

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 40.

BATTLE CREEK, MICH., THIRD-DAY, JULY 2, 1872.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

"ALL THINGS NEW."

"He that sat upon the throne said, Behold I make all things new." Rev. 21:5.

THERE'S shadow on earth's fairest light,
Of human guilt and human tears;
She gropes her way through realms of night
That once sang with the spheres.
But not the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance
When God makes all things new.

The world is old with centuries,
But not for these she bows her head,
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans; how long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous Heaven delights to bless;
O, what shall be that fairer one
Wherein dwells righteousness.
O happy world! O holy time!
When wrong shall die, and strife shall cease,
And all the bells of Heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe,
No evil taint the second birth,
"There shall be no more curse."
Ye broken-hearted, cease your moan,
The day of promise dawns for you,
For he that sits upon the throne
Says, "I make all things new."

We mourn the dead—but they shall wake!
The lost—but they shall be restored!
Oh well our human hearts might break
Without that Sacred Word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice,
"I will make all things new."

How long?—The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy Kingdom come,
The new heavens and new earth!"
Earth, turning, turning, nears that day,
When all the angel-choirs anew,
Shall sing, "Old things are passed away,
God hath made all things new."

Two Purse in One Family.

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

There are men, who, admitting the binding force of the golden rule in their deal with the world, utterly ignore its application to their own wives. Old bachelors and confirmed spinsters, frequently favor us with "Advice to Wives," "Duties of Wives," etc., but few men seem to consider that they need any instruction as to their duties as husbands.

A man having sought a woman and drawn her from the loving shelter of her home and family, to cheer and bless his life, has something to do besides providing a dwelling place, and supplying the cellar and buttery, meagerly or bountifully, as his own alimentiveness may prompt. There are mutual duties, mutual obligations; the man should come home, not only to be cheered, sympathized with, and made happy, but to cheer, sympathize, and make his wife happy. The same course of conduct he used to win, he should exercise to keep.

What is needed is mutual love, mutual forbearance, mutual confidence; and these will grow up into a better and purer love than the first. There is something very delightful in love's young dream; but dreams, however delightful, don't last; the sweet and holy joys of married life, will.

Men generally seem to think they will lessen their dignity if they consult their wives as intelligent partners, and so treat them either as babies or as slaves. A man

will unhesitatingly trust his life, honor, home, children, to his wife, yet refuse to trust her with a little money. In this respect the majority of wives are treated as little children. "Oh! but women don't know the value of money!" "Women are so extravagant!" If so, why so? Who's to blame? Woman by nature is quite as careful and economical as man. A good wife who is acquainted with her husband's business and the condition of his purse, will spend money with more judgment, use more true economy, and have more to show for it, than her husband. How often has this been proved in cases of sickness or long absence from home on the part of the husband. But if kept in ignorance of her husband's resources, she attributes the grumbling with which money is so grudgingly doled out to her, to lack of confidence in her, rather than lack of means; and so may sometimes make mistakes. I have heard women say the most painful thing they had to do was to ask their husbands for money; and I have seen men dole it out as if they were drawing teeth, even when they had abundance, and knew it was needed for absolute necessities.

It is a great mistake for a man to keep secret from his wife the state of his affairs, and have her ignorant of how to transact business. What will she do if left to widowhood? In case of sudden death of the husband, how much of loss, ruin, sorrow, and trouble, has resulted from this absurd course.

Some men seem to utterly forget or ignore the fact that the wife has helped to gain the property, and by every principle of right should have a voice in its disposal. Some, though I hope few, are even mean enough to keep entire control of their wives' own property, instead of letting them use and enjoy what is their own in their own way. This idea that a woman and all she has belongs to her husband, and that she must never expend a dollar without his lordship's permission, is a relic of the barbarous customs of the old world.

But a man and his wife should have but one purse between them says the husband, and he so closely guards and retains sole control of that one purse, that an occasional exterior view is all he allows his wife. Not only do men act in this matter ungenerously, but very unjustly. Here is Bro. and sister A.— They commenced married life with little or nothing. Together, by hard work, industry and frugality, they have now a handsome property. Systematic Benevolence is to be arranged. Bro. A. puts down fifty dollars, about two-thirds what it should be. Sister A., nothing. Why? Says Bro. A., "I give for her and self too." But sister A. has as much love for and desire to aid the cause as her husband. She would like the delight of giving, herself, but she has nothing to give. She has often felt the urgent need of a few dollars; had to deny the really deserving objects of charity, because even for her necessities she dreads to ask for anything from *their one purse*, on account of the miserable spirit of parsimonious surliness with which it will be refused, or at best grudgingly doled out. She determines to obviate this; obtain a little funds for herself that she can control; raises poultry; it adds to her cares and burdens; but anything is better than to have to apply to *our one purse*; meets success. Bro. A. takes the poultry to market for her. How glad and happy she feels to think she can now have, herself, the blessed privilege of giving, until Bro. A. returns, and she finds he has confiscated the entire amount, and in answer to her expostulations, he grows out, "What can you want with the money? Wish women had the earning of the money, they'd learn the value of it! I want you to understand once for all, I don't believe in two purses in one family!"

Many a man who would scorn to defraud or in any way wrong his neighbor is profoundly indifferent about cruelly wronging the woman he has chosen for his dearest

earthly friend and companion for life. Now I don't believe in "Woman's Rights" technically; but I do believe in woman's rights to be considered with as much care and thought after marriage as before. I do not think men should be so mean as to obtain goods under false pretenses. Wonder if sister A. would have said, Yes; if A. had honestly asked her to become his drudge, the patient bearer of all his whims and caprices, share all his troubles and sorrows, be his hired girl for life, with *only one purse* between them, which means that he should save a hired girl's wages and she should never have the privilege to control or spend a dollar as she desired, no matter how many she might earn?

Let every wife be helped so she may help herself in this matter. Let a certain amount be invested and the interest payable to her, or a stipulated sum allowed her regularly, or let her have the proceeds from the sale of the butter, or what poultry she can raise, or the small fruits, or a part of the orchard, or dried fruit; or in some way let her have a fund that by care and prudence she can increase, and let her have the whole, sole, and undisputed, right to use such means, just as she pleases. I greatly mistake if it does not result in the figures on S. B., of some of the wives shaming some husbands to making very considerable advance.

It is right, it is just, that the wife should have sole control of some little portion of her earnings. Why ignore the golden rule to wives and apply it to all others? Let us hear no more of "but one purse in the family" while you hold fast both ends. Put yourselves in the places of your wives and see how you would like it. Do to your wives as you would they should do to you, if your positions were reversed.

Let wives have the benefit of the golden rule, share in the responsibility of our stewardship, and in the delight of lending to the Lord.

CHAS. B. REYNOLDS.

The Bible Excluded from the Schools of the State of New York.

It is announced, with great exultation, that the Superintendent of Public Instruction in the State of New York has decided against the use of the Bible in the public schools of the State. A violent conflict has been going on in the village at Hunter's Point, opposite this city, on Long Island, for some months past, on this question, between the Romanists and Protestants. Violence has been resorted to, and the fight had become fearful. We gave full accounts of it at the time. Quiet has been enjoyed for some time, while the matter has been in the hands of the Superintendent. His decision is at length given, and we copy it in full in another column, from the *New York School Journal*.

By looking over this "Decision," it will be seen that the Superintendent does not pretend to cite any law on which it is based. He refers to his own and former decisions "in this department," and on these citations alone proceeds to say that "the action of the Board of Education of Long Island City in directing the reading of a portion of the Bible as an open exercise in the schools under their charge, &c., has been without warrant of law." It would have been much more satisfactory had he given some citations to show that his own dictum was made with "warrant of law."

Even by this decision the Board of Education are authorized to provide for the continued reading of the Bible at the usual hour. There is no "warrant of law" requiring them to commence the exercises of the school at 9 o'clock, and if they please to direct the teacher to read the Scriptures at 9 A. M., and to direct that all pupils whose parents do not wish them to hear the Scriptures shall come at 10 minutes past 9, the Superintendent cannot interfere. We think the Trustees are very unwise to expel any pupil for not attending at the reading, but it is plainly within the power of the

Trustees, even under this decision, to continue the daily reading of the Bible, and we trust they will.

In regard to the great question that underlies this whole matter, our own opinion, often and freely given, is, that the Bible is not a sectarian book; that such portions of it as all good citizens unite in receiving may be read with profit, and that an order to exclude the Bible is an insult to God and to the moral character of the State. We would arrange the time and place of reading it, so that the children of parents unwilling to have their children hear it, may not be required to be present, and so remove any reasonable ground of objection. If the objection were sincerely made, it would be easy to obviate it by any one of various arrangements. But it is not a serious objection. It is a captious, popular argument used by the enemies of our public schools, who desire to break them up and to obtain the public money for sectarian schools and, therefore, for sectarian churches. It is part of the crusade which Roman Catholics, in the spirit of the Pope's famous Syllabus, are waging against the education of the people. And as in this country the power is in the hands of the people, the Romanists are gradually succeeding in obtaining political influence to secure such action as this decision of the Superintendent. At first view it seems to be in defiance of the people. But upon second thought it will be seen that the political parties are so disposed toward the Roman Catholics, that unless we should elect a Legislature on this question, it would be impossible to reverse the fatal and fearful decision. Among mere politicians there is not courage and principle adequate to save the Bible for the schools of the country.

The demands of the Romanists will not stop here. As they have now an official decision that forbids the reading of the Ten Commandments or Christ's Sermon on the Mount in school hours, they may next demand that the precepts of such lessons shall not be taught; and then that those who believe them to be of divine authority shall not be employed as teachers; and so from step to step downward we may go, until every element of moral power has vanished.

"What are you going to do about it?" For ourselves, we shall stand by the public school system, with all the imperfections and disadvantages its enemies may encumber it with. We do not attach any great immediate and direct value to the reading a few verses of Scripture in schools. It is a principle which we do not surrender, but which is torn from us by violence. We think the ultimate moral effect of making a portion of God's word the daily food of a scholar's mind is great, and as the State is bound to make good citizens, we would never give up the Bible. But if we are beaten down by politicians and Romish priests, and the Bible is by them thrust out of the school room, we still remain and will "fight it out on this line" to the end of life. We will re-double our efforts in mission and Sunday-school work, to reach the young with religious truth, and by voluntary outside efforts we will seek to inculcate in the youthful mind those principles of virtue which are essential to good citizenship. With God's help we will never give up the children of this land to Romanism or Infidelity.

And if the exclusion of the Bible by State authority from our public schools should have the effect to supplement our secular school system with a plan for the moral and religious culture of the children, such as will reach the wild Arab races of the streets and slums, going beyond the present system and taking the ignorant and neglected for whom now "nobody cares;" we may yet see that Romanism has over-leaped itself, when it hoped to doom the people to moral darkness by shutting the light of the Bible from the public school.—*N. Y. Observer.*

A Japanese Sermon.

TRANSLATED BY ALGERNON BERHAM MILFORD, SECRETARY OF LEGATION IN JAPAN.

SERMONS in Japan are not delivered as part of a service on a special day of the week, but are preached in courses, the delivery occupying about a fortnight, two sermons being given each day. In a great many cases the preachers are itinerant priests, who go from town to town, and village to village, lecturing. The *locale* is usually the main hall of a temple, or the guest-room of the resident priest. The audiences are composed of old people, who, finding themselves near their end, wish to make their peace with Heaven, and young girls, who attend doubtless with every intention of profiting, but forget, as soon as they get outside the door, everything they have heard within. There are, of course, no pews or benches. The congregation squat on the mats, the preacher being accommodated with a cushion at the upper end of the room. In front of him is a reading-desk, on which he lays his sermon, and he holds in his hand a fan, with which, from time to time, he raps the desk to emphasize his delivery, and wake the slumbering. Between the two sermons occurs an interval of ten minutes, introduced by the priest with the words, "Well, let's take a puff" (of tobacco).

The following sermon is by a preacher of the "Shingaku" sect, which professes to combine all that is excellent in Confucianism, Buddhism, and Shintoism. The text is taken from the Chinese Classical Book, just as we take ours from the Bible. Jokes, stories, and pointed applications to members of the congregation, are as common in these sermons, as dry, rigid formality is with us.

Moshi* says, "Benevolence is the heart of man, Righteousness is the path of man. How lamentable a thing is it to leave the path and go astray, to cast away the heart, and not know where to seek for it."

The text is taken from the first chapter of *Koshi* (Chin: *Kao Tzu*), in Moshi. Now this quality, which we call benevolence, has been the subject of commentaries by many teachers, but as these commentaries have been difficult of comprehension, they are too hard to enter the ears of women and children. It is of this benevolence that, using examples and illustrations, I mean to treat. A long time ago there lived at Kioto a great physician, called Imaoji—I forget his other name—he was called a very famous man. Once upon a time, a man from a place called Kuramaguchi, advertised for sale a medicine which he had compounded against the cholera, and got Imaoji to write a puff for him. Imaoji, instead of calling the medicine in the puff a specific against the cholera, misspelt the word cholera, so as to make it simpler; when the man who had employed him went and taxed him with this, and asked him why he had done it so, he answered with a smile, "As Kuramaguchi is an approach to the capital from the country, the passers-by are but poor peasants and woodmen from the hills; if I had written 'cholera' at length, they would have been puzzled by it, so I wrote in a simple way that should pass current with every one. Truth itself loses its value if people don't understand it. What does it signify how I spelt the word *cholera*, so long as the efficacy of the medicine is unimpaired?" Now, was not that delightful? In the same way the doctrines of the sages are mere gibberish to women and children who cannot understand them. Now my sermons are not written for the learned. I address myself to farmers and tradesmen, who, hard-pressed by their daily business, have no time for study; with the wish to make known to them the teachings of the sages, and carrying out the ideas of my teacher, I will make my meaning pretty plain by bringing forward examples and quaint stories. Thus, by blending together the doctrine of the Shinto, Buddhist, and other schools, we shall arrive at something near the true principle of things. Now, positively, you must not laugh if I introduce a light story now and then; levity is not my object, I only want to put things in a plain and easy manner.

Well, then, the quality which we call benevolence is, in fact, a perfection, and it is this perfection which Moshi spoke of as the heart of man. With this perfect heart, men in serving their parents, attain to filial piety; in serving their masters, they attain to fidelity; and if they treat their wives, their brethren and their friends in the same spirit, then the principles of the five rela-

tions of life will harmonize without difficulty. As for putting perfection into practice, parents have the special duties of parents, children have the special duties of children, husbands have the special duties of husbands, wives have the special duties of wives. It is only when all these special duties are performed without a fault, that true benevolence is reached, and that again is the true heart of man.

For example, take this fan. Any one who sees it knows it to be a fan, and knowing it to be a fan, no one would think of using it to blow his nose in; the special use of a fan is for visits of ceremony, or else it is opened in order to raise a cooling breeze; it serves no other purpose. In the same way, this reading-desk will not serve as a substitute for a shelf; again, it will not do instead of a pillow. So, you see, a reading-desk also has its special functions, for which you must use it. So, if you look at your parents in the light of your parents, and treat them with filial piety, that is the special duty of children. That is true benevolence, that is the heart of man. Now, although you may think that when I speak in this manner, I am speaking of others and not of yourselves, believe me that the heart of every one of you is by nature pure benevolence. Now, I am just taking down your hearts as a shopman does goods from his shelves, and pointing out the good and bad qualities of each, but if you will not lay what I say to your own accounts, but persist in thinking that it is all any body's business but yours, all my labor will be lost.

Listen, you who answer your parents rudely, and cause them to weep; you who bring grief and trouble on your masters; you who cause your husbands to fly into passions; you who cause your wives to mourn; you who hate your younger brothers, and treat your elder brothers with contempt; you who sow sorrow broadcast over the world; what are you doing but blowing your noses in fans, and using reading-desks as pillows? I don't mean to say that there are any such persons here, still there are plenty of them to be found—say in the back streets of India, for instance. Be so good as to mind what I have said.

Consider carefully; if a man is born with a naturally bad disposition, what a dreadful thing that is!

This perfect heart is called in my discourses "the original heart of man." It is true that benevolence is also called the original heart of man, still there is a slight difference between the two. However, as the inquiry into this difference would be tedious, it is sufficient for you to look upon this original heart of man as a perfect thing, and you will fall into no error. It is true, that I have not the honor of the personal acquaintance of every one of you who are present, yet I know that your hearts are perfect. The proof of this is, that if you say that which you ought not to say, or do that which you ought not to do, your hearts within you are in some mysterious way immediately conscious of wrong. When the man that has a perfect heart does that which is imperfect, it is because his heart has become warped and turned to evil. This law holds good for all mankind. What says the old song? "When the roaring waterfall is shivered by the night-storm, the moonlight is reflected in each scattered drop." Although there is but one moon, she suffices to illumine each little scattered drop! Wonderful are the laws of Heaven! So the principle of benevolence, which is but one, illumines all the particles that make up mankind. Well, then, the perfection of the human heart can be calculated to a nicety. So, if we follow the impulses of our perfect heart in whatever we undertake, we shall perform our special duties, and filial piety and fidelity will come to us spontaneously. You see the doctrines of this school of philosophy are quickly learned. If you once thoroughly understand this, there will be no difference in your conduct and that of a man who has studied a hundred years.

The duty of man has been compared by the wise men of old to a high road. If you want to go to Yedo or Nagasaki, if you want to go out to the front of the house or to the back of the house, if you wish to go into the next room, or into some closet or other, there is a right road to each of these places; if you do not follow the right road, scrambling over the roofs of houses and through ditches, crossing mountains and desert places, you will be utterly lost and bewildered. In the same way, if a man does that which is not good, he is going

astray from the high road. Filial piety in children, virtue in husbands and wives, truth among friends; but why enumerate all these things which are patent? All these are the right road and good, but to grieve parents, to anger husbands, to hate, and to breed hate in others, these are all bad things, these are all the wrong road. To follow these is to plunge into rivers, to run upon thorns, to jump into ditches, and bring thousands upon ten thousands of disasters. It is true that if we do not pay great attention we shall not be able to follow the right road.

Certainly the harp and guitar are very good things in their way, but to attend to nursing their parents is the right road for children. Lay this to heart, and consider attentively where the right road lies. People who live near haunts of pleasure become at last so fond of pleasure that they teach their daughters nothing but how to play on the harp and guitar, and train them up in the manners and ways of singing-girls, but teach them nothing of their duties as daughters; and then very often they escape from their parents' watchfulness and go wrong. Nor is this the fault of the girls themselves, but the fault of the education which they have received from their parents. I do not mean to say that the harp and guitar and songs and dramas are useless things. If you listen attentively, all our songs incite to virtue and condemn vice. In the song called "The Four Sleeves," for instance, there is the passage, "If people knew beforehand all the misery that it brings, there would be less going out with young ladies to look at the flowers at night." Please give your attention to this piece of poetry. This is the meaning of it: When a young man and a young lady set up a flirtation without the consent of their parents, they think that it will all be very delightful, and find themselves very much deceived. If they knew what a sad and cruel world this is, they would not act as they do. The quotation is from a song of remorse. This sort of thing happens but too often in the world.

When a man marries a wife he thinks how happy he will be, and how pleasant it will be keeping house on his own account; but before the bottom of the family kettle has been scorched black, he will be like a man learning to swim in a field, with his ideas all turned topsy-turvy—and, contrary to all his expectations, he will find the pleasure of housekeeping to be all a delusion. Look at that woman there! Haunted by her cares, she takes no heed of her hair, or of her personal appearance. With her head all untidy, her apron tied round her as a girdle, with a baby twisted into the bosom of her dress, she carries some wretched bean sauce which she has been out to buy. What sort of creature is this? This all comes of not listening to the warnings of parents, and of not waiting for the proper time, but rushing suddenly into housekeeping; and who is to blame in the matter? Passion, which does not pause to reflect. A child of five or six years will never think of learning to play the guitar for its own pleasure. What a ten-million times miserable thing it is, when parents, making their little girls hug a great guitar, listen with pleasure to the poor little things playing on instruments big enough for them to climb upon, and squeaking out songs in their shrill treble voices. Now I must beg you to listen to me carefully. If you get confused and don't keep a sharp lookout, your children brought up upon harp and guitar-playing, will be abandoning their parents, and running away secretly. Depend upon it, from all that is licentious and meretricious, something monstrous will come forth. The poet who wrote "The Four Sleeves," regarded it as the right path of instruction to convey a warning against vice. But the theater, and dramas, and fashionable songs—if the moral that they convey is missed—are a very great mistake. Although you may think it very right and proper that a young lady should practice nothing but the harp and guitar until her marriage, I tell you that it is not so; for if she misses the moral of her songs and music, there is danger of her falling in love with some man and eloping.

With regard to the danger of over-confidence, I have a little tale to tell you. Be so good as to wake up from drowsiness, and listen attentively. There is a certain powerful murex, the surzaye, with a very strong lid to its shell. Now this clam, if it hears that there is any danger astir, shuts up its shell from within with a loud noise, and thinks itself perfectly safe. One day

a snapper and another fish, lost in envy at this, said, "What a strong castle this is of yours, Mr. Murex, when you can shut up your lid from within, nobody can so much as point a finger at you. A capital figure you make, sir." When he heard this, the murex, stroking his beard, replied, "Well, gentlemen, although you are so good as to say so, it's nothing to boast of in the way of safety; still, when I shut myself up thus, I do not feel much anxiety." And as he was speaking thus, with the pride that apes humility, there came the noise of a great splash, and the murex, shutting up his lid as quickly as possible, kept quite still, and thought to himself what in the world the noise could be. Could it be a net? Could it be a fish-hook? What bore it was, always having to keep such a sharp lookout! Were the snapper and the other fish caught? he wondered, and he felt quite anxious about them; however, at any rate, he was safe. And so the time passed, and when he thought all was safe, he stealthily opened his shell and slipped out his head, and looked all round him. There seemed to be something wrong, something with which he was not familiar. As he looked a little more carefully, lo and behold! there he was in a fishmonger's shop, with a card marked sixteen cash on his back! Poor shellfish! I think there are some people not unlike him to be found in China and India. How little self is to be depended upon! There is a moral poem which says, "It is easier to ascend to the cloudy heaven without a ladder than to depend entirely on one's self."

This is what is meant by the text, "If a man casts his heart from him, he knows not where to seek for it." Think twice upon everything that you do. To take no care for the examination of that which relates to yourself, but to look only at that which concerns others, is to cast your heart from you. Casting your heart from you does not mean that your heart actually leaves you; what is meant is, that you do not examine your own conscience. Nor must you think that what I have said upon this point of self-confidence applies only to wealth and riches. To rely on your talents, to rely on the services you have rendered, to rely on your cleverness, to rely on your judgment, to rely on your strength, to rely on your rank, and to think yourself secure in the possession of these, is to place yourself in the same category with the murex in the story. In all things examine your own consciences. The examination of your own hearts is above all essential.

Here the preacher leaves his place.

Lonely Workers.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a little country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus, know him well. Perhaps yonder sister has a little class in the Sabbath-school; there is nothing striking in her or in her class; nobody thinks of her as a very remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work; care more about how you work. Never mind who sees, if God approves. If he smiles, be content. We cannot be always sure when we are most useful. . . . It is not the acreage you sow; it is the multiplication which God gives to the seed, which will make up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the eternal One, who guides the marches of the stars, is with you.—*Spurgeon*.

Extravagantly Dressed Children.

ONE of the crying sins of the age is the excessive dressing of children. In many a professedly Christian home the first lesson a child learns is to dress in the prevailing style.

It leaves the cradle admiring its fine clothes, and passes through hours of trial and torture with curling papers and crimping pins before it has learned to say, "Now I lay me down to sleep."

Multitudes of these gaily dressed children of the church appear on our streets, and in our Sabbath-schools, bedecked and beplumed like the veriest butterflies.

No wonder that, in the midst of such a display of fluting, and flouncing, and frizzing, and sashing, that *dress*, in many of our Sabbath-schools, should be the one controlling thought of life. When children's hearts swell out with pride and vanity, there is little room for lessons of Jesus and Heaven.

And mothers would do well to remember that in thus extravagantly dressing their children, they are not only fostering feelings of pride and vanity that may ruin their children, but they are shutting the Sabbath-school doors against the children of the poor.

They cannot come into the presence of these gaily dressed children of fashion, and bear the scrutiny of their laughing, prying eyes, and they stay away.

And in many cases, the only door heavenward, the only window that would let in the light of truth, is darkened, and they are left to drift on in the slums of vice in which they find themselves, to drift down to ruin and death.

Vain mother! What answer will you make when the Judge of all the earth, in whose sight these poor, neglected ones, are as precious as the children of a king, requires their blood at your hands?

We beg you, as you value your own soul and the souls of the children committed to you, *keep your frills and furbelows* out of the Sunday-school and out of our public schools.

You can do more to damage the Sunday-school cause than all the workers and conventions can remedy. You can do more to overthrow our public school system, which is the chief corner-stone of the Republic, than the combined powers of the papacy.

Dr. J. W. Alexander, writing of the children of the church, says:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow in our children. I am horror-struck to count up the profligate children of pious parents, and even of ministers. The door at which those influences enter which counteract parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind and determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly above the par of the religious world around us."

I Know he Is not Gone to Heaven.

I NEED not say a word about Scotland, so well known by you and most of your readers, but will give the following incident as it happened in that country. I cannot now remember the name of the city or the Scotch nobleman where it occurred, but his lordship was kind and affably disposed to all, but especially to those of his own household, not withholding in his daily associations that general good feeling to his servants who, in consequence, were much attached to him.

It would seem that his lordship was much in the habit of taking a sleep in the daytime. On one of these occasions, he, as usual, retired for a short nap. He slept pretty sound and quiet; the servants thought more so than usual, but would by no means disturb him; his doze was so long that it began to work upon their prolific imaginations, and brought out their varied sentiments upon the subject. The circumstance of second sight and trance phenomena, with dreams in sleep, is not unusual in Scotland; and they could not help supposing that his lordship was not merely sleeping. One said that he was in a trance, another, dreaming some significant dream, but not being

able to discern his breathing, while another said he was dead. Then, as with one voice, they all said he had gone to Heaven. But one of his men-servants, not full of what is called wisdom or knowledge of things in general, being rather deficient in some things, but pretty good in the witty and humorous, his lordship noticed him a little above the rest. On hearing what the servants had to say about his lordship's nap, and that he was gone to Heaven, he quickly said, I know, and am *sure*, that he has not gone to Heaven.

They, looking with astonishment, asked him how he could think so—so good as he had been to everybody, especially to yourself. Well, says he, it is a long way and a great journey to Heaven, and whenever his lordship had to go a journey, he would talk about and make preparations for it; talk about his luggage and have addresses upon it ready for the day of starting. But I have never heard him name Heaven, or make the least preparation for that journey; so I know and am sure that he has not gone there.—*Golden Censer.*

"Is Father on Deck?"

A NUMBER of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and one voyage he had all his family with him on board the ship.

One night, when all were quietly asleep, there arose a sudden squall of wind which came sweeping over the waters until it struck the vessel and instantly threw her on her side, trembling and crashing everything that was movable, and awaking the passengers to a consciousness that they were in imminent peril.

Every one on board was alarmed and uneasy; and some sprang from their berths and began to dress, that they might be ready for the worst.

Captain D. had a little girl on board, just eight years old, who, of course, awoke with the rest.

"What's the matter?" said the frightened child.

They told her a squall had struck the vessel.

"Is Father on deck?" said she.

"Yes; father's on deck."

The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves.

Blessed child! How her confidence shames our doubts and fears and restless, vague surmisings. She had faith in father, and she had no room for fear.

And how is it with us? We have our storms, and troubles, and temptations. We fear and tremble. What is the matter? Is it not time for us to ask, "Is Father on deck?" Our Father understands all about the vessel, the winds, the waves, the rocks, the storms, the squalls, the tempests; "Is Father on deck?"

Yes, blessed be God, our Father's "on deck" all the time. "He that keepeth Israel shall never slumber nor sleep." He is "on deck," for he says, "Lo, I am with you always." He is "on deck," for he has said, "I will never leave thee nor forsake thee."

Tempted, troubled, distressed, and frightened soul, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon his arm.

"Fear not the windy tempest wile,
Thy bark they shall not wreck;
Lay down and sleep, oh, helpless child,
Thy 'Father's on the deck.'"
—*The Christian.*

Gather up the Fragments.

A LATE statesman, one of the conspicuous names on our country's roll of honor, told me that he always carried in his pocket a small volume, now one author, and now another, which he took out and read while he was waiting for others. In this way he had used the little intervals of time through many years, and had (though without early educational advantages) made himself a learned man. Scarcely a day passes in which we have not to wait five, ten, or fifteen minutes, in office, parlor, or committee-room, for others to attend to our call. This waiting is done away from our own business-places, so that we cannot attend to our own business avocations, and so the precious moments are usually wasted. Suppose we have an average of fifteen minutes a day of such waiting. It will make in the business-days of the year, a total equal to seven and a half business days of idle waiting! Now, think of seven and a half days of careful reading in history—for example, seven and

a half long days, of ten hours each.—*Exchange.*

"I AM THE LIGHT OF THE WORLD."

"AND he came to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught." "After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." Mark: 8: 22, 23, 25.

Darkened soul, Christ is not dead!

"I am living light," He said;

Whoso cometh unto me,

Blind with sin, shall learn to see.

Even now He passeth by—

Hasten to Him with your cry,

Beg Him lay his hand on you,

Take away your blindness too:

He will not your cry disdain,

Never sufferer plead in vain;

He will take your trembling hand,

Lead you softly through the land,

Talking kindly on the road,

Till you reach the light of God;

Then the scales of sin shall fall,

And Christ shall be your all in all.

Christian! you who walk in light,

Joying in your Heaven-given sight,

Have you not some blinded friend,

Whom no earthly power can mend?

Take him by the hand of prayer,

Lead him often with you there,

Ask the Lord to clear his sight,

Take his hand and give him light.

When you seek the Father's throne

Come not thither all alone,

While such numbers blinded go

Through this life to darker woe;

Ever with you lead some one

Who knows not the way alone,

Thus more souls shall walk in light,

And ye shall shine than stars more bright.

Behind Time.

A RAILROAD train was running along at almost lightning speed. A curve was just ahead and the train was late, very late, still, the conductor hoped to pass the curve safely. Suddenly a locomotive dashed into sight. In an instant there was a collision. A shriek, a shock, and fifty persons were slaughtered, and all because an engineer had been *behind time*.

The battle of Waterloo was being fought. Column after column had been precipitated upon the enemy, the sun was sinking in the west, reinforcements for the defenders were already in sight, and it was necessary to carry the position with one final charge. A powerful corps had been summoned from across the country. The great conqueror, confident of its arrival, formed his reserve into an attacking column and led them down the hill. The whole world knows the result. Napoleon died a prisoner at St. Helena, because one of his marshals was *behind time*.

A condemned man was being led out for execution. He had taken human life, but under circumstances of the greatest provocation. Thousands had signed a petition for a reprieve; still none had arrived. The last moment was up. The prisoner took his place on the drop, it fell, and a lifeless body swung in the air. Just at this moment a horseman came into sight, his steed covered with foam. He bore a reprieve for the prisoner. But he had come too late. A comparatively innocent man had died an ignominious death, because a watch had been five minutes too slow, causing the bearer to arrive *behind time*.

It is continually so in life. The best-laid plans are daily sacrificed because they are "behind time." There are others who put off reformation, year by year, till death seizes them, and they perish unrepentant, because forever "behind time."

It will be so in the Judgment day. When once the master of the house has risen up and shut to the door, men will begin to stand without and beg for admittance, but he will say to them, "I never knew you." The foolish virgins, having no oil in their vessels, will come at last with breathless haste to find that they that were ready are safe within at the marriage feast, while for them the door is shut—they are *behind time*!

Reader, ask yourself the question, whether there is not some danger of *your* being among this class? Thousands of souls will sink into the pit of perdition because they put off the thought of repentance, and refused to be saved to-day. Oh! it is sad to think that some of them were once living amongst us, and that more now living may share their fate. God grant, friend, that it may not be so with you!

WE are rather surprised to find a fresh young newspaper like the *Boston Globe*, notwithstanding, as we are told, it has just come into its fortune, taking low and disparaging views of the present state of the Christian church. It tells us that "the worship of mammon is fast superseding the worship of God and Christ, in many of our

most orthodox churches;" and the devil, in his purpose "of stifling the best instincts of the human heart, and of undermining every vital precept of Christianity, is getting along very well." Moreover, the *Globe* goes so far as to say: "Swindlers occupy some of the best pews in our fashionable churches; mothers sell their daughters to the richest libertine who makes the highest bid for their innocent, maidenly offspring."—*Sel.*

Influence of One Tract.

ONE of your correspondents recently alluded to Rev. Morgan Edwards, whose labors as an evangelist have been blest in Chicago, and many other places in the North-west. I have a fact concerning that excellent but eccentric brother, which, perhaps, may interest your readers; and as I received the particulars from his own lips, there can be no doubt of its correctness.

In the year 1837, Mr. Edwards was an officer of a brig then lying in New York harbor. A tract distributor coming aboard handed him a tract. He received it very ungraciously, cursing the man to his face, asking him what wages he received, and telling him that he might be in better business. The distributor mildly expostulated with him, and besought him to put the tract in his pocket, and when he should be at leisure to give it a careful reading. Impressed by the earnest manner and tearful eye of the speaker, he put it into his pocket.

While at sea, sometime after, finding the tract, he read it. Its very title, "My spirit shall not always strive," went like an arrow to his heart. During the remainder of the voyage he was in great agony lest the Holy Spirit might leave him before his peace was made with God. Nor did he find peace till he believed in Christ. After his conversion, his efforts were blessed to the hopeful conversion of several sailors before he abandoned the sea.

I have now in my possession that little tract—the identical ink and paper; and when I think of the trains of blessing and salvation, never to end, which have been started by its feeble instrumentality, I thank God for tracts and tract distribution. None but God can measure the influence of one tract.—*N. Y. Rec.*

The Iron Mountains of Missouri.

PROF. WATERHOUSE, in a recent paper on the resources of Missouri, gives the following description of the Iron Mountains for which that State is so famous: "Shepherd Mountain is 660 feet high. The ore contains a large percentage of iron. The height of Pilot Knob above the Mississippi river is 1,118 feet. Its base, 581 feet from the summit, is 360 acres. The upper section of 141 feet is judged to contain 14,000,000 tons of ore. The elevation of Iron Mountain is 228 feet, and the area of its base 500 acres. The solid contents of the cone are 230,000,000 tons. It is thought that every foot beneath the surface will yield 3,000,000 tons of ore. At the depth of 150 feet, the artesian auger was still penetrating solid ore. These mountains contain enough ore above the surface to afford for 200 years an annual supply of 1,000,000 tons. The iron is strong, tough, and fibrous."

NEARER HEAVEN.—The simple fact of our time getting shorter each day does not imply that we are getting also nearer Heaven. As time is flying, it may carry us on its wings nearer hell than Heaven. The true and only reliable rule by which to judge upon this point is, whether we are getting nearer *holiness*. If we are growing in conformity to the divine likeness and nature; if we are dying daily to sin and living unto God; if we are realizing more and more of the love of Christ within us; if we are rising higher in spirituality of affection and thought; if we are delighting ourselves more heartily in the service of God; then we are, indeed, getting nearer Heaven. Heaven is perfection in holiness, according to the will of God, and as we approach this we approach Heaven.

Let us distinctly and vividly understand this. There is a danger lest we think too much of Heaven as a place of beauty, of pleasure, of glory, of great society, without thinking of it as a place of *spotless purity*; and all those features of Heaven as arising out of this. Let us, then, press on toward purity, through the blood of the Lamb; and in the proportion we do this we shall get nearer Heaven.—*Rev. J. Bates.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 2, 1872.

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

Can the Soul be Killed?

MATT. 10:28: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Luke records the same sentiment in these words: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:4, 5.

The estimate which immaterialists put upon these texts is thus expressed by Mr. Landis, p. 181: "This text [Matt. 10:28] therefore must continue to stand as the testimony of the Son of God in favor of the soul's immortality, and his solemn condemnation of the soul-ruining errors of the annihilation and Sadducean doctrine."

We reply: Mr. L. evidently applies the argument to a wrong issue; for whatever it may teach concerning the intermediate state, it is most positively against the doctrine of eternal misery, and the consequent immortality of the soul. It teaches that God can destroy the soul in hell; and there is no force to our Lord's warning unless we understand it to affirm that he will thus destroy the souls of the wicked. We never could with any propriety be warned to fear a person because he could do that which he never designed to do, and never would do. We are to fear the civil magistrate to such a degree, at least, as not to offend against the laws, because he has power to put those laws into execution, and visit upon us merited punishment; but our fear is to rest not simply upon the fact that he has power to do this, but upon the certainty that he will do it if we are guilty of crime. Otherwise there could be no cause of fear, and no ground for any exhortation to fear.

Now we are to fear God, that is, fear to disobey him, because he is able to destroy body and soul in hell; and what is necessarily implied in this? It is implied that he certainly will do this in the cases of all those who do not fear him enough to comply with his requirements. So the text is a direct affirmation that the wicked will be destroyed both soul and body in hell.

The next inquiry is, What is the meaning of the word, destroy? We answer that, take the word, soul, to mean what we will, the word, destroy, here has the same meaning and the same force as applied to the soul, that the word kill has as applied to the body in the sentence before. Whatever killing does to the body, destroying does to the soul. Don't fear men because they cannot kill the soul as they kill the body; but fear God because he can and will kill the soul (if wicked) just as men kill the body. This is the only consistent interpretation of the language. But all well understand what it does to the body to kill it. It deprives it of all its functions and powers of life and activity. It does the same to the soul to destroy it, supposing the soul to be what is popularly supposed. The word here rendered destroy is ἀπολλύω (*apolluo*), and is defined by Greenfield, "to destroy, to kill, to put to death," &c.

Having seen that the text affirms in the most positive manner the destruction of soul and body, or the complete cessation of existence, for all the wicked, in hell, we now inquire whether it teaches a conscious existence for the soul in the intermediate state? This must be, it is claimed, because man cannot kill it. But the killing which God inflicts, according to the popular view, is torment in the flames of hell, and that commences immediately upon the death of the body. Let us then see what the Scriptures testify concerning the receptacle of the dead and the place of punishment.

The word, hell, in our English version is from three different Greek words. These words are ᾠδης (*hades*), γέεννα (*ge-en-na*), and τάρταρος (*tartaro-o*, a verb signifying to thrust down to tartarus). These all designate different places; and the following full list of the instances of their occurrence in the New Testament, will show their use.

Hades occurs in the following passages:—

Matt. 11:23. Shalt be brought down to hell.
16:18. The gates of hell shall not prevail.
Luke 10:15. Shalt be thrust down to hell.
16:23. In hell he lifted up his eyes.
Acts 2:27. Wilt not leave my soul in hell.
2:31. His soul was not left in hell.
1 Cor. 15:55. O Grave, where is thy victory?
Rev. 1:18. Have the keys of hell and death.
6:8. Was death, and hell followed.
Rev. 20:13. Death and hell delivered up the dead which were in them.
20:14. Death and hell were cast into the lake of fire.

Ge-en-na signifies Gehenna, the valley of Hinnom, near Jerusalem, in which fires were kept constantly burning to consume the bodies of malefactors and the rubbish which was brought from the city and cast therein. It is found in the following places:—

Matt. 5:22. Shall be in danger of hell fire.
5:29. Whole body should be cast into hell.
5:30. Whole body should be cast into hell.
10:28. Destroy both soul and body in hell.
18:9. Having two eyes to be cast into hell fire.
23:15. More the child of hell than yourselves.
23:33. How can ye escape the damnation of hell?
Mark 9:43. Having two hands to go into hell.
9:45. Having two feet to be cast into hell.
9:47. Having two eyes to be cast into hell.
Luke 12:5. Hath power to cast into hell.
James 3:6. It is set on fire of hell.

Tartaro-o is used only in the following text: "God spared not the angels that sinned, but cast them down to hell." 2 Pet. 2:4.

From these references it will be seen that *hades* is the place of the dead whether righteous or wicked, from which they are brought only by a resurrection. Rev. 20:13. On the contrary, *Gehenna* is the place into which the wicked are to be cast alive with all their members, to be destroyed soul and body. These places, therefore, are not to be confounded together.

Now the punishment against which the text warns us, is not a punishment in *hades*, the state or place of the dead, but in *Gehenna*, which is not inflicted till after the resurrection. Therefore we affirm that the text contains no evidence whatever of the condition of man in death, but passes over the entire period from the death of the body to the resurrection. And this is further evident from the record in Luke: "Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell."

Luke does not use the term soul at all; yet he expresses the same sentiment as Matthew. Man can kill the body, or can destroy this present life; but he can accomplish no destruction beyond that. But God can not only kill the body, or destroy the present life, but he can cast into *Gehenna*, or destroy the life that we have beyond the resurrection. These two things alone the text has in view. And now when we remember that *psuche*, the word here rendered, soul, often means life, either the present or future, and is forty times in the New Testament so rendered, the text is freed from all difficulty. The word, kill, to be sure is not such as would naturally be used in connection with life; but the word, destroy, which is among the definitions of the original word, *apokteino*, can be appropriately used with life. Thus, Fear not them which kill the body, but are not able to destroy the future life; but rather fear him who is able to destroy the body and put an end to all future life in hell. And it is worthy of notice that the destruction in hell here threatened is not inflicted upon a person without his body. Nothing is said about God's destroying the soul alone; but it is at some point beyond this life, when the person again has a body; which is not till after the resurrection.

Another declaration from the lips of our Lord, found in Matt. 16:25, 26, will throw some light on our present subject: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The word soul should here be rendered life. Dr. Clarke,

on verse 26, says: "On what authority many here translate the word *psuche* in the 25th verse, *life* and in this verse, *soul*, I know not, but am certain it means life in both places."

But let us take the expressions, "soul" and "to lose the soul," in the popular sense, and what should we have? Whosoever will save his soul (to save the soul meaning to save it from hell) shall lose it (that is shall go into hell torments); but whosoever will lose his soul (suffer eternal misery) for my sake, shall find it (shall be saved in Heaven). This makes utter nonsense of the passage, and so is a sufficient condemnation of the view which makes such an interpretation necessary.

The passage simply refers to the present and future life. Thus, whosoever will save his life, that is, will deny Christ and his gospel for the sake of avoiding persecution, or of preserving his present life, he shall lose it in the world to come, when God shall destroy both soul and body in *Gehenna*; but he who shall lose his present life if need be, for the sake of Christ and his cause, he shall find it in the world to come, when eternal life is given to all the overcomers.

Here the life is spoken of as something which can be lost and found again. Between the losing and finding no one can claim that it maintains a conscious existence. And what is meant by finding it? Simply that God will bestow it upon us in the future beyond the resurrection. So what is meant by the expression that man cannot kill it? Simply the same thing, that God will, in the resurrection endow us with life again, a life which is beyond the power of man.

The life of all men is in the hands of God. The body was formed of the dust, but the life was imparted by God. Man by sin has made this present life a temporary one. But through the plan of salvation, which was simply placing the race upon a second probation, after Adam's fall, with the privilege of still gaining eternal life, a future life is decreed for all; for there shall be a resurrection of the just and unjust. With the righteous this life will be eternal; for they have secured the forgiveness of all their sins through Jesus Christ; but with the wicked, will it soon end in the second death; for they have thrown away their golden privilege, and clung to their sins, the wages of which is death. Man may hasten the close of this present temporary life, may cut it short by killing the body, for some years before it would close in the natural course of events; but that future life, which in the purpose of God is as sure as his own throne, they cannot touch.

The exhortation is to those who are striving to serve God, and who thereby are liable to lose their present lives at the hands of wicked men for the truth's sake. Fear them not, though with the bloody arm of persecution they may deprive you of the present life; for the life which is to come they cannot reach.

And the warning is to the wicked that unless they fear God more than men, and are governed by his glory more than by worldly considerations, he will bring their existence to an utter end in the fire of *Gehenna*.

The text, therefore, so far from proving the existence in man of an independent, death-surviving, conscious entity called the immortal soul, speaks only of the present and future life, and, passing over the entire period between death and the resurrection, then promises the righteous a life which man cannot destroy, and affirms that the wicked shall utterly cease to be in the second death.

The Peace Jubilee.

THE great Peace Jubilee now in progress in Boston, Mass., may be summed up in a few words: 1. A vast building capable of accommodating 100,000 persons. 2. A ransacking of this country and Europe for singers and performers. 3. An assemblage of the great musical celebrities, and best performers, and national bands, from all the leading civilized nations of the globe. 4. A chorus of 20,000 singers, and an orchestra of 1,000 performers. 5. The production day after day of a series of the most brilliant musical performances, to immense audiences who, by stamping, cheering, waving hats and handkerchiefs, and by every other available means, gave every possible evidence of enthusiasm and delight. 6. Another item in the fulfillment of 1 Thess. 5:3: "When they shall say [or sing] Peace and safety, then sudden destruction cometh upon them."

This is called a Peace Jubilee; but it cannot

be to celebrate a universal peace already in existence; for such is yet far from being realized. It must therefore be taken as referring to a peace yet to be achieved. It is meant as a prophecy and a token of a time soon to come when universal peace shall reign over a world whose discordant elements are all hushed into harmonious repose. But this can never be while sin reigns; and sin can never end by peaceable means. It can only be rooted out by such judgments from on high as will adequately express God's indignation against this foul blot in his universe. All this Jubilee is, therefore, in reality, is simply an expression of the hope and desire that reigns in the human breast for an age of peace and quiet; which desire is the father of the many prophecies of the good time coming. But these can never be realized under the present constitution of things.

In the Jubilee now in progress we take no interest, only as it is an indication of the blind groping of the race after some unattained, and, in their present condition, unattainable, good. But there is a Jubilee coming, in which the desires of our heart all center: a Jubilee, which will celebrate a peace that will not be a mere burlesque on the name, and a mockery of all our hopes; but a peace that will be real because introduced by the gathering out and destruction of all that do iniquity and offend, of all the causes and agencies that have introduced discord and strife into our world; and a peace that will be eternal, because it will be under the reign of that King of righteousness of whose dominion there shall be no end.

The Literal and Spiritual Meaning of Language.

It has become quite common in these days to say that the language of Scripture has two meanings, or a double meaning, a literal and a spiritual. So common has it become that the statement is put forth with the utmost confidence, as if the saying were an axiom—so evident as to require no proof. But it is more nearly a self-evident absurdity than a self-evident truth.

Language is used literally and figuratively, but it cannot therefore be said that language has a literal and figurative meaning. The figurative use must conform to the literal signification, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings. No man would ever attempt to convey the idea of a figure which was the opposite of the idea conveyed by the literal meaning of the words employed. Or should it be attempted it could not succeed; and we could only catch his idea by a change of the language. Figures must be expressed by terms that are understood.

What, then, shall we say of the spiritual meaning of words? It is either identical with the literal meaning, or it is not. If it is identical with the literal meaning, there is then no such distinction in reality. But if it is not identical with the literal meaning, how is it to be determined? There could be but one way to determine it; we should have a *spiritual Dictionary* to give us the true spiritual definitions, otherwise we should be under the necessity of guessing at the meaning, which is rather a poor method to settle disputes about language! But who ever heard a person claim a spiritual meaning for language that had anything but guesswork in his effort? Were any two persons ever known to agree in regard to the spiritual meaning of terms? If such a distinction exists would it not be well to establish a *spiritual school* and employ a *Professor of spiritual language* to give instruction, so that somebody may become qualified to read the Bible understandingly?

From some observation on this subject I think the following may be adopted as the first and chief rule of spiritual grammar. *The spiritual meaning of words is the opposite of the literal.* This may not be of universal application, but is doubtless more nearly universal than any other. The next in importance will be the following. *The spiritual meaning must always be taken in preference to the literal.* The conclusion from the above is easily arrived at, but in the absence of a lexicon, grammar, or any other spiritual standard literature, the following will probably be the wisest and safest course to pursue to arrive at the spiritual meaning of language, to wit, when you read the Bible believe it means anything except what it says!

Now I do not pretend that I have settled this question very definitely (and who can?); but where I have erred, I am ready to be corrected. Will some one of that faith be so kind as to point out the errors in the above rules, or give us better ones? As there are many who set up that claim, and some of them are eminent men, no doubt, correct and definite information may be obtained on this subject.

J. H. WAGGONER

Sketch of a Discourse, Preached at
Woodhull, N. Y.

BY R. F. COTTRELL.

Text.—"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 16, 17.

- I. Who are the children of Israel?
- II. How long will Israel endure?
- III. Are "perpetual" and "forever" limited or unlimited?

I. To Jacob was given the name of Israel, *i. e.*, A prince of God, because he had power with God and men, and prevailed. See Gen. 32: 28. Those who are truly "the children of God" are the children of Israel in the true sense. "For they are not all Israel, who are of Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 6-8. See this teaching in the following texts: Matt. 3: 9; John 8: 39; Rom. 2: 28, 29; John 1: 47; Ps. 73: 1; Gal. 6: 16.

Abraham is "the father of all them that believe." Unbelievers are not his children in the sense of Scripture. "That he might be the father of all them that believe, though they be not circumcised." Rom. 4: 11. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3: 7.

"All Israel shall be saved," or in other words, All the saved are the Israel of God. "And so," by the coming in of the fullness of the Gentiles, "all Israel shall be saved." Rom. 11: 26. When the Gentiles are converted, they come in and constitute a part of Israel, being grafted into the olive tree which represents Israel. See Jer. 11: 16; Rom. 11: 17. Paul tells the Ephesians that "in time past," that is, before their conversion, they were Gentiles, that "at that time" they were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." (Both the first and the second covenants belong to Israel. Rom. 9: 4; Jer. 31: 31.) But when these Gentiles were converted they were no longer aliens from the commonwealth of Israel. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." See Eph. 2: 11-20.

Israel will be saved in twelve tribes. James, an apostle of Jesus Christ, addressed his letter to his "brethren," "To the Twelve Tribes." James 1: 1, 2. For the "hope of Israel" Paul was bound with a chain and sent to Rome. Acts 23: 20. And when before king Agrippa, he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." Acts 26: 6, 7. The last of the church of Christ on earth, those that are sealed to prepare them to stand in "the great day" of the wrath of the Lamb, all belong to the "tribes of the children of Israel." Rev. 7: 4.

II. How long will Israel endure?

How long will the seed and name of Israel remain? We answer, Eternally. The gates of the eternal city, which will be located upon the new earth, will bear upon them "the names of the twelve tribes of the children of Israel." Rev. 21: 12. All the saved, being "Israelites indeed," will pass in through those gates of pearl, because they belong to the tribes of Israel. The seed of Israel shall not cease from being a nation before the Lord, as long as the sun and moon and stars endure. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31: 35, 36.

The seed and name of Israel shall remain as long as the new heavens and the new earth shall endure. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

III. Are "perpetual" and "forever" limited in the text? These terms, when applied to

things of limited existence, are limited in their signification; but when used concerning things of eternal existence, they are unlimited. But we have shown that the children of Israel will exist to eternity. Therefore there is no room for that poor evasion, which says that the Sabbath was given to the Israelites throughout their generations, but their generations have passed away, and therefore the Sabbath has not passed away. Even Israel after the flesh has not passed away, and the true Israel will live eternally. As long as eternity shall endure—as long as the new heavens and the new earth remain—so long shall the Sabbath remain a sign, a memorial, of the fact that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

There is something peculiar about this Sabbath, which so many want abolished. It was instituted in Eden, before man fell. It is recognized in all revelation, both in the Old Testament and the New; and, in prophecy, it is shown to exist in the world to come, the Paradise restored. There it will be a universal institution, though men claim that it cannot be universally binding; "all flesh" shall observe it, and come, on that one definite day, to worship before the Lord. There has been no time, since God revealed this by Isaiah the prophet, that "all flesh have worshiped God upon the Sabbath; hence it will be fulfilled hereafter. The children of Israel will all keep the Sabbath then. If we claim to belong to Israel, and to be heirs of the promises, should we not keep it now? A perpetual covenant can have no break, or void space, in which it is not in force. Children of Israel, the Sabbath is a sign between you and the great Creator forever. Do not forget it. "Remember the Sabbath day to keep it holy." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Conversion.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

The production of the natural heart is evil; for "the heart of the sons of men is full of evil." It is the entrance of the spirit of God that renovates the heart, changes the affections, and prepares the soil to bear the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Therefore unless an individual has felt the transforming influence of the grace of God upon his heart he cannot bring forth the fruit of the Spirit, and thus please God. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The great object of life before the individual is to prepare for the kingdom of Heaven by forming a character so that the spontaneous outgushing of the soul will be the fruit of the Spirit.

Adverse, trying, and perplexing circumstances in this life are well calculated to make manifest the real condition of the human heart, and without this, we never should know ourselves; for "the heart is deceitful above all things, and desperately wicked: who can know it?" There should be a continual watchfulness on the part of the remnant of God, that the fruit of the spirit may ever abound. Let the mind dwell upon that which makes for peace. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good reports if there be any virtue and if there be any praise, think on these things." If the mind is permitted to dwell on things opposite to what the apostle has said, it will be sowing evil seed that will surely bear a plentiful crop of the fruit of the flesh, and it will have its moulding effect upon the character.

A spirit that can ever discern evil in others can always see insurmountable difficulties in the way of the work of God, and there is a constant proneness to dwell upon them. Under whatever may be the pretense they who think they are serving God in these things, are altogether mistaken in the nature of Christianity, and need to learn its first principles. They give the clearest evidence of a defiled conscience "for unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

The words of God are pure; they are tried words. "He has magnified his word above all his name." The truth that relates to these times and the obligations we are under to faithfully discharge our duty are of sufficient importance to be the absorbing theme of the mind. Therefore whenever the heart gives evidence of its unsoundness in the cause of God by its proneness to dwell upon that which does not make for peace, or for the upbuilding of the work of God upon earth, it should lead to a humbling before

God and a seeking for the transforming influence of the Holy Spirit.

We cannot afford to be negligent, or in any way careless in the work of overcoming. Altogether too much is pending. It is the salvation of ourselves and of our fellow-men; and if darkness and gloom are emitted by the course pursued we are a dead weight to the cause of God, and co-workers with evil angels and shall have no part or lot in the kingdom of glory. But if like the meteor that leaves a trail of light in its track we are ever found with kind and encouraging words, favorably impressing others with the truth we profess, ever bearing the precious fruit of the Spirit, we shall not only find much sweet even in this life, but joy in the world to come. S. N. HASKELL.

The Word of God.

How important that we study the word of God. It is not enough to hastily read its sacred pages, or carelessly hurry through it. We should prayerfully study it, labor to learn its requirements of us, and ponder well in our hearts its elevating and sanctifying truths. It should be our aim on reading the Holy Bible to be made the wiser and better each time we read it, and to manifest in our lives a growth in the knowledge of the truth.

By often applying to our hearts the principles of the word of God, our communion with him is greatly increased, our love of heavenly things is strengthened, our affections detached more and more from this world, and our influence for good greatly enlarged. Sin appears more and more heinous, and righteousness more and more to be desired.

Says David, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11. How much sin we may avoid, and how many mistakes escape, by having our minds well disciplined from the word of God.

How often we meet with the youth who have but little or no mental discipline. Their reading matter is light, frothy, and poisonous. For the study of the word of God, or reading calculated to balance and educate the mind for future usefulness, or happiness, they have no relish. Their steps take hold on death. In merriment, frivolity, and sinful indulgences, they press on to the Judgment of the great day. Oh! how the precious moments of short life are squandered and lost, forever lost.

But such may cleanse their ways. They may come into favor with God and redeem the time. Unspeakably blessed thought! "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119: 9. Oh! that we may seek God with the "whole heart," and our future steps, our words, and life, be according to his word. "Thy word is a lamp to my feet, and a light to my path." A. S. HUTCHINS.

Man and His Dwelling Place.

WITH all the boasted triumphs of our so-called science, even the wisest among us know comparatively nothing. Newton compared himself to a child picking up pebbles along the sea-shore, and Humboldt confessed that the further we advance, the more clearly we discover how circumscribed is all our knowledge. Of the nearest stars, their size, distance and motion are known, but that is about all. It still remains a mooted question whether the sun is a compact or a vaporous body, whether cold or in a glowing heat. Only recently, the spectrum analysis has ascertained the earthly substances which are represented in the sun, but none can tell how it came about. Of our nearest associate and most faithful companion, the moon, very little is known. For thousands of years she has been observed with the naked eye, and since the discovery of the telescope, we have incessantly examined her. Our whole scientific apparatus has been called into requisition to discover her secrets. But thus far she has revealed nothing. We are not even yet assured whether she has an atmosphere, whether the spots on her disc are mountains or valleys, whether she has a vegetation or an organic life. There exist many theories, but none have been hardened into facts. Science is as little capable of explaining the phenomena of our globe as those which surround it. The nature of the meteors, which incessantly traverse our atmosphere, and partly dissolve in it, cannot be accurately ascertained. Are they telluric and cosmic in their origin? We may assume, but cannot positively affirm which. Year after year the skies present the same magnificent phenomena of the northern lights. The spectacle is admired by laymen and studied by scientists. How does it originate? What forms the fiery clouds, pillars and waves? Even the most learned are unable to answer this question with certainty. The same is true in relation to earthquakes, which have so intimate a connection with the formation of the crust, the division of land and water, which raise mountains, fill up valleys, make abysses, and destroy cities. Man confronts the forces of nature in perfect helplessness. Where is their seat? In the interior of the earth? or near the crust? Is the centre of our planet a fiery mass, which breaks through here and there? Do the fires originate by some means only a few miles under our feet? Are they the result of a conditional development, or of a gradual decomposition of the place which

we inhabit? None know. Hypotheses conflict, but not one of them is capable of proof. The series of shocks which we have lately experienced has seriously lessened our sense of security and confidence in "terra firma." In various parts of Europe the soil heaves under foot. Antioch, the great, beautiful and powerful of ancient days has sunk in consequence of earthquakes, which have visited her for centuries, to the condition of a trading post. Centuries passed between the visitations, but their memory could not be obliterated, the tradition could not die. Instead of the 250,000 inhabitants destroyed on a former occasion, the demon of destruction contented itself this time with 1,500, but only because there were no more victims. Simultaneously with Syria, the southern part of California was the scene of a series of violent shocks which have desolated whole regions.

There is no visitation more awful and fatal than an earthquake. All other chastisements of Providence, such as war, pestilence, famine and drought, may be borne in comparison with this. Like a flash of lightning from a clear sky, it surprises its victims. No definite premonitory symptoms indicate its dread approach. No human foresight or care can avert the deadly danger. Whenever it comes, whether in broad daylight or in the silent darkness of the night, there is no safety, no escape. Those who manage to escape from the falling roof and tottering walls of the building only run the risk of the gulfs opening in every direction before their terror-stricken eyes. When the earth heaves and yawns, man fully realizes his impotence. He can do nothing but turn his eye heavenward, and quietly submit to his fate.

Hardly had the earth ceased to sway and tremble on the Pacific when we hear from Italy that Vesuvius is belching forth pillars of fire and cataracts of lava. Who can say what next the mysterious subterranean powers may not have in store for us? Shocks and volcanic eruptions may occur at any moment where they have never been seen before, and the largest and most populous cities may be blotted out. Science is utterly helpless in view of these perils. Since ages, the wisest minds have studied our planet and the universe beyond, but the knowledge of the wisest, who have inherited the intellectual treasures of past generations, is like a drop in the ocean. They feel all like Newton and Humboldt, that there are bounds beyond which no mortal eye can ever hope to pass.—*Inter-Ocean.*

Drawing Nigh to God.

THE divine instruction, "Draw nigh to God," seems very simple, yet it is wonderful. Shall we draw nigh to the Infinite? Shall we approach the throne of Omnipotence? Shall polluted sinners come into the presence of spotless purity? What wonderful condescension is manifest in the command, "Draw nigh to God." It is too wonderful for us to comprehend; and still it but opens to the soul the supply of its greatest need. It needs instruction, life, purification, communion,—all of which can only be found by coming to God for them. Can the soul bear exposure to the all-searching eye? Can it bear the divine illumination which will show its own appalling character? If shielded by divine forgiveness, can it at last render due gratitude to a sin-pardoning God? Shall not its incompleteness provoke the wrath of him that sitteth upon the throne? Remembering that our completeness is in him who hath redeemed us with his own blood, we may rest secure in him. Hence our approach to God may be in peace and with the most absolute confidence.

There is abundant reason why we should draw nigh to God. We need to be instructed, purified, quickened, and strengthened. All these are found in God through Christ. We need peace and communion to allay our soul's fear and satisfy the cravings of intelligences formed for holy companionship and immortal existence. We find these, through Christ, in our Father's presence. In him we find beauty, love, usefulness, happiness, and elevation in the scale of existence. This drawing nigh to God, though averse to the fallen nature of man, accords entirely with his primitive condition; hence he who is stirred by the Spirit banished by the fall, is deeply moved with longing to approach the author of that Spirit,—and well he might be, for there is peace, and true wealth, and salvation in no other. All are lost that stay away from God.

How happy is the condition of him who draws nigh to God and there abides continually. Notice that there is no command to his children to depart from him. There they may abide—there rejoice. What sunshine does his presence afford! What a glorious hope in the light of his countenance! What strength is imparted by his vitality! What consuming of sin, what purifying in his presence! In the sunshine of his grace, irrigated by the streams of life, how does every virtue flourish, and every heavenly fruit grow and ripen. What comfort, what happiness, what security, is afforded! What triumph over sin, what victory over death, and what a glorious hope of immortality cheers him who thus draws nigh to God! Useful in life, victorious in death, he shall at last be richly endowed with eternal life in God's presence, where there is fullness of joy, and at his right hand, where there are pleasures for evermore.—*Religious Telescope.*

SOMETHING FOR THEE.

SOMETHING, my God, for thee,
Something for thee,
That each day's setting sun may bring
Some penitential offering;
In thy dear name, some kindness done;
To thy dear love, some wanderer won—
Some trial meekly borne, for thee,
Dear Lord, for thee.

Something, my God, for thee,
Something for thee;
That to thy gracious throne may rise
Sweet incense from some sacrifice—
Uplifted eyes undimmed by tears;
Uplifted faith unstained by fears,
Hailing each joy as light from thee,
Dear Lord, from thee.

Something, my God for thee,
Something for thee.
For the great love that thou hast given,
For the deep hope of thee and heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings
Nearer to thee.

Progress of the Cause.

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

High Forest, Minn.

LAST night, June 16, I closed my meetings in this place, after a stay of about four weeks. On account of continued cold and rain we could have no meetings in the tent, and hence took it down, and continued our meetings to the close in the Baptist church which was very kindly granted us without cost. The attendance was good, even large, while the weather was good; but the last two weeks it was very bad, and dark nights, so the attendance was small. Yet the Lord has turned some hearts to his truth, for which we are thankful.

Sixteen came out on the Sabbath; and I obtained eleven subscribers for the REVIEW, one for the Reformer, and one for the Instructor, and also sold \$17 worth of books. Money is very scarce in Minnesota and many are much in debt. There were about thirty-five Sabbathkeepers near here before; so last Sabbath we had over fifty out who will make this their regular place of meeting on the Sabbath in the future. There are a number more for whom we hope if the interest can be followed up, which we hope to do.

We may pitch the tent within a few miles of here, though the opening is not as good as we could wish. Bro. Chas. Russell is with me, and we are looking for favorable openings. Are now on our way to camp-meeting.

Wasioja, Minn. D. M. CANRIGHT.

Michigan and Indiana.

My last report was given while laboring in Potterville, Mich.

But few places ever present a deeper and more lasting interest than this one. Although considerable preaching had been given there from time to time, still the public mind was unsatisfied, and from the beginning the interest arose. Speaking indefinitely, there were more than one hundred discourses, also a public debate of five evenings was held, yet the people manifested a good interest, to the close.

On the part of our brethren and myself, I would acknowledge the timely and efficient aid of Bro. and Sr. White, who, on several occasions, came and addressed the people, much to the interest of the meetings. Our house of worship, though quite a large one, was insufficient to accommodate all. Movable seats were supplied, still, on Sunday nights, many were deprived of hearing on account of not being able to get an admittance, every available foot of room being occupied.

I am satisfied that the majority of those who attended were convinced of the truthfulness of the positions we hold on Bible truths. But, alas! this is an age in which men will be satisfied with convictions alone, and risk the consequences of disobedience. About thirty-five took hold of the Sabbath, and seemed greatly rejoiced that God had given them hearts to obey.

We had labored there but a few weeks before opposition arose. The resident minister of the United Brethren church preached against our views on the condition of the dead and Sabbath question. We reviewed him each time, after which, one of their leading men, Eld. Barnaby, was sent for, and a discussion was the result.

This discussion was reported by Bro. Smith, and is in print. So it is unnecessary to give a synopsis of the arguments and replies, as all can procure it who wish, by sending to the REVIEW AND HERALD Office. The Sabbath question, however, was all that was reported. We discussed two questions, the Sabbath and condition of the dead.

After spending a few days at home, making some preparations for a summer's campaign, I designed starting out with the Michigan tent, but in compliance with an urgent request to return to Indiana, I concluded to spend a portion of the season in that State. We pitched the tent there, and met with the misfortune, as reported by Bro. Waggoner last week. For the good of the cause there we deeply regret that they should lose the use of the present tent season.

Those with whom we conversed seemed to greatly feel this loss, and offered to donate freely could such a calamity be avoided. I hope at the next camp-meeting something may be done for next season.

We visited as many of the scattered brethren as we could, and found them of good courage, exerting a gathering influence, quite a number having embraced the truth since we were last among them. My prayer is that God will bless his cause and people in Indiana as well as Michigan, and with all the Israel of God save them in his kingdom. I commence laboring with the Michigan tent this week. E. B. LANE.

June 19, 1872.

Almont, Mich.

OUR tent-meeting is progressing favorably. Interest growing constantly to the present. About four hundred were out last evening listening with rapt attention. All are quiet and respectful. Some of the ladies show their good will by providing for our stand bouquets of the most beautiful flowers. Should judge but a small proportion of the people of the place are professors. We are having invitations out, and our temporal wants are now being provided for. We trust that this meeting may be carried on to the glory of God and the best good of the cause. We hear that last evening there were but five at the Methodist church, and the minister told them that if they did not quit going to hear that howling in the tent he would preach to them no longer. D. H. LAMSON.

Michigan.

FOLLOWING my last report, dated from Six Mile Creek, I held a short series of meetings in the Smith district, two miles north of Chesaning. There were about twenty-five out each evening, but dark nights and muddy roads caused me to break up the meetings. As a result of the two meetings, five have been baptized, and united with the Chesaning church. Others are interested.

April 6 and 7, attended Bro. Root's tract meeting in Orleans. These were meetings of interest to the cause with us, and I trust has given the cause a new impetus that will bring forth good fruits.

Sabbath, 13th, spoke in Orleans, and the 20th and 21st, in Bushnell.

From 25th to 30th, spent my time in Mecosta Co. Preached seven times, held two covenant meetings, re-organized s. b., which was raised from \$29.64 to \$51.46. By request of Bro. King, I organized a tract society of twelve members, and united them to his district; baptized one.

I here met with Bro. Sterling, who had been laboring here, and at Clearview; and by his request I held two meetings there. There was not much interest to hear, but a few near there are trying to obey, and I trust will soon see it duty to unite their interest with ours.

The 31st, Bro. Collard brought us to Howard City, where I soon after left Bro. Sterling, to return home sick; and I went on to Oceana County and remained with them till May 5. Held six meetings. Found the brethren here all holding on and trying to overcome, and I trust that all see the importance of advancing with God's people, that victory may be theirs. Re-organized their s. b. and left them united in the love of the truth.

May 7, met with the church in Leighton. Preached to them twice. Held two covenant meetings, and one business meeting, in which they re-arranged their s. b. for the coming year. Union prevailed among those present, and a good spirit was manifest.

Sabbath, the 11th, spent with the friends in Bushnell. From the 12th to the 22d, at home unwell.

Sabbath, the 25th, with the friends at Six Mile Creek, and first-day had a meeting at Chesaning. Three were baptized, and united with the church. In the evening, heard Eld. Sabins preach against the Sabbath; but his arguments were so loose and weak when he came to his change, and he expressed so many doubts concerning his position that it was not thought worth while to review them.

That the reader may see how crooked the lame can walk, I will give his loss-of-time argument. It was new to me, and may be to others.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. "This is predicted of our dispensation, and it says that the former shall not come into mind. The Jew reckons and dates his letters from B. C., I do not know where. They keep the seventh day to commemorate the old creation: whilst we Christians are commanded to celebrate the new creation. Therefore we date our letters A. D. and keep the first of the week, the beginning of the new creation; a complete change, old things passed away. I may be wrong in my interpretation of the word, if so, then the whole Protestant and Catholic world are keeping the wrong day. If I am wrong I want to see the light. . . . I do not know but you have had a hard time hearing me this evening; I am sure it has been very hard work for me to speak to you. . . . I do not want any questions asked, or controversy on the subject."

It was a very cool evening, but if sweating, and losing his place (for he had one of Peter's

wives sermons before him), could be taken as evidence that it was hard work to fight against the truth, then he certainly proved it.

The 27th and 28th, I spent with the friends in Duplain and Greenbush, visiting from house to house, and holding two meetings. They need help! I think that if the committee would give them an appointment for S. H. King, Francis Nelson, and Hiram Guilford, or some others of our brethren who are farmers or mechanics, to visit them soon, it would be for the best.

Arrived home just in time to attend sister Alehin's funeral, at Bushnell. Sister A. has been a great sufferer, but she bore it with patience, and expressed a strong faith in all the promises of God.

Friday, the 31st, went to Vergennes to attend our quarterly meeting. Brethren were present from Greenville, Bushnell, Orange, Orleans, and Wright. Our meetings were of deep interest to the churches. The Lord met us by his Spirit, and we were refreshed. First-day, the house was crowded with attentive listeners from without. I trust that an interest may yet spring up here, that will demand a series of meetings.

Sunday, went to Bushnell to meet my 2 p. m. appointment. Found that a Disciple minister had given out to preach against the Sabbath at three, and the brethren had placed my appointment in the evening.

His position was that Paul commanded to cast out the bondwoman, the ten commandments. And that Christ abolished the ten commandments at the cross. I reviewed him before a crowded house in the evening.

At the close of my remarks, the elder asked the privilege of speaking, and said, if the position taken by the speaker is correct, he has made me out to be a very bad man; and that I may know what to do, I wish to ask him if he will affirm from the New Testament that we are commanded to keep the seventh day as Moses commanded. If so, we will have a two days' discussion and settle this matter.

Strong. I will affirm that the Bible teaches that the seventh day is binding on us as taught in the fourth commandment, if Eld. Mavity will affirm the assertion that he made, that we are commanded to get together on the first day of the week.

Mavity. I did not say that. But I will affirm that it is right to get together on the first day of the week, and we will debate this one evening.

S. You might affirm that it is right to meet together on every day, but that do not make Sabbaths of them. That is not what I want. Will you affirm that the Bible commands us, by practice and precept, to assemble on the first day of the week?

M. I will affirm that, according to my example, it is right to meet together on the first day of the week; yes, I will affirm that.

S. This people do not want to know what your example is. Our Pedo-baptist friends will affirm that sprinkling is baptism, and prove it by their example. That is not the proof we want. We want a, Thus saith the Lord. Will you affirm that the apostolic church taught and practiced keeping the first day of the week?

M. I see that my friend is rather particular in wording the question.

S. I am willing to affirm my question on the Bible. Why can't you affirm what you teach from the same? You have just given out an appointment for Lord's day. Why not come right up to your teachings? If Sunday is the Lord's day, please prove it from the Bible.

M. I see that my friend is rather particular. Therefore I will affirm that it is the duty of Christians to come together upon the first day of the week, both by practice and precept of the word.

S. Thank you; now, for the time. I will not touch these questions unless we can have time. You speak of one evening for your question, and two for mine. Let us have four for each, and give the people a chance to hear all your proof.

M. I do not see why my friend asks for so much time. I can say all I have got to say in one evening, and don't want any more.

After some further debate over the questions and time, he finally agreed to spend four evenings on each question, the debate to come off in October. The people in Bushnell are much interested in this question, and are very friendly to our people, and wish to hear more.

Returned home Monday, and found Bro. Milk waiting me; and Tuesday we started together for Grand Traverse, where we now are. The way appears to be opening for labor. We have been here but one week, but have already held nine meetings, with congregations that manifest much interest. It will be rather a hard field to labor in, and will take a great deal of foot traveling. Our first tramp was from Clam Lake to Traverse, a distance of sixty miles; rather too much for pleasure, considering that we had to carry a load. But if the field opens for the truth, we shall feel richly repaid.

If Bro. Weeks has come to these parts to labor, as he expected, will he give me his address, or will some one that can, through the REVIEW? Our address for the present will be Elk Rapids, Antrim Co., Mich. PHILIP STRONG.

Grand Traverse Co., Mich.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

Iowa.

THURSDAY, June twenty, we pitched the tent in Homer, Hamilton Co., Iowa. Began meetings on Friday evening, with an audience of about two hundred. Have given five discourses to attentive hearers, and increasing numbers.

This is a small village in the south-west part of the county, ten miles from Webster city, the county seat. The country around is tolerably well settled. The people are kind, courteous, and hospitable. We hope for good results. Our prayer is, that the Lord will work for us and the good of the people.

Our address will now be Homer, Hamilton Co., Iowa.

S. OSBORN,
J. H. MORRISON,
R. M. KILGORE.

Report of the Illinois Conference.

THE second annual session of this Conference was held near Aledo, Ill., May 31—June 3, 1872, in connection with the Illinois Camp-meetings, as appointed in REVIEW.

Conference convened in the new Illinois tent, May 31, at 5 p. m., Eld. R. F. Andrews in the chair. Prayer by Bro. W. H. Littlejohn.

Present, Elds. R. F. Andrews and T. M. Steward, of this Conference. Credentials of delegates were called for, presented, and examined. A delegation of ten, representing eight churches, came forward. In a subsequent session, two other churches were represented. Throughout the meeting, two were not represented.

The church situated in Clark Center, Ill., petitioned to be admitted into this Conference. Their request was granted, and delegate accepted.

Voted, That Elds. White and Littlejohn, of the Michigan Conference, with all the brethren present, in good standing with their respective churches, be invited to participate with us in the discussion of business.

Minutes of last session were called for, read, and accepted.

Voted, That the Chair appoint an Auditing Committee of six, to settle with the ministers.

President appointed Brn. T. Brown, W. Penniman, B. Berry, J. H. Bates, T. Greer, and B. Sweat.

Voted, That the Conference elect three brethren to act as a Nominating Committee. B. F. Merritt, Thos. Brown, and Benj. Berry, were duly elected.

Voted, That the Conference elect three brethren to act as a Committee on Resolutions. W. H. Littlejohn, T. M. Steward, and B. F. Merritt, were chosen as said committee.

Voted, To renew the credentials of Elds. R. F. Andrews and T. M. Steward.

Voted, To renew the licenses of Brn. G. W. Colcord, C. H. Bliss, and B. F. Merritt, and to refer the case of Bro. John Ballenger to the State Conference Committee.

Voted, To change the name of the Northville church, to that of Serena.

Adjourned to the call of the chair.

SECOND SESSION.

June 2, 8 A. M. Prayer by Bro. W. H. Littlejohn.

The Treasurer's report was called for, read, and received.

Voted, To grant licenses to Brn. J. W. Marsh, J. R. Whitham, J. Hiestand, and R. T. Gregory, to improve their gift in publicly teaching the people the present truth. Adjourned to the call of the President.

THIRD SESSION.

June 3, 8 A. M. Prayer by Bro. B. F. Merritt. The report of Nominating Committee called for, read, and accepted. Vote resulted in the election of nominees as follows:

For President, R. F. Andrews, New Genesee, Whiteside Co., Ill.; Secretary, B. F. Merritt, Princeville, Peoria Co., Ill.; Treasurer, I. Colcord, Coleta, Whiteside Co., Ill.; Executive Committee, Eld. R. F. Andrews, J. R. Whitham, Aledo, Mercer Co., Ill., Seth Newton, Freeport, Stephenson Co., Ill.

Voted, That the President appoint two brethren, to act in conjunction with the Conference Committee as a Camp-meeting Committee.

Voted, That Bro. G. W. Colcord receive ordination.

Adjourned to the call of the Chair.

FOURTH SESSION.

June 3, 6 P. M. Prayer by Bro. T. M. Steward.

Church reports showed a membership of 285, fellowshipped in 13 churches. Whole amount of s. b., \$1653.86.

In view of the want of funds in the Conference Treasury, it was

Voted, That we recommend to the churches to donate the whole of their Systematic Benevolence to the Conference.

Committee on Resolutions reported, presenting the following, which were unanimously adopted:

Whereas, We have been calling upon God to raise up laborers to go forth into the harvest field; and,

Whereas, The Conference has found it impossible to fully settle with its ministers for the services they have rendered the past year, because of a lack of funds in the treasury, therefore,

Resolved, That we earnestly exhort our brethren and sisters in this State to examine carefully and prayerfully into the course they have

hitherto pursued in regard to Systematic Benevolence, in order that they may decide whether their s. b. figures, as heretofore given, should not be raised, and whether they have been as prompt in the payment of their pledges as they should have been.

Whereas, The Lord has in his providence been calling the attention of this people to the advantages of systematic effort in the distribution of tracts; and,

Whereas, The societies which have been organized for this purpose in different parts of the country have proved themselves to be in the highest degree useful; therefore,

Resolved, That we invite all our brethren and sisters to co-operate heartily with us in the formation of such societies in the various districts of the Conference, as designated in the report of this meeting.

Resolved, That we hereby express our gratitude to God for the efficient aid furnished us by the General Conference in sending Bro. and sister White and Bro. Littlejohn to labor for us in our camp-meeting.

Resolved, That we hereby express our thanks to the brethren of Aledo for the help they have rendered us in preparing the ground for our camp-meeting, and the kind hospitality they have shown in caring for the wants of the friends.

Resolved, That we tender a vote of thanks to Mr. Reed for the use of the grounds, and his help in other ways during our meeting.

Resolved, That the doings of this Conference be published in the REVIEW.

Adjourned to the call of the Executive Committee.
R. F. ANDREWS, Pres.
B. F. MERRITT, Sec'y.

California.

OUR meeting is still in progress here, with good interest, and large attendance. Last Sunday evening about one thousand persons were in and around the tent. An extra train was run from Knight's landing, ten miles above, to accommodate those of that town desirous of attending the meeting. The following, from one of the weekly county papers of this place, will give some idea of how the candid portion of the community regard our meetings:—

"INTEREST MAINTAINED.—It is very evident that Elder's Loughborough and Cornell have awakened a lively interest in the minds of many persons in this community by the manner in which they, night after night, with unflagging zeal, expound the teachings of the Bible. Our people receive, in these discourses, much valuable information. Many Scripture passages are presented and explained in an entirely different manner to that practiced by most ministers of the day; and whether agreeable to the latter or not, the fact is undeniable that the large audiences attending these tent-meetings consider the speakers men of more than ordinary ability, as they certainly are more candid, more zealous, and at the same time more consistent, than those who are termed the popular preachers of the day. Voluntary contributions have been offered sufficient to cover expenses. The meetings will be continued Sunday morning at 11 o'clock, and every evening till further notice."

The people requested the privilege of taking up two collections, and raised toward our expenses \$92.65.

The Sabbath question has been quite thoroughly canvassed, and several have already decided to keep the Sabbath. We have our first Sabbath meeting next Sabbath. The meetings here have awakened quite a stir in the surrounding country. Books go quite freely, and are scattered for miles around by those who have attended and desire to know more of these things.

Bro. Kellogg has held several meetings at Cacheville, six miles distant, which have been well attended. Although the hurry of harvest is coming on, we will try to follow up the interest as well as we can. Pray for us.

J. N. LOUGHBOROUGH.

Woodland, June.

The California Tent-Meeting.

A COPY of the Yolo Democrat, dated June 15, 1872, published at Woodland, Cal., contains the following notices of the tent-meeting by Bro. Loughborough and Cornell now in progress in that place. The people call upon those who have so long been teaching them error, to support their positions, by good reasons, if it can be done.

"THE TENT-MEETINGS.—The lectures at the tent continue to attract and interest our people every evening. As the speakers progress in their course they meet with opposition, particularly from other ministers of the same gospel they all profess to believe and teach; but, so far, none have gainsayed the positions taken, or responded to the invitations given to meet them in open, public discussion of the questions involved. A correspondent, whose communication appears in another column, calls upon the local ministry here to reply to Elders Cornell and Loughborough, before the same audiences, if they are misleading the minds of the people by preaching errors. And if, as our correspondent says, ministers have stated that it can be clearly

shown from the Bible that the tent-men are wrong in their positions and doctrines, it seems to us to be due the public that the other side of the question should be given. It would be a matter of interest to all concerned—and as an outsider, in the words of all preachers, we would ask, 'Are not all concerned?'

"A REPLY SOLICITED.

"Woodland, June 14, 1872.

"EDITOR DEMOCRAT:—The tent-meetings in this place have awakened a very great interest in the minds of the people, and from what I hear daily I think very many of our fellow-citizens are convinced that the speakers in the tent are teaching the truth, especially on the subject of the Sabbath. Yet, on attending our regular Thursday evening prayer-meeting, I learned that a few of our Methodist and Christian brethren, including the ministers of both those churches, claim that the doctrines advocated in the tent are 'gross errors,' and the ministers stated in my hearing that they could very easily and plainly show this by the Bible. Now, if they can do this, I, in behalf of many citizens, request them to do it before the same audience that heard the 'errors' in the tent; for if it is error, the sooner it is exposed the better.

"If the men in the tent are right on the Sabbath question, then we who keep Sunday are wrong. For one I am very anxious to learn just the truth in this matter.

"Elders Cornell and Loughborough appear like candid men. They have repeatedly and publicly offered to give the use of their tent to any minister who thought he could point out errors in the things they teach, and I think our ministers ought to accept their offer and show the other side of the Sabbath question in the tent; for if Sunday be the Sabbath of the Bible, then let them come to the rescue.

"ONE OF MANY WHO WISH
"TO HEAR BOTH SIDES."

Vermont.

SABBATH, June 1, I met with the church of Enosburgh, and spoke on the importance of not coming down from the exalted work of God. Text: "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down unto you." Neh. 6:3.

Sabbath and Sunday, the 8th and 9th, held meetings at Bro. Colby's, Charleston, Vt. Bro. Hutchins and Bean were with us. We dwelt on the value of the soul as compared with riches, etc. Text: Ps. 49:6-9. One soul saved in the kingdom of God is worth ten thousand worlds like ours: yet how liable men are to barter away their souls for a little of this world. Though we cannot, with our wealth, etc., redeem our brother, or give to God a ransom for him, yet we can with the means God has given us either help or hinder in the work of saving souls. What a sad mistake those will have made, who shall be found with the blood of souls in their garments for having withheld from the cause means which might and should have been used for the salvation of men.

Life is in the blood; and those in whose garments will be found the blood of souls shall be guilty of murder in the highest degree.

We found good openings for the tent in the eastern part of the State; but the brethren and sisters in that section must not be discouraged if we do not make an effort there at present.

Last Sabbath, we had a good time with the Sabbath-keepers in Starksborough, where we labored just before going to Kentucky.

Sunday, we spoke at West Bolton, where there is still an interest to hear. The following preambles and resolutions were unanimously adopted:

Whereas, The cause in Bolton, Jericho, and Huntington, is young, and there is a good interest started in these places, and,

Whereas, A camp-meeting held in this section would be productive of much good, and would be easy of access; therefore,

Resolved, That we invite the camp-meeting committee to locate the forth-coming camp-meeting at Richmond, the same as last year.

Whereas, We were disappointed in not seeing Bro. and sister White at our last camp-meeting, and whereas sister White's brief call in West Bolton last winter was highly appreciated, and created a greater anxiety to see and hear Bro. and sister White, therefore,

Resolved, That we hereby extend a hearty invitation to Bro. and sister White to attend our next camp-meeting, promising to do all in our power to make them comfortable.

D. T. BOURDEAU.

Bordoville, Vt., June 18, 1872.

A letter just received from Bayfield, Ontario, says:—

I have seen several of your papers, the REVIEW, and also several of the books published in your Office; and I must say that the Bible, since, is a new book to me. As soon as I shall have means I shall send for some of your books; for I believe there is more of Bible truth published in your Office than in any other. In the meantime will you be kind enough to send me the REVIEW weekly. I love the truths set forth in your books and paper.

An Exhortation.

THE day of redemption is near. Despondent one, look up, and be encouraged. Be patient. The light is shining brightly o'er our pathway, and soon those that love the appearing of the Saviour will behold him in all his glory, to their great joy. Poor sinner, Jesus is pleading for you. The call of mercy still lingers. Come, "now is the accepted time, now is the day of salvation."

"Though the sky is dark above us
And the waves are dashing high,
Let us struggle toward the beacon,
We shall reach it by-and-by.
'Tis the light of God's great mercy,
And he holds it up in view,
As a polestar to his children,
As a guide to me and you.

"Oh, the light is flashing brightly
From the calm and stormless shore,
Where we hope to cast our anchor
When our voyaging is o'er."

M. L. O'REILLY.

Tuscola Co., Mich.

Reform.

MANY of us, after all the light we have, but partially (if at all) have entered its practice. It is true we have left some things, but who among us does not eat too much of even plain food? It is a delicate subject, and difficult to be corrected. If reproof is needed, those who do not eat enough (if there are any) will apply it to themselves, and will eat less; while those who do, will think it is applicable, but not to them, surely. If gluttony is indulged in, it must be at the expense of intellect and spirituality. Large eaters are rarely close thinkers.

God's people are prone to backsliding. How easy to relapse into the same error we supposed to have been corrected. We cease to watch the gap, and the enemy again enters. The sacrifice that was smoking on the altar, ceases, and we again find ourselves on the enemy's ground. So weak is human nature, and slow to learn from the things we have suffered; especially is this true of the appetite. I have sometimes thought it is one of the most potent means of the enemy to destroy God's people. Our judgment, from past experience, should be our guide. If Paul died daily, so must we. There is no time now for looking back to Egypt, and sighing for the flesh-pots. Eternal life is worth the sacrifice. May the Lord help to pay the price.

A. P. LAWTON.
West Winfield, N. Y.

"Every Day Holy."

AMONG the multifarious excuses which people urge for not keeping the Lord's Sabbath, we often hear the plea, especially from no-Sabbath Adventists, that they "Keep every day holy." The same kind of argument is used by Sunday-keepers to defend their practice. They say that Sunday is the Sabbath because they "keep it holy;" which they claim is all that constitutes any day the Sabbath.

The fallacy of such reasoning will be apparent from a moment's consideration. Man cannot keep a day holy unless it is first made holy. The commandment does not say, "Remember the Sabbath day to make it holy;" but, "keep it holy;" implying that we are simply to keep it in a condition in which it has been placed by an authority higher than that of man.

The same reasoning applies to all other secular days. We cannot keep every day holy unless God has made every day holy; and this we know he has not done, for the record tells us that he blessed and hallowed the seventh day; and concerning no other of the seven is this distinction made.

There is a manifest difference between keeping a day holy and keeping one's self holy. A godly man may with perfect propriety, declare his purpose of keeping himself holy every day, but to keep every day holy is quite another thing.

We often hear it stated in argument that man cannot make a Sabbath; and that were all the world to keep Sunday holy it would not make it the Sabbath. But we propose to go further than this, and assert that all the world cannot keep Sunday holy, because God has never made it holy.

The only way to keep the Sabbath holy is by holy rest. And although a man may lead a holy life every day, and commit no act which is sinful in itself, yet he can never "keep every day holy."

w. c. g.

NOTHING on earth can smile like human beings. Gems may flash reflected light, but what is a diamond flash and mirth flash? A face that cannot smile is like a bud that cannot blossom, and dies upon the stalk. Laughter is day, and sobriety is night; and a smile is the twilight that hovers between them both, and more bewitching than either.

WHILE there is much misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment, in which there is but one supreme Adam, one perfect specimen of humanity, namely, himself. He ought to go out and work—fight, if it must be, wherever duty calls him.

What God Do you Worship?

SAYS the word of God, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Mankind, from the earliest ages to the present time, has been more or less imbued with an idolatrous spirit. As it was with the Israelites when Moses delayed to come down from the mount, it was not long before they conceived the idea of making to themselves a god, one after their own depraved ideas. But how many there are, even in our own generation, who blame the Israelites for their wickedness and folly, yet like them, they will worship the golden calf. "Covetousness is idolatry. The love of money is the root of all evil."

The worship of graven images is not alone the breaking of the first commandment. We may not be so degraded as to worship heathen images or popish crucifixes; but let us remember that "there may be idols in the heart, when there are none in the sanctuary."

One may idolize a child, a brother, a sister, a father, or a mother; but says the Lord Jesus, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." If we would be true followers of the Lord, we must surrender to him our whole and undivided affections.

But there is one idol of which I would now speak, it is that of appetite. Says the apostle Paul, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Those persons of whom Paul speaks, in all probability, were professors of Christianity; yet, we see the God that they worshiped and cherished in their hearts was their own sensual appetites.

Especially in these days of human depravity is this failing most prominent. Instead of inquiring of the Lord what it is he would have us to do, the great cry is, What shall we eat, and what shall we drink? &c., &c.

The fall of man was brought about by an appeal to the appetite. Shall we not fear and take warning lest we ourselves be overcome in the vain effort to satisfy a craving appetite? In the beginning, God expressly stated what man should use for food; but alas! how far man has departed from that rule.

There are many who are willing to believe and accept the claims of the Sabbath and many other kindred doctrines; but let the health reform be presented and they recoil as if struck in a vital spot. For instance, let such an one be told of the harmfulness of eating swine's flesh, and he is ever ready with an excuse, to justify himself.

Oh! then, let us who profess to be watching and waiting for the Lord's speedy return cut loose from every idol, and from the sin which doth so easily beset; that we may present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

WM. PEPPER.

Obituary Notices.

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

DIED, June 2, 1872, in O'Brien Co., Iowa, of dropsy and heart disease, Joanna Luce, aged 14 years and 8 months. We have every reason to believe that she sleeps in Jesus. She was a member of the Sabbath-school at Sandyville, Iowa, and we would express our sincere thanks to the Sandyville church and Sabbath-school teachers especially, for their very kind and constant attention and abundant religious instruction during her long and painful sickness. A great blessing is promised to those who visit the sick and afflicted. We believe the Sandyville church are worthy of this blessing.

A. LUCE.

DIED, in Bushnell, Mich., May 30, 1872, of cancerous affection, sister Emeline Allchin, aged forty years. Services by the writer, from John 11:32.

P. STRONG.

The Review and Herald.

Battle Creek, Mich., Third-day, July 2, 1872.

Eastern Camp-Meetings.

NEW YORK, Aug. 6-12.
 Vermont, " 14-19.
 Maine, " 21-26.
 New England, 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 Maine and New England Camp-Meetings.

Bro. Haskell writes that the time given last week for the N. E. Camp-meeting, Aug. 21-26, is the time when another camp-meeting is to be held only four miles from So. Lancaster, Mass., the place of the N. E. Camp-meeting. And having written to Maine and learned that they would just as soon commence their meeting Aug. 21 as Aug. 28, he has taken the liberty to transpose the dates, putting the Maine camp-meeting Aug. 21-26, and the New England meeting, at So. Lancaster, Aug. 28 to Sept. 2.

Michigan Camp-Meeting Committee.

The committee appointed at our last Camp-meeting having become scattered (two of them being out of the State), we take the liberty, consulting with a member of the General Conference committee, to appoint a new committee, consisting of the following brethren from the Battle Creek church, they having power to add to their number from other churches, as they may deem necessary.

Myron J. Cornell, H. S. Woolsey, Wm. K. Loughborough, T. B. Lewis, and H. S. Winslow.

This committee will take steps immediately to arrange for the place and make necessary provision for the meeting.

Bro. Adhemar Vuilleumier, from Switzerland, arrived safe in Battle Creek, June 25, having been fourteen days on the ocean. His brother, who was intending to accompany him, was prevented by sickness from so doing. With the appearance and spirit of this brother, we are well pleased. He takes hold with interest in the school, giving good promise of making rapid advancement in learning our language, preparatory to other studies. The brethren everywhere will remember him in their prayers, that the object for which he has come among us, to learn our language and become more fully acquainted with the truth, may be successfully accomplished.

The reader will be interested in the Japanese sermon in this number, at least as a matter of curiosity to see what kind of instruction is given by the teachers among that ancient people. And he will see that human nature is the same the world over, and that the same evils exist to be declaimed against among the most ancient, as among the more modern nations.

In the *Advent Christian Times*, of June 4, 1872, we find the following statement. Speaking of a town in Eastern Michigan the editor, in his "Journal" says:—

Soon after the church was organized, and while they were building the chapel, the Seventh-day Sabbath keepers pitched their tent in town, and with three preachers kept up a meeting for six weeks by the direction of Mrs. White, their prophetess."

We venture to say that when our brethren went to Brockway with the tent, sister White knew nothing of it (unless she might have incidentally learned it from the paper), nor who was laboring with that tent, nor when they commenced, nor how long they intended to stay. Labor in the different States, is performed under the direction of their respective Conference committees. Sister W.'s attention is occupied with other matters.

From the numerous statements of this kind made in the *Times*, one would judge that it was edited by Ananias and Sapphira.

The *Sabbath Recorder* comes to us this week from its new home in Alfred Center, N. Y. It has heretofore been edited and published by Geo. B. Uter, Westerly, R. I. It is now issued by The (S. D. Baptist) American Sabbath Tract Society, Alfred Center, N. Y., and edited by N. V. Hull. The *Recorder*, as now published, preserves its former size, heading, and general make-up, so that it presents the same familiar face as before. It starts off with freshness, variety, vigor, and ability, under the new arrangement. We trust it will still be, as it has been, an earnest advocate of the true Sabbath, as taught in the word, and enforced by the law, of Jehovah; that abundant success may attend it in the mission on which it is sent; and that spiritual and financial prosperity may crown all the operations of the Society by which it is published.

To Correspondents.

S. COLE: *Metanoeo* signifies to change one's opinion, to repent, to reform one's life; by metonymy, to feel penitence, sorrow or remorse. The idea of doing penance is a Catholic gloss designed to support their own superstitions.

Literary Notices.

MAP OF PALESTINE.

We are happy to acknowledge the receipt, from the publisher, H. L. Hastings, 19 Lindall St., Boston, Mass., of a fine map of Palestine, called "The Bible Reader's Map." This map is printed on a sheet 29 by 39 inches, and contains a large map of Palestine, a smaller map of the world as known to the ancient Hebrews, Jerusalem and its environs, Peninsula of Mt. Sinai, and a chart of the seasons. All the divisions are distinctly marked, and the different countries nicely colored. Price, on paper, \$1.00; on rollers, varnished, \$1.50.

SCRIBNER'S MONTHLY.

THIS best of American illustrated monthlies, comes regularly to our table. Among the attractions of the July number, the publishers mention,

"Lossing's delightful Article on West Point (profusely illustrated); the brilliant Conclusion of Wilkinson's Critique on Lowell's Prose; Warner's Charming Paper, a Summer Back Log Study, the best of the series yet published; Dr. Holland's Editorials; 'The Christian Sabbath in Great Cities;' 'The Literary Bureaus Again;' 'Our President;' 'Indirect Damages;' two Curious Articles of Popular Science, illustrated; A Startling Exposure of Smuggling by Women, and the Means Employed for its Detection; Sparkling Papers in the Old Cabinet; Growing Excellence in Home and Society, and the New Department of Nature and Science, by Prof. Draper, besides the usual variety of Stories, Poems, Essays and Reviews, &c."

For sale by all newsdealers. For one dollar they will send the magazine on a trial subscription for four months, commencing with the May number. Price \$4.00 per year, or 35 cents a number. Scribner & Co., publishers, 654 Broadway, New York.

To the Brethren in Indiana.

You see by the report of Bro. Waggoner in REVIEW No. 1, June 18, that we are without tent or laborers. The question arises, What shall be done? Shall we let the cause of truth die out, when there are so many calls for help from all parts of the field? The salvation of souls is at stake. Time is too short in which we have to work, to let any known, opportunity pass by without being improved.

Now brethren we want a State Camp-meeting and in order to have one, we must have a tent. The subject was brought before the brethren of North Liberty, and the following sums, set opposite their names, were pledged to be paid within thirty days:

James Harvey,	\$50.00
Jacob Styles,	25.00
Wm. R. Carpenter,	25.00
Anson Worster,	10.00

Now I will ask, Will not Bro. Randolph of Owen County take this matter in hand and see the friends of the cause there in that part of the State; also Bro. Seaward or Covert in the central part of the State.

Let us be prompt. The cause demands it. Will the General Conf. Committee inform us of the price of a sixty feet tent at Chicago, with or without the ropes and poles.

WM. R. CARPENTER.

Geo. F. Foster, 12 South Market St., Chicago, will furnish a large tent at the following figures:

60 ft. diameter, 12 oz. top, 10 oz. wall,	\$336.57
Sacks to put tent in,	3.80
Poles &c.	50.00
Total,	\$390.37

Camp-Meeting Tents.

We hope the brethren in New York and Pennsylvania who wish to hire tents, will order them a little earlier than last year. I will procure tents for all who wish them at the following rates:

For Tents 24 x 30	\$13.00
" 16 x 24	8.00
" 12 x 17	4.50
" 9 x 12	3.00
" 7 x 10	2.50

The size of the tent must be stated.

Address J. M. LINDSAY,

Olcott, Niagara Co., N. Y.

Vermont Camp-Meeting.

AFTER a careful examination of all the openings worthy of attention, the Camp-meeting Committee decide that the best place for our meeting this year is at Richmond, Vt., near the village, about one mile from Richmond station, on the same ground that we occupied a year ago. The urgent request to have the meeting there by the new friends of the cause where tent laborers were bestowed last year, was especially what led to this decision.

We earnestly desire the labors of Bro. and sister White, and Bro. Geo. I. Butler, and we trust not to be disappointed. We invite our brethren from all parts of our Conference, and those from other Conferences, who can do so, to attend this meeting.

An effort will be made to have passengers coming by rail-way returned free, as in the past. Bring tents. We should have not less than thirty tents besides the large tent. Every family that is able, should have one to accommodate themselves and as

many of their friends as they can induce to come to the meeting. Yet none should stay away because they cannot bring a tent, for such can have a place in the large tent. Come with your bedding, prepared to take care of yourselves. There will be a provision stand on the ground.

Brethren, come to this "feast of tabernacles" prepared to work for the Lord. Let us begin now to prepare our hearts to seek God. Our meeting will be held Aug. 14-19, according to appointment of General Conference Committee.

LEWIS BEAN, } Vermont
 H. N. AUSTIN, } Conference
 H. W. BARROWS, } Committee.

BAD habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

News and Miscellany.

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

SAN FRANCISCO, June 25.—Mrs. Loomis, from the East, lectured last night in Platt's Hall, against woman suffrage, and was interrupted, hissed and jeered, by the leading female suffragists present. The Hon. David Meeker demanded that the disgraceful conduct cease, or the women would be compelled to leave the hall, for which Mrs. Emily Pitts Stevens, editress of the *Pioneer*, the suffragist organ, drew a pistol on him, demanding an apology, but was compelled to put it in her pocket by the bystanders.

LABOR STRIKE IN LONDON.—New York, June 25.—A London dispatch states that the look-out of builders, carpenters, and joiners, is the result of the refusal of the men to accept the compromise offered by the employers. Twenty thousand are out of work, and they have been joined by the masons and bricklayers. The men demand 51 hours instead of 56 1/2 hours per week, and also 1s per day pay additional. The employers state that the demand does not justify the advance. The men state that the reason of the present strike is the increased expense of living, and do not fear any interference from workmen outside of London. The latter obtain better pay than those in the city. They say their unions are financially strong, and feel confident of success.

The London *Times* says the strike will result in England losing her present advantages in industrial productions.

TERRIBLE HURRICANE AND WATERSPOUT.—The London papers of the 15th, report a terrible hurricane and waterspout at Rustehuk, which destroyed 500 houses and sank two gun-boats, killing and injuring several persons.

THE RECENT FLOODS AT PRAGUE.—700 LIVES LOST. London, June 18. Details of the floods near Prague, caused by the heavy rains, show that the destruction of life and property was far greater than was at first supposed. The water poured over the country, sweeping everything before it. The fertile districts were devastated, and a number of villages were swept away. The loss of life is appalling, the number of persons who perished being estimated at 700.

THE WASHINGTON TREATY.—The *Christian Union* thus refers to the matter: "Our readers will like to have a clear view of the Treaty. In brief, it is here: 1. A satisfactory treaty was made, ratified, and glorified; externally excluding consequential damages and including them internally. 2. The glory departed, the external elements revolt at the internal, and a real Mexican now results. England hot and grim. America cold and grim. 3. The Treaty at an end. 4. The Treaty revived. 5. The Treaty abandoned. 6. Treaty not abandoned. 7. An understanding on the point of being reached. 8. A misunderstanding is reached instead. 9. Innumerable telegrams. 10. Hopes. 11. Hopes clouded. 12. More telegrams, hopes, clouds, settlements, unsettlements, and happy solutions. 13. Modern diplomacy—the cure of war—for it ties knots which not even the sword can ever cut!"

The overflow of the River Po is traceable directly to the eruption of Mount Vesuvius. All Italy seems to have been violently agitated since then, with sudden changes in temperature. Snow and sleet fell in Piedmont, the thermometer in some localities falling as low as in midwinter. Violent rain storms drenched the country, destroying the crops, killing the silk worms and doing other damage, until the accumulating floods overleaped the banks of the Po, and spread destruction on every side. The most singular electric phenomena were witnessed. Splendid meteors illuminated the heavens, and brilliant auroral lights spread terror among the people.

THERE are in the United States a hundred and twenty-eight monasteries and three hundred nunneries.

Appointments.

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

Vermont State Conference.

The Vermont State Conference will hold its next annual session at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 14-19. We hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. All the churches and unorganized companies within the limits of this Conference are invited to send delegates, and to report their standing as required by the constitution of the Conference. Systematic Benevolence should be paid up to July 1, 1872. Brethren and sisters, let us not do the work of the Lord negligently.

LEWIS BEAN, } Vermont
 H. N. AUSTIN, } Conference
 H. W. BARROWS, } Committee.

BURLINGTON, July 13. At this meeting I will attend to baptism if desired. J. BYINGTON.

With the church in Wright, July 13, 1872.

H. S. GURNEY.
 CHARLES JONES.

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

T. H. LINDSAY.

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.

Business Department.

Not slothful in Business. Rom. 12:11.

The P. O. address of Elders T. M. Steward and R. F. Andrews is Little York, Warren Co., Ill., till further notice. R. F. A.

The P. O. address of J. H. Waggoner is, for the present, Bowling Green, Ohio.

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 receipted pays—which should correspond with the Numbers on the Fasters. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. L M Witter 40-8, M J Cornell 41-1, C H Tubbs 41-1, M A Brigham 40-23, Eveline Barber 41-1, Thomas Brown 42-4, J H Bates 41-1, C A Bates 41-1, H N Bates 41-4, Nancy Clafin 41-1, P E Ferrin 41-1, C Weed 41-1, W E Caviness 41-6, Elias Cobb 41-1.

\$1.50 EACH. Mary A Kizer 42-1, Hattie E Martin 42-1, S E Merrill 41-1, Mrs E Cooper 42-1, Mrs E D York 42-1, Peter Tubbs 42-1, P H Shough 42-1, M McCullough 40-14, Anna Blanchard 42-1, Wm H Garrison 42-1, Betsey Davis 41-1, Joseph Hoatland 42-1.

\$2.00 EACH. A W Cummings 42-14, G H Tally 41-22, C Winters 42-1, Mrs J Norwood 42-1, J Bartlett 40-1, James Vile 42-1, R P Gilmer 42-8, J B Vaughn 43-1, B C Chandler 43-1, W F Hinton 43-14, L E Milne 43-1, B F Brown 42-1, John Berry 43-1, C Perrin 41-1, Silas Strite 41-20, W H Riley 43-1, John Luke 41-1, Samuel Rash 41-21, Malon Hines 41-11, C E Moser 42-6, H C Stone 41-16, S E Tyson 41-22, Sarah Gove 42-16, B N Berry 42-1, W C Drennam 40-24, Alida Brown 42-1, J W Marsh 42-1, Frank Brown 41-1, Thomas Sliter 41-1, S A Young 42-1, Sarah Guisenger 42-1, L McCoy 42-1, Mary Selby 41-23, A Abbey 41-1, O Davis 42-1, Mrs M Lotshaw 41-1, Charlotte Clapp 42-1, John Sharpe 40-1, J C North 42-1, S M Tryon 42-1, Elmira Munty 41-1, D Richmond 42-1, Mrs W Moore 42-1, Lebbeus Drew 40-9, Mrs J A Losee 37-1, George Felshaw 41-14, Henry K Knight 42-1, Juliette Shearer 42-1, Alice Canfield 42-1, I Edgerton 42-1, Thomas Thomas 42-1, C McIntire 42-1, Wm Hoag 41-1, L R Long 39-1, Wm H Place 42-1, John Reisman 42-1, H Huntington 42-1, J A Laughhead 42-1, John Adams 42-1, H Nicola 42-1, T A Mitchell 42-1, Mary Dunn, 42-1, J Tewilliger 42-1, M P Stiles 42-1, J G Sanders 40-1, D C Phillips 42-1, S Woodworth 41-16, Joseph Clarke 42-1, L R Chapel 42-1.

MISCELLANEOUS. R S Whitney \$2.30 42-1, John Kellogg 32c 40-2, E Curran 1.20 40-3, M E Smith 4.50 42-14, W D Sharpe 4.00 43-1, S A Proctor 4.00 42-17, Martha Ashbaugh 2.35 42-10, A D Carter 3.00 39-1, Seth Newton 4.00 44-21, B F Anderson 4.00 41-11, Daniel Berry 3.50 41-2, N Osborn 5.00 42-10, M A Hiestand 3.00 41-22, Channey Smith \$5.00.

Books Sent by Mail.

J M Lindsay \$2.08, Ruth Coggsall 25c, Alfred Boynton 2.50, E W Boynton 75c, Willie Taber 1.00, E G Rust 65c, H Lockwood 40c; E P Giles 3.00. W E Stillman 25c, M S Kellogg 25c, Jesse Hiestand 50c, Wm Bryant 1.40, J M Wilkinson 50c, Alfred Taylor 25c, Martha E Morrison 2.25, Alfred Hussey 1.00, P Z Kinne 2.00, F E Reading 25c, Emily Mayo 20c, Nelson R Staines 25c, G F Richmond 75c, M M Osgood 1.00, C P Faulkner 25c, D C Phillips 25c, M C Dukes 25c, Wm R Carpenter 1.00, Albert Weeks 2.00, J A Demill 25c, L B Kneeland 50c, S H King 1.00, O W Austin 1.05, Cor C Van Doren 25c, D Bowe 25c, D I Stephens 25c, A H Robinson 50c, B F Keese 45c, A H Adams 10c, T G Minor 32c, Joel L Locke 50c, John H Green 25c, C W Crofoot 25c, R W Colburn 2.25, M P Stiles 25c, R M Kilgore 10c, Martha Ashbaugh 65c, A C O'Reilly 3.00, Wm Morton 50c, Sarah Glascock 50c, Scott E Poor 20c, Emma Parsons 25c, Hattie Dunsha 25c, Wm F Crous 25c, M E Reynolds 50c, S Janette Smith 50c, Wm F Jenkins 1.75, Mrs E D Scott 50c, Amos Amburn 1.80, H E Haskell 45c, R J Foster 1.00, Miss Julia Webster 50c, D C Elmer 25c, Wm Evans 25c, Lovisa Filer 20c, M A Dayton 75c, A W Smith 70c, Homer N Norton 3.60, C H Foster 25c, C H Tubbs 25c, A B Woodworth 30c, S W Wittey 50c, Luvina Turney 1.25, Elias Cobb 50c, F Wheeler 25c, D B Welch 50c, Noah Carshoof 25c, Mary Bowers 25c, Wm Brown 20c, Mary A Remley 1.00, Frank E Brown 1.50, D R Palmer 25c.

Shares in Publishing Association.

L McCoy \$100.00, M E Cornell 20.00, John Kirfman 10.00, John Auten 10.00, C Perrin 10.00, Samuel Zinn 10.00, J W Adams 10.00, C E Mason 10.00.

Shares in Health Institute.

Addie P Chamberlain \$25.00, Rachel C Fargo 50.00, Jerome Fargo 75.00, Lucy M Kinne 30.00, L McCoy 75.00, M E Cornell 25.00, Squire Osborn 25.00, Esther Auten 25.00, Samuel Zinn 25.00, C E Mason 10.00.

Cash Received on Account.

Phillip Strong \$35.40, D W Bartholomew 25.00, R F Andrews 4.50, H Nicola 2.00, Robert Kilgore 5.00.

Michigan Conference Fund.

Church at Orleans \$40.00, Parkville 10.00, Memphis 22.00, Jackson 92.00.

Review to the Poor.

D W Bartholomew \$5.00.

General Conference Fund.

Illinois Conference \$50.00, D C Elmer (s. b.) 1.00.

Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$4931.76. Ten Dollars Each. Wm and Eliza Carpenter (thank-offering), B N Berry. Five Dollars Each. M E Cornell, J W Adams. Miscellaneous. A friend from Bangor \$2.00, F E Reading 1.25, Charles H Foster 1.75, M A Hake 1.00.

The Review and Herald.

TERMS:

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