cross. They greatly desire to make it the ten commandments. The word says it was the handwriting of ordinances. They make it the old covenant, the moral law, or all previously existing law, to suit their own convenience for the time being. And in their struggles, they overthrow their own position previously taken. But no matter, if they can only abolish the law of God.

"Better 't would be, ye fighters of the law,
If your own weakness verily ye saw.
Better 't would be to obey God's holy will,
And own the Sabbath precept binding still,
Before you make, in all ye do and say,
Such wretched work to have it done away."

R. F. COTRELL.

How Shall we Labor?

THIS is a question at this time of much importance. To those who are professing to believe and obey the present truth, there is a great work committed. The responsibility that rests on each individual is immense, and may not be put off with safety to ourselves. God is able to carry on his work independently of our aid, but it is according to his great plan that we feel the burden, and co-operate in our several spheres.

The cause at this time needs laborers, and while they are being called to enter the vineyard, I remember how, before the ascension of Jesus, he told his disciples to tarry "in Jerusalem," until they were endued with power from on high. Luke 24: 49. This was to give them success in their work. And while it is now such a solemn and holy calling to God's ministers, "Be ye clean, that bear the vessels of the Lord," I would ask if it is not as necessary that the lay members should be individually fitted up with a greater baptism into the love of the truth and the spirit of the work?—a getting near to God, a great humbling of ourselves, and searching of heart, and trying of our ways by the aid of his Spirit; getting an agonizing spirit of prayer for help against the powers of darkness, pleading, wrestling, till, Jacoblike, we prevail, our captivity is turned, we are the Lord's free men and women, and we can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Oh! how willing the Lord is to help us, and how mighty! Is he not the same God that made a way through the Red Sea, the same who delivered Daniel from the lion's den, the same who has always stood by his truth and vindicated right in all ages?

When I realize the length and breadth of God's requirements, the mighty help there is for us, the grace that is ready to be bestowed with the seeking, I am overwhelmed with a sense of our dullness, our weak faith, and our feeble love; and a desire so ardent, so longing, is begotten within me that I can say with David, As the hart panteth after the waterbrooks, so panteth my soul after thee, O God.

Having obtained the necessary fitness, we shall be ready to enter the vineyard to labor as the Lord shall open the way. Different classes, presenting an almost endless variety of phase as to belief and sensibility on the great subject of man's responsibility and future weal or woe, exist, and the inquiry arises, How shall they be reached? A minister with a good understanding of the truth can enter the desk and give an exposition of the word, it may be with demonstration of the Spirit and power, and so appeal to the understanding of his hearers that they may be convinced of the truth.

A different style of labor falls upon us. We are daily casting an influence for good or evil among those with whom we meet and associate. We are individually justified or condemned by our own words, and when we realize that the effect of our words does not cease with ourselves, we are doubly guilty if they are not well-chosen.

A good example of the truth lived out will be very effectual in removing prejudice where it exists. In presenting these unpopular truths, so dear to us, we may speak a word here, or hand a tract or paper there, which may create an interest and open the way for good to be ac-

complished. "He that winneth souls is wise." With a sense of the worth of souls—a love for our neighbor as ourselves—every opportunity will be improved for advancing the cause of truth. Oh! can we not get the same mind in us that was in Jesus, to labor for the lost, the perishing, around us? Brother, sister, will you not, from this moment, bend all your energies in this direction, with much prayer to the Lord of the harvest for wisdom, and that our labor be not in vain?

"T is sweet to work for Jesus,
There's resting by-and-by."

A. M. L.

Oswego Co., N. Y.

The Final Disappointment.

"MANY will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23.

It is very evident that our Lord addresses this language to a professing people. It is to a people that claim that they have even prophesied and cast out devils in the name of the Lord. It seems to me that here will be experienced the saddest disappointment that has ever been experienced since our world began.

Adam and Eve must have felt bitter pangs of remorse when they were driven from Eden and forbidden access to the tree of life; but it was nothing in comparison to that which will be felt by that individual that comes up feeling sure of everlasting life and finds the gates of the city forever closed. As he realizes that repentance is now an impossible thing, inexpressible anguish will take possession of the mind. As Abraham, Isaac, and Jacob, are seen inside the city of God, the thought that will give the greatest anguish is that we *might* have been in there with them. Yes; it *might* have been, ours to walk the gold-paved streets of the New Jerusalem, to talk with Adam, and hear from his lips the story of the creation of the world and of the glories of Eden. But now all is lost.

Great as will be the bodily suffering of the finally lost, it will be but a small part in comparison with that occasioned by the great disappointment of many professing Christians. What could give greater anguish than to come up in full expectation of eternal life, to see the city of God in all its splendor, and perhaps start to enter the pearly gates, only to hear the angels that keep vigil there inform us that none but the complete overcomers ever enter there. And oh! how sad the thought that perhaps many that read these lines will know from experience what that anguish is.

Dear brothers and sisters, thank God, probation still lasts; and there is still a chance to secure that which will be a sufficient passport through the gates into the city, and enable us to be among that company that stand on the sea of glass. How glorious to be among that company! The crown of everlasting life decks the immortal brow, and Jesus says, I behold the travail of my soul and am satisfied. It is possible to be there, and we shall find, in that day, that giving this world and all its glory and honor, yes, and sacrificing *everything* and thus gaining eternal life, will be to secure it cheap enough. Let us be there. SMITH SHARP.

Centerville, Kansas.

"Not Ashamed of the Gospel of Christ."

"No! when I blush, be this my shame,
That I no more revere his name."

THE gospel brings good tidings to all. Its merciful, bountiful provisions are just adapted to the exigencies of our case. It brings strength to the weak, relief to the oppressed, joy to the sorrowing, hope to the despairing, humility to the proud, meekness to the arrogant, peace to the troubled, drink to the thirsty, food to the hungry, apparel to the naked, wealth to the poor, sight to the blind, hearing to the deaf, wisdom to the foolish, forgiveness to the erring, mercy to the lost, cleanliness and purity for pollution, light to those in darkness, energy to the indolent, faith to the doubting, knowledge to the ignorant, moderation to the intemperate, patience to the impetuous, beauty to the repulsive and deformed, love for hatred, rest to the weary, health to the sick, life to the dead.

There is no want which it does not meet, no moral disease it cannot heal, no necessity which it will not supply. Its perfect work, wrought in us, fits us for, and enables us to find, our place as members in the body, bringing us where God can use us as instruments to forward his work. "But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12: 18.

Be it his to work in us to will and do of his good pleasure; ours to work out our salvation with fear and trembling, that the gospel may prove unto us the power of God unto salvation.

"And, oh! may this my glory be,
That Christ is not ashamed of me."

N. ORCUTT.

It is easy to talk of Christian forbearance among neighbors, but to practice it ourselves proves us to be Christian indeed.

THE OASIS OF LIFE.

THERE are bright sunny spots in the desert of life,
Far away from confusion and care,
Where the pilgrim and stranger, dejected and worn,
May at times find a resting place there.

'Tis a beautiful sight for the languishing eye,
As it turns from its sorrowing gaze
On the darkness and gloom of life's dull, arid waste,
To the joys which this prospect displays.

'Tis a relic of Eden, this vision from God,
Being left for our guidance and cheer,
As the earnest or foretaste of future reward,
To be given when Christ shall appear.

But the transports of joy which illumine the soul,
As they come through these visions of time,
Are beyond the weak language of man to express;
To declare them would need the divine.

And when blinded by passion and cumbered with care,
As we are in our physical state,
We receive such impressions of glory as these,
What delights must translation await.

Then redouble thy speed, laggard. Time for thy flight
Will but hasten the coming of bliss,
And the transcendent joys of eternity's sphere
Shall compensate for trials in this.

HARVEY A. FULLER.

Mansville, Jeff. Co., N. Y.

Progress of the Cause.

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

The Iowa Camp-Meeting.

OUR annual camp-meeting has just closed. It was the largest and best meeting of the kind ever held in the State, though not as large as it would have been by considerable, had the weather and season been as propitious as usual. It commenced with a rain and under rather discouraging circumstances, but it steadily improved till the close. Many were intending to come, and some started who gave it up because of the bad roads and weather. In some parts of the State we have had unprecedented floods, in some cases greater than have been known since the settlement of the State. But the Lord put it into the hearts of nearly five hundred Sabbath-keepers to come to the feast; and none were sorry so far as I have known.

There were twenty-four tents on the ground besides the large tent, and these were crowded full, besides those who came in their covered wagons and lodged in them. There were many of these. The crowd, Sunday, was large, numbering some three thousand people. We had no disturbance whatever, and the most of those who attended manifested interest in listening to Brn. White and Littlejohn and sister White during the day.

Our meetings Sabbath were most solemn seasons. I should judge some two hundred were forward for prayers, and the meetings in the tents were very remarkable on account of the earnestness manifested in seeking God, and the spirit of confession prevalent among the people. Many came to the meeting lukewarm and indifferent, but the earnest labors of those who came among us were effectual in arousing them to a sense of their wants, and some of them went home far more in earnest than when they came. Twenty-one were baptized.

Our business meetings were characterized by union and interest. Four new churches were united to the Conference. Means sufficient to pay all claims against the Conference were on hand, besides paying five hundred dollars to the General Conference fund and leaving some six hundred more in the treasury for future use.

One very encouraging feature of our meeting was to see a disposition on the part of prominent brethren to rally to the support of the cause. The two ministers who have labored in the Conference being called away to other fields, it gave occasion for some fear that a depressing influence might be left upon the minds of the people, seeing there were no ordained ministers left to carry on the work. But the brethren came up with courage to take hold of the work. Six brethren were ordained and set apart to the ministry. Brn. Henry Nicola, J. T. Mitchell, Jacob Hare, J. H. Morrison, R. M. Kilgore and Squier Osborn, and some seven or eight others licensed.

A subscription sufficient for a new tent was soon raised and ordered, so as to have two run this summer; and a State Tract Society, organized. It is peculiarly gratifying to those who have labored here in the past to see such evidences of interest, and it is to be hoped they are not delusive, but real. We expect to see God bless the work here if all take hold with zeal as present appearances seem to indicate. We feel that the cause is onward in Iowa in spite of all the opposition it has met in the past.

One of the most gratifying features of the meeting was the cheering and instructive testimony of Bro. and sister White among us. In spite of their weakness of body, and feeble, worn condition, they were enabled by the blessing of God to cast a powerful influence for good all through our meeting, and encourage the hearts of God's people. Bro. White seemed to have far more than usual freedom, and we could but hope this was evidence that God was soon to raise his servant to strength again to labor in his proper sphere in the cause of truth. And

while he labored to encourage us, we hoped he might be much encouraged also at the evident blessing of God which rested upon him.

Our meeting broke up Tuesday morning, when our six brethren above mentioned were ordained to the work. It was a powerful, melting season. God's presence seemed to be especially near. The very ground seemed sacred; and we believe angels of Heaven came very near and surrounded us with their hallowed influences. It seemed hard to separate under such circumstances, who knows when to meet again? We trust God will bring a goodly number of that company to himself at last to meet in a better world where partings will never come.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, June 14, 1872.

Iowa and Nebraska Conference.

ACCORDING to previous appointment in REVIEW, the tenth annual session of this Conference convened at the camp ground near Knoxville, Iowa, Friday, June 7, 1872, at 8 A. M. Called to order by the president, Eld. Geo. I. Butler. Prayer by Bro. H. Nicola.

Credentials of delegates being called for, the churches with delegates responded as follows: Richland, Ia., W. G. Bralliar; Brighton, P. A. Roberts; Marion, A. W. Cummings; Waukon, C. A. Washburn; Sandyville, J. H. Morrison; Lisbon, R. D. Tyson; State Center, S. M. Holly; Mt. Pleasant, Wm. Edgar and Jacob Hare; Monroe, J. W. Landes; Pilot Grove, Wm. Caviness; Knoxville, B. Auten and M. Miller; Washington, Z. N. Nicola; Sigourney, L. McCoy and C. E. Moser; Anamosa, Thos. Porter; Adel, Jas. M. Payne; Laport, C. A. Mitchell; Onawa, Jeff. Bartlett; Woodburn, Jacob Shively; Decatur, Neb., R. M. Kilgore.

Voted, That Elds. James White and W. H. Littlejohn be invited to participate in the deliberations of the Conference.

Voted, That all brethren present in good standing be invited to participate in our deliberations.

Minutes of last Conference called for and read. A call was made for all organized churches within the bounds of Conference, which had not been admitted, to present themselves, whereupon the church at Caloma, Iowa, with Russell Hart as delegate, the church at Osceola, Iowa, with Bro. Gardner as delegate, and the church at Peru, Iowa, with W. D. McLaughlin as delegate, were admitted into Conference. On motion the churches at Soldier Valley, Iowa, and Mt. Pleasant, Neb., were taken under the watchcare of this Conference.

By order of Conference, the Chair appointed the following committees:—

Auditing Committee: Benn Auten, Jacob Hare, Jacob Shively, Russell Hart, Wm. Caviness, and P. A. Roberts. On Resolutions: W. H. Littlejohn, Jacob Hare, and H. Nicola. On Nominations: Minos Miller, Z. N. Nicola, and C. A. Washburn.

Appropriate remarks by Eld. White. Adjourned to meet at call of Chair.

SECOND SESSION.

Monday, June 10, 8 A. M., Committee on Nominations reported as follows: For President, H. Nicola; Secretary, L. McCoy; Treasurer, R. M. Kilgore; Conference Committee, J. T. Mitchell and Jacob Hare. R. M. Kilgore asked to be released, when Minos Miller was nominated for Treasurer in his stead; and on motion the above were declared elected as officers for the ensuing year.

On motion, the Executive Committee was made the Camp-meeting Committee for the year. Adjourned to call of Chair.

THIRD SESSION.

Prayer by W. H. Littlejohn. Credentials were granted to D. M. Canright and Geo. I. Butler for one year.

Voted, That credentials be given to R. M. Kilgore, Squier Osborn, Henry Nicola, J. T. Mitchell, Jacob Hare, and J. H. Morrison, and that they be ordained for the ministry.

Voted, That licenses be granted to Brn. Jeff. Bartlett, C. A. Washburn, James A. Smith, W. D. McLaughlin, and C. S. Boyd. The names of a number of others were referred to the Conference Committee.

Voted, That a fund be raised to purchase another tent at once; and in the course of a few hours, the amount was made up.

The Treasurer made the following report, showing that there was received during the year on s. b. fund, \$2467.27

Cash on hand at beginning of year,	309.56
Total cash,	\$2776.83
Paid out during year,	\$1638.63
Balance on hand after all debts are paid,	\$1138.20

CAMP-MEETING FUND.

Cash on hand after all expenses, \$130.04

The committee on resolutions made the following report which was unanimously adopted:

1. *Resolved*, That we hereby express our gratitude to the General Conference for the watchcare which they have exercised over this Conference in the past, as well as for the efficient help they have sent us from time to time.

2. *Resolved*, That we contemplate with great satisfaction the economy and energy with which the management of the Publishing Association and the Health Institute is at present characterized, and that we recommend them to our brethren within the bounds of this Conference, as institutions worthy of their most hearty and liberal support.

3. *Resolved*, That in the present general prosperity of the cause we find reason for the most profound gratitude to God, and that with each succeeding year, our confidence is increased in the Message as a whole, both by the inability of its opponents to answer the clear and scriptural arguments by which it is defended, and by the fact that in warring against it their efforts are characterized by that division of sentiment among themselves which always attends the propagation of error.

4. *Resolved*, That there never has been a time since the prophecy of the 13th of Revelation was first applied by our people to the United States of America, when such an application was so manifestly correct as it is rendered at the present by the creation of a political party whose ostensible object is the amendment of the Constitution so as to enforce the better observance of the first day of the week as the Sabbath of the Lord, instead of the seventh which alone God commanded.

5. *Resolved*, That we express our heartfelt gratitude to God, as a Conference, for the timely labors of Bro. and sister White among us at this camp-meeting, and our joy that after their many labors and burdens, they are still able to give the people of God such a cheerful and encouraging testimony, and we hereby express our earnest prayer to God that they may have health and strength to labor in this good cause till it shall close up with mighty power.

6. *Resolved*, That we express our great pleasure that we have had the presence of our dear brother Littlejohn among us during this meeting, and our gratitude for his faithful labors.

7. *Resolved*, That this Conference donate the sum of five hundred dollars to the General Conference.

8. *Resolved*, That the proceedings of this Conference be furnished the REVIEW AND HERALD for publication.

Adjourned to call of Chair.

GEO. I. BUTLER, President.

L. MCCOY, Secretary.

Tract Society of Iowa.

UPON the call of Eld. Geo. I. Butler, Pres. of Iowa and Nebraska Conference of S. D. Adventists, a meeting was held on the camp-ground near Knoxville, Iowa, Monday, June 9, at 5 P. M., when W. H. Littlejohn was chosen Chairman, and L. McCoy, Secretary. The Chairman declared the object of the meeting to be the organization of a Tract and Missionary Society, and proceeded to explain the workings of similar societies in other States.

Voted, That such a society be organized in Iowa and Nebraska.

Voted, That those who had become members of such society among the churches be admitted to membership without additional fee.

Voted, That the Constitution, framed and recommended by the committee appointed by General Conference, be adopted as the Constitution of this society.

The following officers were then elected: President, Henry Nicola, of Richmond, Iowa; Vice-President, Russell Hart, of Caloma, Iowa; Secretary, Wm. H. Hankins, of Sigourney, Iowa; Treasurer, Benn Auten, of Knoxville, Iowa.

1st District, composed of churches at Waukon and West Union; Director, C. A. Washburn, Waukon, Iowa.

2nd District, Laport, Marion, Anamosa, and Lisbon; Director, D. T. Shireman, Marion, Iowa.

3rd District, Pilot Grove, Washington, and Sigourney; Director, J. W. Adams, Richmond, Iowa.

4th District, Richland, Brighton, and Mount Pleasant; Director, P. A. Roberts, Brighton, Iowa.

5th District, Knoxville, Sandyville, Monroe, Caloma, and State Center; Director, Minos Miller, Knoxville, Iowa.

6th District, Woodburn, Osceola, and Decatur City, Iowa; Director, Jacob Shively, Woodburn, Iowa.

7th District, Peru, Winterset, and Adel; Director, Henry Tawney, Adel, Iowa.

8th District, Onawa, and Soldiers' Creek, Iowa, and Decatur and Mt. Pleasant, Nebraska; Director, M. D. Clark, Decatur, Nebraska.

About one hundred and fifty became members. Adjourned to meet at call of the President.

W. H. LITTLEJOHN, Pres.

S. MCCOY, Sec'y.

Caro, Mich.

WE pitched our tent and began meetings in this place on the evening of June 6. We continued them till last evening, and have given sixteen discourses. The weather has been quite unfavorable for meeting. Our congregations

have been very small, the people having other things to draw their attention.

The interest not being sufficient for us to continue longer, we closed our meetings last evening, the 16th, and have taken down the tent. We start to-morrow for Flushing, Genesee Co., where we shall pitch our tent if the way opens, and commence meetings evening after the Sabbath, June 22.

I. D. VAN HORN,
S. H. LANE.

Almont, Mich.

CLOSED my meetings in Berrien Co., Feb. 26. Quite an interest was manifested on the part of the people to listen to the word spoken. Disposed of about seven dollars' worth of books. The roads becoming bad, it was thought best to close the meetings for the present.

March 3 and 4, was with the brethren in quarterly meeting for Allegan Co., at Monterey. Gave five discourses. This was an encouraging meeting. One man, seventy years of age, who had been a preacher for twenty-five years, of the Disciple order, gladly received the truth, and fully identified himself with us to keep all the commandments of God.

Have held meetings during the spring at Hamilton, Allegan Co., Thornapple, Barry Co., also at Hastings, Gaines, Kent, and Blendon, Ottawa County. The brethren at these points are considerably scattered, yet they have their regular Sabbath meetings, and seemed encouraged to go forward and keep in harmony with the work.

June 1 and 2, quarterly meeting at Allegan. Our house of worship was full of Sabbath-keepers. Gave three discourses. Tried to stir up the brethren to earnestness and faithfulness in the work. The blessing of the Lord was felt in the midst of his people. During these meetings I enjoyed some of the blessing of the Lord, and have seen some fruits of my labor.

June 3, left home to join Bro. Lamson in tent labor. We held meetings with the brethren at Memphis, Sabbath and first-day, June 8 and 9. Brethren and sisters seemed much encouraged. Pitched the tent at Almont, Lapeer Co., June 10. Have now held seven meetings. Our congregations average about one hundred. We desire to humble ourselves before the Lord, that his blessing may attend our labors in this place.

The weather has been very unfavorable for meetings thus far, having rained every day but one since we came here, keeping many away from the meetings who otherwise would have come.

H. M. KENYON.

Discussion at Woodhull, N. Y.

THIS discussion, between Eld. W. Marlatt, a nominal Adventist, and sister S. A. H. Lindsey, was held in a grove in the town of Woodhull, Steuben Co., on first-day, June 9, 1872. The challenge was given by Eld. M., and so urgently pressed that sister L. could not well avoid acceptance. The day was fair, the attendance and attention good, and all passed off in the most quiet and orderly manner. And I have never been present at a public discussion where so little personality was brought in by the speakers. In only one instance Eld. M. threw out a suggestion, questioning the veracity of his opponent, to which she made no reply whatever. We may well forgive him this, when we consider that it is so rare a thing that those who take the ground that the ten commandments have been abolished, can take part in a discussion, without evincing a large share of that enmity which always exists in the carnal mind against that law. Have we not some reason to hope for his conversion to each requirement of that entire law which David, by the Spirit, said was "perfect, converting the soul"?

The proposition which Eld. M. affirmed was in substance this: That the ten commandments, given by the voice of God at Sinai, were abolished at the crucifixion of Christ. His main argument was that the ten commandments, because they are called God's covenant, were the old, or first, covenant, which was to give place to the new, or second, covenant. This was denied; and it was clearly shown that the first covenant, which Paul says was dedicated with blood, Heb. 9:18, 20, was the mutual agreement between God and Israel "concerning all these words," that is, "all the words of the Lord," which Moses had written. Ex. 24:3-8.

The violation of this contract on the part of the people rendered null and void their claim to the promises of God, given on condition of their obedience to his law; but how could man's violation of the law of his Maker abolish that law? But while claiming that God's law was the old covenant, he asserted that if "one party breaks a covenant, it is dead," and hence, since the Israelites broke the law, "It was abolished," to use his own words, "long before it was abolished at the crucifixion." Indeed! if so, it was abolished long before the time stated in the proposition. If it could be abolished so easily, why was it necessary that Christ should die in order to nail it to his cross? He denied that Christ died for man's violations of the ten commandments. Was it then the chief object of his death to abolish that law which the Israelites abolished by worshipping the golden calf, before Moses returned from the mount with the

tables of the law? They did truly break the covenant which they had made to keep those commandments, by this act, and rendered null their claim to God's promises, made on condition of their obedience; but did this render null and void God's claim to their obedience? Preposterous! Then the ten commandments, and the covenant made concerning them, are distinctly two things; and the covenant could be dissolved by a failure on the part of man to fulfill the conditions, and God's claim to man's obedience of his law remain good. If man had fulfilled on his part the contract, and God had not, then he would have broken the covenant himself, instead of the people whom he accuses of breaking it. In that case they might have claimed exemption from future obedience to the law they had agreed to keep. But God says, "My covenant will I not break," and, besides this, he adds, "nor alter the thing that is gone out of my lips." Ps. 89:34.

This was the tenor of the discussion. I do not attempt to reiterate the arguments precisely as they were given. But Eld. M. still persisted in the claim that "the ten commandments were called the first covenant," and not only so, he persisted in saying that this was admitted on our part. If he did not know better, not being able to understand our position, plainly stated, we can forgive him.

To make it appear that there was "no distinction" between the ten commandments and the laws and regulations which follow in the same, and subsequent chapters, he said that the Lord ceased to speak at the end of the ten, because the people could no longer bear to hear his voice. In reply, it was demanded why, when he wrote his law on tables of stone, he ceased writing right where he ceased speaking. Deut. 5:22. To this he did not attempt to reply.

Thus he had the ten commandments abolished at the cross, and long before, and nine of them enacted by Christ in his new law, in the beginning of his ministry, in the sermon on the mount, before they were abolished at the cross. So the nine, if they were abolished, were abolished after they were incorporated into the law of Christ. He claimed that the ten commandments were obligatory upon the Jews alone; and yet he said that "The principles of nine of those commandments are as old as creation," and that "every one of them are binding on us." But when sister L. began to show that the Sabbath dated back there, and that the fourth commandment is the only one of the ten that refers back to the creation for its origin, he objected to her proceeding, as not being relevant to the question. He said that the law "was ordained unto death." Said he, "Paul supposed it to be unto life, but found it to be unto death." See Rom. 7:10. His explanation of Rom. 3:31 was, "We establish the law we are under, the law of faith." The text read to suit this view, would stand, Do we then make void the law of faith through faith? A silly question; and equally silly the answer. The distinction which he made between the nine commandments as given on Sinai, and as given by Christ, was, that as given from Sinai, they only pertained to outward acts; but as given by Christ, they reach the motives of the heart. And he represented that God would not judge the ancients for projected crimes, if by some circumstance they were thwarted in their intention, and prevented from carrying it out in the act. Of those who planned murder or adultery, but failed in the execution, he emphatically asked, "Would God in judgment punish them?" implying the strongest negative. And of those who were put to death for crime under the Jewish law, he asked, "Will they be punished twice for it?"

But what was most remarkable, was that, unexpectedly to us, he closed up the discussion rather suddenly, not having once referred to 2 Cor. 3:7—a text upon which we supposed he would base one of his strongest arguments. What was the reason? Was it for the same reason that Abimelech at Thebez, when mortally wounded by a piece of a millstone cast from the hand of a woman, called hastily to his armorbearer so slay him with the sword, lest men should say, A woman slew him?

The truth has lost nothing by the discussion. I trust that fruit will be seen as the result. The truth is gaining ground with the candid inquirers. Some will see and embrace it. Would that Eld. Marlatt might see it, and have humility sufficient to come out, and, as far as possible, counteract the evil influence he has exerted in breaking the commandments of God and teaching men so. He acknowledges that if he is wrong, his position is dangerous. May he abandon it, before it be too late.

R. F. COTTRELL.

Many Hearts Cheered.

It has been said that good news never kills anybody. As a general rule, this is, no doubt, the truth. I have heard of two or three exceptions, but could not vouch for their reliability. Perhaps the nearest approach to it in the inspired record, is the case of Jacob. He had long mourned for his son Joseph, whom he supposed to be numbered among the dead. When his sons returned from Egypt the second time, and reported to their father that Joseph was alive, the good old patriarch fainted. But upon a further recital of facts and particulars, Jacob's heart revived.

Who has not, in their lifetime, had some such feelings as these. To Jacob, the intelligence that his dear son Joseph was alive, at first seemed too good to be true. But when fully satisfied that it was true, how his countenance was lighted up with joy inexpressible, and his whole being animated. And the beautiful story of their meeting, so simple, yet so affecting; it would seem that none could read it without being moved to tears.

But why these thoughts? My heart has been greatly cheered of late by certain information received through the REVIEW, with regard to Bro. T. J. Butler, of Missouri. A wanderer from the fold of Christ, for ten long years, amid the perils of these last days, returns with heartfelt repentance and finds the blessing of God once more. Truly here is an example of the amazing mercy and long-suffering of our Heavenly Father, which will demand, upon the part of the subject, everlasting thanksgiving.

Well do I remember the counsels and admonitions of this dear brother and his faithful wife in the first period of my religious experience. Oh! that I had heeded them better? I have ever termed myself his own son in the faith, and to say that I was happy to hear of his return to the cause and the people of God, seems to but faintly express the real feelings of my heart. And in this I am not alone, but express the true feelings of many of my acquaintances.

Dear Bro. and sister Butler, we rejoice with you; and if we could meet you, I think our hearts would dissolve with thankfulness. But if this happy privilege is denied us while here on the ground of conflict, we sincerely hope to greet you with the victorious blood-washed throng in mid-heaven, and stand with you on the waveless bosom of the sea of glass. H. A. ST. JOHN.

With and Without Charity.

How desolate and void of good impulses is the heart which is destitute of that Christian virtue, charity, that love which covers a multitude of sins, and hides the faults, and conceals the deformities seen in others.

Without it, judgment is passed upon the slightest offenses without consideration or the feeling of pity; with it, the heart overflows with mercy toward the offender however great the offense committed may be.

Without it, the judgment becomes biased, and decisions on the course and faults of others are often rendered without evidence or proof; with it, judgment is preceded with a careful consideration of every circumstance that may have produced the fault, or caused the sin of the offender.

Without it, the slightest injury becomes a crime too great to be pardoned; with it many are ever ready to palliate the evil done, and forgive the offender on the first appearance of repentance: yea, while he may yet be pondering whether to confess and retract the wrong he has done.

How ready we are to judge others, when this blessed virtue is absent from the heart, even with such scriptures before us as, "Judge not, that ye be not judged," "Who art thou that judgest another man's servant? to his own master he standeth or falleth," "But why dost thou judge thy brother, or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ."

When love is absent, sarcasm and wrong feeling will prompt the utterance of bitter words against those who are our betters in Christian experience, and far above us in knowledge, wisdom, and the love of God. Without charity, we are deprived of the blessing the merciful obtain; so, when we find ourselves void of love, we may be sure we are lacking in mercy; for they are twin sisters, and cannot be separated; and consequently we are without a forgiving spirit, and so may not hope to be forgiven by our Father who is in Heaven. How many blessings we lose without charity!

C. GREEN.

Battle Creek, Mich.

Murmuring.

THE twelfth chapter of Numbers contains a lesson which the people of God at this time would do well to heed. Aaron and Miriam felt that they were not being honored as much as they could wish, and they saw no way of getting on an equal footing with Moses, but by reproaching his character. There are few ways to more effectually weaken confidence in the work of God, than of those who profess to believe in it, to keep pointing to real or supposed errors in the conduct of its leaders.

Yet when persons of not the highest spiritual attainments, become dissatisfied with their position, very often their first step is to begin finding fault with those whom the Lord has placed above them.

They seem to have more than one motive

for doing this. One is to lessen the confidence of people in their leaders, hoping in this way to bring themselves into notice and so receive the honor which has before been bestowed upon those above them. Another is to hide their own faults, by calling attention to defects in the character of those who are better than themselves. But this chapter shows how the Lord looks upon such conduct.

There have been but few in each generation who have come so near the Lord that he could speak through them to the world; but when such are found, he watches their reputation with a jealous care; for they are the instruments he uses for the salvation of his people.

If they have faults, or commit errors, the Lord knows it, and would, if he saw fit, withdraw his Spirit from them, and put others in their place; but while he retains them as leaders in his work, those who keep pointing to defects in their character, be they real or imaginary, do certainly call in question the wisdom of God in choosing the means with which to carry on his work.

If these murmurers were better qualified to do the work of God than those whom the Lord has chosen, they would be called to do it. But they have little reason to expect anything of this, while they continue to dishonor God by scoffing at his servants; for he has said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." And besides, such persons defeat their own object; for in their efforts to tear down others, that they may build upon their ruins they reveal the selfishness, and malice of their own hearts.

There may be some who carelessly speak against the servants of God. Such need to consider the words of the Lord when, after speaking of the honor which he had conferred on Moses, he says, "How then were ye not afraid to speak against my servant?"

If the Lord should lay his hand upon those who thus speak against his servants, they would no doubt feel as much in haste as did Aaron and Miriam to have the very ones against whom they have spoken entreat the Lord for them.

R. M. WARREN.

Locke, N. Y., June 13, 1872.

FORGIVE AND FORGET.

Oh! forgive and forget; for this life is too fleeting
To waste it in brooding o'er wrongs we have met;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear,
And the chalice of life from which we are now drinking
Oft bears to our lips drops of sorrow and care.

But this life is so short, be it sunshine or shadow,
That we cannot afford to brood o'er wrong.
Let us lift up our burdens, and bear them on bravely,
We'll lay them down shortly, it cannot be long.

Then forgive and forget, if the friends we love fondly
Prove themselves to be false and unworthy of trust,
Oh! deal with them kindly, for they are but mortals,
Erring like us—for we, too, are but dust.

Oh! deal with them tenderly, and pity their weakness,
We know every heart hath its evil and good;
We all have a Father in Heaven—hence are brothers,
Then let us forgive and forget as we should.

—Sel.

The Truth.

Do CHRISTIAN mothers realize the importance of absolute truthfulness in their dealings with their children?

I was recently spending a few days in a family of which the mother is one of those women who shine at home, who lives her religion day by day; one who, while insisting upon exact truthfulness in her children, practices the same herself. I have known her sometimes to make quite a sacrifice that she might keep a promise made to a child; her word, once given, is held sacred.

During my visit, I heard one morning a little five-year-old daughter telling an older playmate something that the latter seemed to doubt. "How do you know it is so?" she asked. "Oh!" replied the five-year-old child confidently, "mamma says so."

Still the playmate doubted; when rising with flushed cheeks and sparkling eyes, the surprised and indignant little one exclaimed: "What! don't you believe my mamma? Why, she never, never told me anything that was not true."

Can our little ones always say: "My mamma never, never told me anything that was not true?"—*American Messenger.*

If man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having some-

thing to do and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Prof. Upham.*

THE last, best fruit, which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic.

Obituary Notices.

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

DIED, in Coopersville, Ottawa Co., Mich., May 21, 1872, of cerebro-spinal meningitis, Dr. J. F. Byington, in the 40th year of his age. Bro. Byington, having been for some years connected with this Office, and having had subsequently an extensive practice as dentist and physician, had acquired a large circle of warm friends, who esteemed him for his many excellent qualities of mind and character, and who will learn with deep regret of his sudden death, in the prime and strength of life.

He embraced religion some twenty years ago, a few months before his parents commenced the observance of the Bible Sabbath; and though he had been sprinkled in infancy, said that he never passed a stream of water without feeling that he ought to go down into the water to be baptized after the example of his Lord; and when a favorable opportunity presented itself, from his own convictions he went forward in the ordinance. He took his stand with his parents when they adopted the Sabbath reform, as pointed out in prophecy, and from that time forward maintained an unwavering position on that and kindred truths. By not sparing himself, that he might attend to the wants of his patients, he brought his system into such a condition that it easily took on disease and had no power to resist it. Rapidly it progressed, so that he retained his consciousness only three or four days. Meanwhile, feeling that he could not recover, he carefully and calmly looked over and arranged all his affairs in view of his approaching decease, the fear of death which he had frequently felt while in health, now seeming to be entirely removed.

His father being telegraphed for, arrived some hours before his death; but he then manifested no sign of consciousness. While a few brethren were bowed in prayer, and the submissive petition was offered, "Thy will be done," he was heard to respond in a low tone, "Amen."

His sickness continued nine days. And he leaves a wife and five little ones, to struggle on in the journey of life without his assistance. But some tokens of mercy were manifested even while the blow was falling upon them; and above all, they have the consolation of the hope of a happy and everlasting reunion at the Life-giver's return, long promised, and now near at hand.

U. S.

DIED, in Convis, Mich., our dear sister Laura Smith, aged sixty-two years, three months, and seventeen days. A mother in Israel has fallen, one who embraced the truth with two other sisters, under the labors of Eld. Frisbie, some fifteen years ago; which formed the nucleus of a church now numbering about thirty members.

Sister Smith's life has been marked with devotion to the cause of present truth which she dearly loved, ever laboring for its prosperity, and ready to make every advance move with the people of God and to open her doors for his worship and to entertain his people.

For the last few years of her life she suffered much, but was enabled to endure all her trials with Christian fortitude, although at times beset with doubts and fears. But for the last few days of her life her peace flowed as a river, and she remarked that her weeping time was over. A comforting discourse from Bro. Van Horn, from Rev. 14:13, to probably the largest assembly of sympathizing friends ever convened in Convis.

JOHN SISLEY.

DIED, in Alma, N. Y., May 24, 1872, Irwin, eldest son of Robert and Jerutia Williams, aged sixteen years, eight months, and twenty-two days. While Bro. and sister Williams mourn for their lost one, they mourn not as those who have no hope. They expect to meet him in that blest morn when the dead shall arise and the living be changed. Irwin will be missed in our Sabbath-school. May his classmates get ready to meet him at the resurrection of the just.

LUCY S. GREEN.

DIED, in Richmond, Me., Feb. 12, 1872, Leslie Warren, only son of Geo. B. and Margaret H. Umberhind, aged thirteen months.

When we see a precious blossom
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.

Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so.

We may sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.

REUEL S. WEBBER.

The Review and Herald.

Battle Creek, Mich., Third-day, June 25, 1872.

Eastern Camp-Meetings.

NEW YORK, Aug. 6-12. Vermont, " 14-19. New England, " 21-26. Maine, Aug. 28 to Sept. 2. Michigan, Sept. 4-10. Ohio, " 12-17. Indiana, " 19-24. GEN. CONF. COM.

The above is the best arrangement that the committee could make, as a whole. It is quite likely some may be disappointed in not having their camp-meeting when they would most desire it. Should there be any special circumstances standing in the way of holding any one of these meetings at the given time, those interested can correspond with the committee immediately. But unless of much importance, it is best that they stand as they are.

Let all the camp-meeting committees give the place at once through the REVIEW.

GEN. CONF. COM.

The Last Effort.

In the World's Crisis of June 12, 1872, the New England organ of the First-day Adventists, published in Boston, Mass., and having the largest circulation of any Adventist periodical, we find the following:—

OUR LAST EFFORT.

"The Judge standeth before the door."—Jas. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to Geo. T. Adams, Agent of the Adv. Chris. Pub. Society, or to L. T. Cunningham.

"Previous acknowledgments,.....\$552.00 A brother (to L. T. C.),.....25.00"

Will this be their last effort? Does any one suppose such a thing? No; this farce has been acted over so many times that every one knows that when this time passes, this particular time will be quietly dropped, and without apology, without explanation, without any show of chagrin or humiliation on account of their failure, they will coolly set to work to re-tinker their prophetic reckoning, and set a new time.

If this only would be their last effort, if they could be made to take an oath, or be put under bonds, to close up the folly of setting new times with this effort, we could look with more patience upon the movement. But the past history of this branch of Adventism does not warrant us to hope for any such thing; and so we suppose the doctrine as a whole must bear the burden of this terrible incubus till the consummation.

The true cry, "Behold! the Bridegroom cometh," was long ago given; and if those who are engineering such movements as above noticed are not acting the part of the foolish virgins of the parable of Matt. 25, we know not where to look for a fulfillment.

To Correspondents.

L. B. KNEELAND: The overthrow of the papacy at the end of the 1260 years, was accomplished by Berthier at the head of the French army, not acting, as was formerly supposed, under Napoleon, but under the French Directory. See American Encyclopedia, and Bower's History of the Popes. The fall of the Persian king, Chosroes, in 628, evidently marks the commencement of the fifth trumpet, and the first attack of the Saracens upon the Greek Empire, under their first king, Othman, July 27, 1299, the commencement of the first woe.

Acknowledgment.

We have received of E. P. Butler, to be applied where needed, the principal (\$340), and interest (\$292, amounting in all to \$632,) of a note given by him to his sister, Betsey Thomas, of Stowe, Vt., deceased, which she requested to have applied for the benefit of the cause.

A Work To Be Recommended.

THE want has long been felt by all our preachers and lecturers, and in truth by all our people, of a thorough argument on the Two-horned Beast, of Rev. 13. On most of the prominent points of our faith we have had books containing evidences sufficient to convince the candid, unprejudiced reader. But on this subject, so intimately related to the last message we have hitherto had no work containing a clear presentation of facts to put into the hands of those inquiring for the truth. I have had an opportunity of examining the book recently published at the REVIEW Office, entitled "The United States in the Light of Prophecy," and can now say, The want is supplied. This book should have a wide circulation; for no one can read it without being impressed with the force of the argument, and led to admit in his own mind at least, that our view of this prophecy is correct.

And no one can have a correct view of the Two-horned Beast without being convinced that the message is now timely, and that great events and perils are just before us. How can we doubt that the coming of the Lord draws near? Let all read this book with care, and it will revive their confidence in the present truth. J. H. W.

A Good Point.

In Cassell's illustrated edition of the Bible, with notes, in the "reflections" on Matt. 5: 17-20, "Think not that I am come to destroy the law," &c., occur these remarks:

"There is a clear and blessed connection betwixt the Old Testament and the New; and in Jesus we find the fulfillment of the ceremonial law, which has passed away, and the magnifying of the moral law which shall endure forever." G. W. A.

To the Brethren in Maine.

It was voted at our camp-meeting to pay all that could not be collected or all the dues that should stand against the REVIEW, Reformer, and Instructor, in this State at the end of the year following this vote. Now if our friends do not pay up, their debts will have to be paid according to the vote of the Conference. Are there any of the friends that take the REVIEW, Reformer, and Instructor, and are able to pay for them, who can feel that they are doing right not to pay for them, and throw the burden upon others? Then let us see to it that we pay up at once; for the year will soon be out.

Our cause is a glorious cause and we should do all we can to spread the truth. The last message is being given. Soon the mystery of God will be finished. The last notes of the gospel of peace will be heard. Then it can truly be said, Here are they that keep the commandments of God and have the faith of Jesus. Shall we be found among this company? If we expect to be, we must do as we would be done by. Then let us relieve the Office of publication of the great burden that we are bringing upon it, by being so slothful; for God will not hold us guiltless. REUEL S. WEBBER.

Richmond, Maine.

THE PROXY SAINT.

EACH for himself must do his Master's work, Or at his peril leave it all undone; Witness the fate of one who sought to shirk The sanctuary's service, yet would shun The penalty. A man of earthly aims (So runs the apologue), whose pious spouse Would oft remind him of the church's claims, Still answered thus: "Go thou and pay our vows For thee and me!" Now, when at Peter's gate The twain together had arrived at last, He let the woman in; then to her mate, Shutting the door, "Thou hast already passed By proxy," said the saint, "just in the way That thou on earth wast wont to fast and pray!"

News and Miscellany.

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

The Treaty.

NO ADVANCE has been made in the settlement of the question arising out of the Treaty of Washington. The supplemental article submitted by the English Government, was slightly modified by the Senate, and its adoption advised by the vote of 43 to 8.

It is now understood that the English Government refuses to accept the modifications unless they shall be accompanied with additional guarantees making them more acceptable. It seems highly improbable that our Government will make farther concessions, and not improbable that the whole negotiation will fail. Many Senators who voted to adopt the supplemental article are now said to be averse to taking any farther action in the matter, and disposed to leave it to the English to repudiate the Treaty and refuse to submit to the arbitration, if they so decide.

Missouri Deluged.

A WALL OF WATER FIVE FEET HIGH—ITS WORK OF DEVASTATION.

[Lawrence County Letter to the St. Louis Democrat.]

A GENTLEMAN just in from the south-west furnishes us some interesting particulars of the recent great flood in that region. He says, the damage to the county can scarcely be estimated. Whole farms in the valleys of Spring River, Center Creek and other smaller streams and branches have been completely washed out. Whole valleys, last week smiling with abundant growing crops of grain and meadow grass, now present the appearance of river beds, the soil having been washed away, leaving nothing but rock and gravel; old orchards were in some cases completely washed out by the roots. Barry, Lawrence, Jasper, and Newton Counties are the worst sufferers. Near Mount Vernon, in Lawrence County, a woman was washed right out of her house, and carried away by the flood in an untimely death. A number of people barely escaped from their houses before they were washed away.

The track of the flood presents a terrible picture of devastation and desolation. Horses, mules, cattle, and sheep, in great numbers, were carried away. Thousands of acres of land, that was worth from fifty to sixty dollars an acre before the flood, are now valueless. The oldest settlers in that region unite in saying that in the thirty and forty years of their experience, there has never been to exceed one-third the amount of water-fall there that has fallen now.

The gentleman who furnishes this information, who was himself an eye witness to the devastation of the flood, says that it was impossible to say, as in most cases of rise of water, so many feet in so many hours or minutes, but a great wall of water, five feet in height, like an immense wave, seemed to roll down the valley of Spring River, sweeping everything before

it. In some instances it floated several hundred yards of railroad track off its bed and carried it into adjoining fields. All the culverts on the Atlantic and Pacific railroad for 25 miles are washed out, and the track broken in a great many other places.

DOLLINGER ON SECTARIANISM.—Dr. Dollinger, in a recent address, speaks thus strongly of our unholy divisions. He says; "But it is the Christian world which claims our attention—which, it cannot be denied, presents to our view a repulsive and frightful picture of widely differing, and, for the most part, inimical sects and churches, engaged in perpetual quarrelling and mutual crinations. If we were not accustomed to this from our youth, we would realize much more sensibly the deformity, the contradiction between idea and reality, which we here find. In all other callings of life, as in science, in art, the power of attraction, of the union of spirits, is felt, and the discords of contention sooner or later resolve into harmony. Only in religion do we find it otherwise. Exactly that which, according to its innermost being, should be its strongest tie, for it should be sustained by and filled with love, has led to many divisions. What should make peace among men has kindled strife and bloody war; what should give certainty and confidence to man has created doubt and implanted distrust."—Standard.

OUT of three hundred and three "colleges" in the United States, two hundred and sixty-five are supported by religious denominations. Of these the Catholics have fifty-four, Baptists forty-eight, Methodists thirty-two, Presbyterians twenty-five, Congregational sixteen, Episcopalians sixteen, Lutheran sixteen. These institutions contain about three thousand instructors and nearly fifty thousand pupils. If each denomination would not label every school under its control a "college," however, a liberal education in this country would signify more than it does now. A college which is one in fact, and not simply one in name, is worth more to any religious organization than a dozen of the kind so common in the United States.

A BAD boy in Westchester county, N. Y., being reproved by his father for disobedience, armed himself with a revolver, and lying in wait for his father, shot him through the lungs. The father is likely to die, and the boy is in jail. Young America is becoming very rebellious, and the frequency of similar tragedies suggest some serious reflections.

THE frequency of burglaries, murders, and other crimes in this city and Brooklyn, and the inability or unwillingness of the police to cope with the evil, begin to excite very grave apprehensions in the minds of the calmest and most prudent men. It is even hinted that a reign of terror may be instituted under the banner of self-defense, and a bloody war waged against the well-known roughs who infest the city. We deprecate such suggestions, but a remedy must soon be found for the fearful evils.

TIME TABLE.



Peninsular Railway.

On and after Monday, May 6, 1872, Trains will run [on Chicago Time] as follows, viz:

Table with columns: GOING WEST, B. Creek Acc., Mail, South Dend Acc., Lansing, 8.00 P. M., 10.35 A. M., etc.

Table with columns: GOING EAST, Lansing Acc., Mail, Mixed, South Dend, 7.00 A. M., 1.30 P. M., etc.

C. F. MILLER, Gen'l Supt.

Appointments.

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

EUGENE, Knox Co., Ill., Sabbath and first-day, July 29 and 30, 1872. Meetings to commence on Friday evening, June 28, and hold over first-day evening. C. H. BLISS.

ALL belonging to the Holly church are requested to be present at the meeting, June 29, as there is important business to attend to. Also will Bro. Wm. Potter come with Bro. Gurney, as we have not yet re-organized Tract Society. W. W. LOCKWOOD.

At Byron Center, Kent Co., first Sabbath in July. Will Bro. Charles Jones meet me there, and also appoint where he thinks best the next Sabbath? H. S. GURNEY.

MONTHLY meeting for Western New York will be held at Olcott, July 13 and 14, 1872. T. H. LINDSAY.

KICKAPOO Center, the first Sabbath and first-day in July; Victory, the first Sabbath and first-day in August; Liberty Pole, the first Sabbath and first-day in September. These are to be quarterly meetings for Vernon Co., Wis., and are to be held alternately with each church upon the first Sabbath and first-day in each month. Social meeting to commence Sabbath morning at half past nine o'clock. By order of the church. S. E. SUTHERLAND.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, at Cottage, the third Sabbath and first-day in July. B. B. WARREN.

QUARTERLY meeting for the churches in Hillsdale Co., Mich., at Hillsdale, Sabbath and first-day, July 6 and 7, 1872. The friends of Somerset, and Steuben Co., Ind., are invited to attend this meeting. Cannot some minister attend? By order of the church. J. R. STONE, Clerk.

QUARTERLY meeting of the S. D. Adventists at Hundred Mile Grove, Wis., July 6 and 7, 1872. We hope for a general attendance. N. M. JORDON.

English Bibles.

WE have on hand a good supply of English Bibles which we offer, post paid, at the following prices:

Table with columns: Diamond, Marg. Ref., Morocco, Gilt, \$1.50; Pearl, " " " " 2.25; Nonpareil, Ref. after verse, " " 2.75; Marg. Ref., Circuit, " " 3.25; Minion, Ref. after verse, Morocco, " " 3.00; Marg. Ref., Circuit, " " 4.25

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Notes.

"G. W. C.": Yes.

BRO. NELSON, of Tipton, Cedar Co., Iowa, would like to find places among Sabbath-keepers in that State for two boys, aged 6 and 15. Address Jesse Dorcas, of that place.

BRO. A. GLEASON, Quincy, Branch Co., Mich., would like a Sabbath-keeping partner in the mechanical business, with small capital.

A GOOD hand for farm work, and a good girl for house-work, Sabbath-keepers, can find employment the rest of the season, by applying to G. B. Goff, Edenville, Midland Co., Mich.

RECEIPTS

For Review and Herald.

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

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The Review and Herald.

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