

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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HOLD UP THY LIGHT.

Hold up thy light, O child of grace!
Be not afraid to let it shine
On all around, but rather fear
To hide this precious light divine.

Hold up thy light! Thou canst not tell,
However feeble be its ray,
But some poor soul may catch its beam,
And by it find the narrow way.

Hold up thy light with steady hand
Though it be faint! Who does not know,
Where darkness reigns, how far and clear
Even a little light will show?

Hold up thy light! 'Tis God's command;
And till with thee time cease to roll,
His voice thou canst not disobey
But at the peril of thy soul.

Hold up thy light! 'Tis thus it lives;
By shining, grows itself more bright;
Thus is the Father glorified:
Then, child of grace, HOLD UP THY LIGHT!
—Sel.

The Object of Creation.

BY ELDER D. M. CANRIGHT.

(Concluded.)

WE will now notice a few out of a great number of passages, pointing to the restoration of the earth. Gen. 13:14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." In other words, Abram was to look in every direction, and all the lands which he could see, God promised to him, and to his seed forever. Again, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8. Here all this land was again promised to Abram and to his seed for an everlasting possession.

Well, was not this promise fulfilled long ago? Did not the Israelites, Abram's seed, long possess the land of Canaan, and thus receive the fulfillment of that promise? We will listen to what the martyr Stephen said of Abram, and of this promise. Acts 7:4, 5: "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

This testimony is too direct to be mistaken. As late as Stephen's time, the promise had never been fulfilled. Neither Abraham nor his seed had possessed the land, yet God had promised that he should. We all know that he has not had it since that time. Listen to what Paul says concerning this seed of Abraham: "Now to Abraham and to his seed were the promises made." Gal. 3:16. Well, that is the very thing that we have been reading about. Listen further: "He saith not, And to seeds, as of many; that is, when he said to Abraham, 'to thy seed,' he did not put it in the plural number, seeds, as meaning all the literal descendants of Abraham. This is not what God meant. 'But,' continues Paul, 'as of one, and to thy seed which is Christ.'"

Then that seed which was spoken of is Christ. So when God said of Abraham, "To thee and to thy seed will I give all these countries," he meant, "to thee and to Christ will I give them." And Paul further shows that the promise embraces the whole

world. Rom. 4:19: "For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." In that promise to Abraham every Christian has an interest. Hear Paul still further: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Reader, are you a Christian? if so, you are Christ's. Then what follows? Paul says, If you are Christ's, then are you Abraham's seed and heirs according to that promise. So we see that every Christian has an interest in that promise to Abraham concerning the land of Canaan, or rather, of the whole world.

Now we know that neither Abraham, nor Christ, nor Christians have ever possessed that land. Abraham was a pilgrim and stranger in it, Heb. 11:8, 13; and Christ had not where to lay his head, Matt. 8:20; and millions of Christians have had no more. So it must be still future when Abraham, and Christ, and all Christians shall have the promised land for an everlasting possession. Then will be fulfilled Ps. 2:7-9: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

In harmony with the above scripture is the declaration of the prophet, that to the Messiah should be given the throne of David, and he should rule over his kingdom forever. Isa. 9:7: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The angel, in announcing the birth of Jesus, says of him: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33. Christ, then, is to possess the throne of David and rule over his kingdom forever. We well know that David's throne was never in Heaven, but was upon the earth. Hence the throne of Christ is to be on this earth, and it is to stay here forever. Hence we read again in Rev. 11:15: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." The sounding of the seventh angel brings us to the close of time and the setting of the Judgment, as all admit. Right there the kingdoms of this world are given to Christ to reign over them—not simply a thousand years, but forever and ever. Texts almost without number directly teaching this doctrine might be quoted; but we forbear.

That this earth is to become the final abode of the redeemed saints, is taught in the clearest and most emphatic manner. Says Jesus, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. Says the prophet Daniel: But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel 7:26, 27. It is a kingdom under the whole heavens, which the saints are to possess. It is to be an everlasting kingdom; there shall be no end to it. This shall be their inheritance.

The reader must bear in mind that the

earth which the saints will inherit is not to be in the condition in which we now see it. It is to be a new, or rather, a renewed, earth. Sin shall depart, and the curse be wiped off. The fires of the great day of God will purify this old earth from all its corruptions, and utterly destroy all the corrupt masses of wicked men. Peter makes this subject very plain (2 Pet. 3:5-13). He states how the earth was once cleansed from its pollution and wickedness by the flood of waters: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." Verses 5, 6. We know that this was a literal earth, cleansed with literal water, and that the wicked were literally destroyed. Thus it was cleansed once, but it is to be cleansed again—this time in a more thorough manner and more effectually. All wicked men will meet their end in this final destruction. Peter says, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." Verse 7. The other time it was cleansed by water, but the next time, it will be by fire at the day of Judgment. Then he proceeds to explain minutely how this will be done, how the fire will affect the earth: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verses 10-13.

When that burning day shall come, the heavens, that is the atmospheric heavens, the air, will be on fire. The elements and the earth itself will melt with fervent heat. So intense and terrible will that fire be that it will melt and dissolve the solid earth. The granite rocks and solid mountains will melt, and run down like wax. From pole to pole, from one side of the earth to the other, will be nothing but one vast body of liquid fire. In this fire, Peter says, the works that are in the earth will be burned up. These works referred to, we understand to include all wicked men, the physical pollutions of the earth, as thorns and thistles, and every trail of the old serpent. Malachi speaks thus of this burning day: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Chap. 4:1. Peter says that the day of the Lord will come, in which the heavens and the earth shall burn. Malachi says, Behold the day cometh which shall burn as an oven. When God shall burn this earth, that will certainly be a day that shall burn like an oven. Peter says that the works in the earth shall be burned up. Malachi says that all the proud, and all that do wickedly, shall be burned up, root and branch, in that fire.

When God shall thus melt this earth, we understand that it will form the lake of fire (Rev. 21:8) into which the wicked are to be cast. This fire will utterly and radically purify this old earth; and from this fire will come forth a glorious new earth, henceforth to be the eternal abode of the saints. After clearly stating this terrible purifying process, Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth

righteousness." This new earth is not to be another earth so far as actual material is concerned. It is new only in the sense that a converted man is a new creature, i.e., renewed and purified. Peter says that it is according to his promise. We find this promise very plainly stated in Isa. 65:17-25: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Verses 17, 18, 25. Thus we see that this promise contemplates an actual earth—a restored earth, wherein will be the same things, animals and all, which God has placed upon the earth.

But, says one, shall we have animals in the new earth? Most certainly; why not? Did not God make them there in the beginning, before the fall? and is there not to be a restoration of all things? If so, will not these be restored? Listen to the prophet again: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9.

What a glorious scene that will be when gentleness, harmony, and peace, shall reign, not only among men, but in the brute creation. These will not be spiritual lions, and wolves, and lambs, and children, who are to thus dwell together in harmony. No; they will be just such real ones as God made in Eden. Neither will man be simply an immaterial, ghostly essence to flit from cloud to cloud, like a butterfly among flowers, without any definite object. No; he will be a real, material man, composed of flesh and bones as actually as was Adam when he came from the hand of God. That this will be so after the resurrection, is easily shown:

1. The earth is man's proper place in the universe. God made man to occupy this place and no other, and he is every way adapted to it. The new earth will be a material earth, covered with grass, and trees producing delicious fruit, on which man will feed. Hence, man must be a material man to fill such a place.

2. The resurrected saints are to be like Jesus after his resurrection. John says, "When he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. Paul says, "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21.

Now let us see what kind of body Christ had after his resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." Luke

24: 36-43. Nothing could be plainer than this. Jesus declares that he had flesh and bones, and told his disciples to handle him and see; and to still further convince them, he ate material food before them. Peter says that the apostles "did eat and drink with him after he arose from the dead." Acts 10: 41. But did he go to Heaven with this same body? Paul declares that he did. Eph. 4: 9, 10: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." The same body that went into the earth at its burial went to Heaven at its ascension. Peter puts this beyond all dispute when he says "that God had sworn with an oath to him [David] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption." Acts 2: 30, 31.

The Christ, then, who in the future is to sit on the throne of David must have flesh, must be David's son according to the flesh. Will, then, the king who reigns have flesh and bones, and all his saints be immaterial spirits around him? No. For both Paul and John say that the saints will be like him. Isaiah says that these very bodies shall be raised to life. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." Isa. 26: 19. Good old Job believed that he should have flesh, and be as real a man after his resurrection as he was before. Listen to him: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job. 19: 25-27. This certainly is plain enough. Many texts might be quoted, but we will not weary the reader.

From all this mass of testimony, it seems to us that the final destiny of man and this earth is very plain. God's original purpose concerning it can readily be seen, and that that purpose will ultimately be accomplished and carried out to a glorious consummation, we think we have plainly shown. These dark days of sin and suffering are only temporary. They will soon pass away. The clouds will be dispersed. The sun will rise again. The glory of God will once more fill this earth. Eden shall bloom here again. The tree of life shall once more yield its immortal fruit. Pollution and death shall vanish away. Even the brute creation, the fowls in the air, the fishes in the sea, the cattle upon a thousand hills, shall again appear with all their original beauty and harmlessness. Then man, tried and proved faithful, resurrected and made immortal, freed from physical and moral deformity, once more crowned with the glory of God, shall tread these beautiful shores with gladness of heart and songs of praise to the great and glorious God.

Dear reader, that day draws on apace. A few more aches and pains, a few more crosses, and conflicts with sin, a few more nights of sorrow, and that glorious day will come. Cheer up, hope in God, be strong for the right, and ever keep the prize in view.

Trust in God.

"THE Lord knoweth them that are his, and none of them that trust in him shall be desolate."

This is a comforting thought to the child of God when pressed down by a weight of discouragement that, for a time, seems sufficient to crush him. Is the spirit lifeless, dead? Has hope ceased to inspire, and faith forgotten to work? Surely, Satan would love to have it so. But now is the time to trust, not to yield to despair. Look up, believe, have faith; have it to yourself before God. Have you done all that you could do, and now are you powerless, cast down, because you have encountered some of Satan's malicious designs? Let this comfort you, "None of them that trust in Him shall be desolate." Look up, though the heart is crushed, and the terrible weight seems greater than any previous one has ever been, and force yourself to say, whether you feel it or not, "Though he slay me, yet will I trust in him." Depend upon it, you will not have repeated these words of Job a great many times in your anguish of

soul, ere you will find faith is kindling anew in your heart, and doubts will begin to vanish, and unbelief disappear, to make room for the sweet assurance of peace that the Lord has promised to those who put their confidence in him.

Yes, "He knoweth them that are his." He remembereth our frame, that we are mortal, subject to the infirmities of the flesh; he pities our weakness, he does not deal with us harshly, as we may suppose, but in love for us, probes every wound, discovers every secret sin, and waits to be gracious, to heal with a soothing balm when we are ready to receive it. Oh! shall we lightly esteem the great love of God toward us? Shall we rebel, complain, and lay down our arms, and give the enemy a chance to work? Not so; we will trust and cling to the mighty One, who cannot fail us even in the darkest hour.

And whoever trusted in the living God, that did not receive his blessing? Then how full is the sunshine of his favor! As the springtime comes to gladden our hearts after the long, cold winter is past; so, and much greater, is the rejoicing of that soul who made God his confidence in times of distress. How the heart will swell, the tears burst afresh, and the whole frame quiver, at the remembrance of the narrow escape from the slough of Despond, while the song of thanksgiving arises to give glory and honor and praise unto Him who loved us and redeemed us by his precious blood. As the child safe in its own dear home recounts amid smiles and tears of joy its recent escape from danger, so does the child of God love to praise and magnify the power that has saved him in a perilous hour. Be this my language ever:

"The cross of Christ I'll cherish,
Its crucifixion bear.
All hail, reproach, or sorrow,
If Jesus leads me there."

M. E. PIPER.

The Scriptures.

How we should prize the Bible, believing, as we do, that it is the word of God! But it seems to be the tendency of mankind not to value highly a thing that is easily obtained; for it is a fact that none are so poor that they cannot obtain a copy of the Bible. It is also a fact that we sometimes find, among Christians (?), the Bible almost wholly neglected.

Did we live in the time of Edward I., when it required the earnings of a common laborer for fifteen years to purchase a copy of the Bible, methinks we would prize that sacred book when once we had secured the privilege of reading it. But it is not so now. The Bible has become a very common book.

During the first fifty years of the existence of the British and Foreign Bible Society, it is reported to have issued upwards of twenty-nine millions of copies of the sacred writings. And of the American Bible Society, it is said that, during the first fifty years of its existence, it issued seventeen millions of Bibles and Testaments. How extensive has been the work of circulating the Scriptures by these two societies alone, to say nothing of the circulation of them by other similar associations and private parties which are numerous.

It is evidently not from a want of Bibles that the Scriptures are not searched, according to the injunction of our Saviour in John 5: 39.

We understand the word "scripture," as used by our Saviour, and by Paul in 2 Tim. 3: 16, to mean those books that were at that time considered canonical, that is, the Old Testament books. While from this, we find that the Old Testament, as well as the New, is profitable for doctrine, we go no further than the great religious bodies of the land have done.

Art. 5, of the Methodist Discipline, reads as follows: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite to salvation. In the name of the Holy Scriptures, we do understand those books of the Old and New Testaments, of whose authority was never any doubt in the church."

The Bible Dictionary of the American Tract Society says: "The entire Bible is the rule of faith to all Christians, and not the New Testament alone; though this is of special value as unfolding the history and doctrines of our divine Redeemer and of his holy institutions. The fact that God

gave the inspired writings to men in the languages most familiar to the mass of the people who received them, proves that he intended they should be read, not by the learned alone, but by all the people, and in their own spoken language."

Must it not be very offensive in the sight of God to have those who have named the name of Christ neglect the study of that word which is to guide them to Heaven? How can we comply with God's requirements when we do not know what they are? And how can we receive the reward of the righteous, when we will not learn the conditions of that reward?

May the Lord help us to heed the injunction of our Saviour, as did the noble Bereans (Acts 17: 11), and search the Scriptures in gratitude to God for the sacred volume. A. WEEKS.

Smith's Creek, Mich.

A Morning Lesson.

SOMETIMES parents and guardians have a strong desire to instruct the young daily in the principles of Christianity, yet they are at a loss to find time to attend to this matter properly. Suppose a case: Bro Slack attends meeting pretty regularly, but sometimes is quite late; and although he loves the Bible-class, he seldom has the lesson well studied. He begins to reflect, and finds himself far on the back ground; and when he fails to give correct and full replies to questions in the class, he feels self-condemned. He has been for years a professor of religion in the Advent ranks, yet he can hardly tell what were the seven different forms of the Roman government, or what were the ten kingdoms; at least, he cannot give them in their order, much less teach his children.

He determines on a reform. He hunts up old tracts, all dusty and neglected. His old love for the truth partially revives as he reads the stirring language of prophecy, and he soon polishes up his memory. The points of truth are soon committed to memory; for once, they were more familiar to his mind. At breakfast time, and as he gathers his family around the family altar, he teaches these things to his little ones. But little more time is occupied in this work than is usually occupied in desultory or useless talk. The whole family are edified and strengthened, and cheerfulness and life illuminate each mind and countenance, and work is accomplished quite as effectually, and more pleasantly, than usual.

But Bro. Slack finds more to do; for, of further observation and reflection, he discovers that the rules of propriety are daily violated at the table by his children. Here is a work. He now discontinues the practice of allowing each child to help himself, and to select the choicest of the viands, or to find fault with the coarsest. Seating himself at the head of the table, and acting as master of ceremonies and without anything like meanness or coarseness, he distributes to each with liberality, equality, and moderation, and then, with kind advice and wise instruction, he vetoes opposition, rebukes gluttony, forbids murmuring, and brings the dainty and whimsical child to sober, rational conclusions.

Sometimes the morning lesson is necessarily enforced "by Solomon's last resort." But if such a thing does occur, it is seldom, for Bro. Slack has a wonderful prejudice against this means of discipline; but when he does use it, he is not slack in its application.

In fact, if our brother continues his course of morning lessons, he will need to have his name changed to Bro. Thorough; for his business, and his family, and his character, are undergoing a great change for the better; his morning lessons incorporate their spirit into his daily round of business, and he is ever ready with a word in season to his family and associates, and his children are growing in grace and favor with God and man. JOS. CLARKE.

Spiritualism in a Silver Mine.

WHILE at La Cygne to-day, buying lumber, I noticed that the all-absorbing topic of conversation with the men, in and around the lumber yard, was a silver mine that had been found only three miles from La Cygne (the county seat of Lynn Co., Kan.). I learned that a number of buildings had been framed there and sent out to the mine, to be occupied by the miners; also that a quartz mill had been ordered, and was expected in a few days. This subject is occupying the attention of the best and wealthiest men of the place.

On inquiring the direction of the mine, a large mound was pointed out to me as being

the place. I was told that the first silver they found was ninety feet below the top of the mound. The thought at once struck me that it was an odd place to commence digging for silver, as this country is full of just such looking mounds. I was informed that the men that were managing it were spiritualists, and that a noted medium had told them that by digging there, silver in large quantities could be obtained. This was about one year ago, and they have been laboring ever since. I saw a specimen of the ore that had been sent to several places to be treated, and it is stated that it will produce five hundred dollars to the ton.

Many, no doubt, will claim it as evidence of the genuineness of spiritualism, and, from the excitement I saw over it there, I was led to say in my mind, Truly, all but the very elect will yet be deceived by the satanic delusion. To my mind it is evidence that the intelligence was transmitted from some being that must be thoroughly acquainted with the caverns and caves of the earth; and Satan being a fallen angel, but still retaining his knowledge of the creation of the world, why may it not be from him? Truly, he works through signs and wonders to deceive the inhabitants of the earth. How important that we be on our guard lest we be ensnared!

SMITH SHARP.

Centerville, Kan.

The Pure in Heart.

"BLESSED are the pure in heart; for they shall see God." Matt. 5: 8.

This promise, in the midst of others of a like nature, assures the believer that he shall see God. A pure heart! How different from the natural, depraved heart! One who has a carnal heart, or mind, filled with the lusts of the flesh and the pride of life, cannot see God. The apostle writes: "Follow peace with all men, and holiness, without which, no man shall see the Lord."

But how is this fitness to be accomplished, this state of holiness to be attained? Says the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 2, 3. Paul, in his exhortation to Titus, says, "But speak thou the things which become sound doctrine." After giving special directions for the aged and the young, he says, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak and exhort."

Here we have the grace of God which bringeth salvation well defined; and it is to be accomplished in "this present world." Moreover, he exhorts and encourages us to look for that "blessed hope." Then why should we be ashamed of our hope? It is, indeed, a glorious hope; one which all the New Testament writers were familiar with, and looked forward to, as the time of their reward. Those only who fulfill the conditions can have a well-grounded hope. There are many who are hoping and expecting to see their Lord in peace, who will utterly fail of their hopes and expectations.

Many who are placing their dependence upon universal salvation are not striving to lead a pure life. They strongly assert the doctrine, and vaguely hope it may be true. The greater part who hold to it, only follow their leaders, without attempting to examine for themselves. "If the blind lead the blind, both shall fall into the ditch." Poor souls! Could they but get a glimpse of the character of a holy God, his matchless purity, and weigh well his requirement, "Be ye holy, for I am holy," how would they sink speechless before him! They could not then expect to enter Heaven in all their impurity. Doubtless there are many honest ones who have been driven to this extreme by an equally extreme position in the opposite direction—that of endless misery. But the light is shining, and such will gladly exchange error for truth. How ought we to appreciate God's plan of saving men, and enter into it with all our hearts as co-workers with him, purifying our souls through obedience to the truth, thus work-

ing out our salvation with fear and trembling, and yet with a confidence that admits of no doubt. A. M. L.
Palermo, N. Y.

Homeward Bound.

THE thought is sweetly consoling to the wayworn traveler journeying homeward that he is nearing home; that by-and-by all the storms, and vicissitudes of this life will be over, and the sighs, groans, and tears, arising from sad, stricken hearts, will be exchanged for unutterable joy in the presence of Him who has promised to wipe the tears from off all faces. How often the heart sinks beneath trials and discouragements, and the path we journey seems so rough and thorny, that we almost despair! But as soon as we turn our gaze upward to Jesus, and tell him the woe that oppresses us, he sends his shining angels that excel in strength to our aid, and the enemy is vanquished, the clouds lift above our heads, and the comfort that the Lord alone can bestow, fills our souls. We might well grow discouraged, if we had the battle of life to fight alone. If we could look to no arm but flesh to help us, then, indeed, should we perish. But, thank God, we have One mighty to save, whose eye never slumbers, and whose ear is ever open to the feeblest petition; and when we feel weakest, and most despairing, then is his opportunity to pour us out a blessing so rich and sweet that every care is banished, the burdens that have weighed so heavily upon us roll off, and we hear his voice like richest music, saying, "Peace, be still."

If the blessings we receive from time to time to encourage us on our lonely way, are a foretaste of Heaven, "What must it be to be there?" Oh! if we could keep this bright picture constantly before our minds, we should never droop in weariness and woe. But it is, no doubt, necessary for our spiritual welfare, that sometimes we should feel that Jesus hides his face from us. It is the storm that makes the sunshine seem so delightful, the absence of the birds through dreary winter, that makes their songs so sweet, as spring-time brings their return. And oh! how unutterably precious are the smiles of Jesus after a long hard struggle with the powers of darkness, when we have felt almost forsaken and it has seemed that we must sink beneath the waves of adversity. How cheering, as we have seemed to hear him speaking, "Thou of little faith, wherefore didst thou doubt?"

Why are we so easily discouraged, when we have such a strong helper in Jesus? He has trod the rugged path before us, and he knows just how to sympathize with all our sorrows. O, let us strive to check every murmuring thought and word. We have not always to suffer here. The pearly gates of the celestial city will soon roll back to welcome in the faithful, waiting ones. Then let us look up, and lift up our heads and rejoice, for our redemption draweth nigh. He that endureth to the end shall be saved.

"My rest is in Heaven, my rest is not here, Then why should I tremble when trials are near? Be hushed, my sad spirit, the worst that can come But shortens my journey and hastens me home."

A. S. NASON.

Lynn, Mass.

Trusting.

LOOKING forward, I realize that I am totally ignorant of the character of the work that may be apportioned to me; and know not where, under, the broad, blue canopy, my field of labor may lie. Yet am I enabled to leave this solution to Him whose "ways are past finding out;" and with a calm trust in the same Omnipotence that guides the tiniest creature of the natural world to its proper niche, I shrink not from the work before me. I may toil beneath a stately dome, where many curious and critical eyes are watching. My labor may be among degraded, obscure, and suffering humanity. I may work alone, and silently, waiting long years for sheaves to appear, or the desire of my heart to come. Perhaps my life may be that of the lowly peasant, happily released from galling care and weighty responsibility.

But wherever the work, or whatever its nature, I believe it comes from above, and I receive it as assigned by the wise and loving Master, believing that, however difficult or distasteful it may seem, a sufficiency of wisdom, strength, and patience, will be vouchsafed.

May the shadows which rest upon my soul betimes but aid in the fulfillment of the

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

"I know not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not."

"It may be mine to drag, for years,
Toil's heavy chain;
Or day and night my meat be tears
On bed of pain."

"My bark is wafted to the strand
By breath divine,
And on the helm, there rests a hand,
Other than mine."

"He holds me when the billows smite,
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all."

"Safe to the land! safe to the land!
The end is this;
And then with Him go hand in hand,
Far into bliss."

H. I. F.

Estherville, Iowa, April 6, 1872.

A Jealous God.

AND is our God such? With all that has fallen under my observation, I am perfectly satisfied that this is the case. And more especially have I observed this, with regard to his holy Sabbath. It is certainly dangerous to our earthly interest to trifle, in the least, with this command, in any of its requirements. And every instance which has come under my notice has proved thus.

I could mention several instances of Sabbath-keepers, who, perhaps thoughtlessly, have suffered their teams to work, or boarded people who did work, on that day, or who did business of other kinds either themselves, or others for them, all of which have experienced loss in earthly affairs.

And all these things, say plainly to me, "There is a God," and he is a jealous God, and no one can trample upon his holy Sabbath with impunity. Let no Sabbath-keeper dare to do this in any way; for the Lord will not suffer his holy day to be desecrated without terrible consequences. And if one judgment will not suffice to open our eyes, others more terrible may follow. Now God in mercy and love sends all these to warn us of our errors. May we not then thank him, that he has not left us to go our own ways unwarned?

LIBBIE THURSTON.

Live as You Pray.

I HAD been taking tea at the house of a highly intelligent Christian lady, in an interior city, and talking, among other things, about her beautiful and commodious mansion, and the builder, by whom it had been most skillfully and economically rearranged, and almost rebuilt, since its purchase. We soon went to the weekly prayer-meeting; and that, by the way, in a storm of wind and rain which might have furnished an excuse, if not a good reason, for the lady's staying at home.

I had seen the builder referred to, and was quite struck at finding him in the desk, to take his turn, according to the custom in that church, in conducting the meeting. "Your friend, Mr. —," I ventured to whisper to the lady. "Yes," she replied; "and I am as willing to hear him pray now as before our business transactions together."

The topic of the evening favoring, I reproduced the remark as one I had "once heard." Whether its origin was understood beyond Mrs. — and myself, I do not know; but I told, her at the close, that, judging by the visible effect of the remark on the little assembly, she had made the speech of the evening.

When shall the time come that the prayers and exhortations of all church members shall be no less acceptable to their brethren and sisters who have had intimate business and social relations with them, than to others?—Sel.

Ready for Action.

WHEN God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work. He knows the work which is to be done, and the time of its being done, as well as the dispositions which are fitted for doing it. Be watchful, therefore; but wait also. A good soldier in the spirit of watchfulness is always ready for action; but he never anticipates, by a restless and unwise hurry of spirits, the orders of his commander.—Upham.

THE PEN OF HEAVEN.—The most common action of life—its every day, its every hour—is invested with solemn grandeur, when we think they extend their issues into eternity. Our hands are now sowing seed for that great harvest. We shall meet again all we are doing and have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping, to be witness for, or against, us. Oh, think of that! In yonder hall of the Inquisition see what its effect on us should be. Within those blood-stained walls one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenious confession, he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Danger makes the senses quick. His ear has caught a sound; he listens; he ties his tongue.—An arras hangs behind him, and behind it he hears a pen running along the pages. The truth flashes. Behind that screen a scribe sits committing to the fatal page every word he says, and he shall meet it again on the day of trial.

Ah! how solemn to think that there is such a pen going in Heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it—everywhere and always heard it! What a check! and what a stimulus! Are we about to sin, how strong a curb; if slow to duty, how sharp a spur. What motive to pray for the blood that blots out a guilty past, and for such grace as, in time to come, shall enable us to walk in God's statutes, to keep his commandments, and to do them. "Knowing therefore the terror of the Lord, we persuade men."—Dr. Guthrie.

CLEARING UP THE WILDERNESS OF THE SOUL.—Christians are very much like farms. Usually, at first, settlers clear up and cultivate about ten acres of ground just around the house. Of the whole hundred and sixty acres, only about ten or twenty acres are redeemed from the wilderness during the first year or two. After that, it is customary to cut away five acres or so a year. And gradually the farm is subdued. But it is seldom that a farm is redeemed and cultivated alike in all its parts. So God deals with us. Little by little, and through many degrees, he clears up the various parts of our nature, and subdues them from the wilderness, and brings them into a cultivated state. But there are unsubdued parts of our nature. And they are to be taught patience, meekness, humility, disinterestedness, kindness, and love. And many men that have gone through great trials, wondering what God means, have by-and-by come to a disclosure of the divine intention in that quietness and joyfulness of spirit which is wrought out in them.—Beecher.

DR. CUYLER, in the NEW YORK Independent, on the subject of prayer, says: "This is God's appointed channel 'to convey the blessings he designs to give.' I sometimes think that there are no equal number of utterances by reputable people in which so many falsehoods are told as in public prayers. Loving words are often spoken by people whose hearts rankle with mean spites and malicious grudges. Sins are glibly confessed in prayer which, if anybody else should charge upon the speaker, he would grow red in the face with wrath. Words of solemn self-consecration are fluently uttered by persons who are living to themselves, and not to Jesus Christ. Such prayers are a mockery. They cut no channels for God's blessings. But genuine prayer—born of contrition and soul thirst, poured out with faith and wrestling opportunity—breaks its way up to the throne of Infinite Love. Such prayer always brings a revival; nay, it is itself a revival."

A Godly Life.

REST not in a mere rational conviction of the truth of the gospel, but reduce your faith to practice. Embrace the gospel as well as assent to its truth. If Christianity is true, it is the most important concern in the world. Avail yourselves of its precious invitations. Obey its salutary precepts and escape from the dangers of which it gives you warning.—Ladies' Repository.

WHAT an inexhaustible resource we have in the precious Bible! Feeling burdened I read, "Cast your burden upon the Lord:" but the load seemed so heavy, I could

not lift it up to "cast" it upon him; and, turning to the margin I found it, "Roll your burden upon God." It was the word to my weary soul. I could in passive trust let the burden fall, and feel him an all-sufficiency. Thank God, who supplieth all our needs.—Sel.

The Flaw Hunters.

THERE are people who have a preternatural faculty for detecting evil in every man's character. They have a fatal scent for carrion. Their memory is like a museum I once saw in a medical college, and illustrates all the hideous distortions and monstrous growths, and revolting diseases, by which humanity can be troubled or afflicted. They think they have a wonderful knowledge of human nature. But it is a blunder to mistake Newgate Calendar for a biographical dictionary.

A less offensive type of the same tendency leads some people to find apparent satisfaction in the discovery, and proclamation of the slightest defects in the habits of good men and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without lamenting some insignificant blot in its laws, and some trifling want of prudence in its management. Speak to them about a man whose good works everybody is admiring, and they cool your ardor by regretting that he is so rough in his manner, or so smooth; that his temper is so hasty, or that he is so fond of applause. They seem to hold a brief, requiring them to prove the impossibility of human perfection. They detect the slightest alloy in the pure gold of human greatness. That there are spots in the sun is, with them, something more than an observed fact—it takes rank with a *priori* and necessary truths.

There are people who, if they hear an organ, find out at once which are the poorest stops. If they listen to a great speaker, they remember nothing but some slip in the construction of a sentence, the consistency of a metaphor, or the evolution of an argument. While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discovered a solitary branch lost in the golden affluence on which nothing is hanging.

Poor Hazlitt was sorely troubled with them in his time. "Littleness," he said, "is their element, and they give a character of meanness to whatever they touch."—Good Words.

THE GARB FOR THE SANCTUARY.—There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity at such times and places. But now-a-days, in the congregation, on the Sabbath, rich and poor alike seem on a desperate strain, the one to make some faint approximation to the other, the other to demonstrate to the one the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the chignons, and all the panniers, and all the feathers and furbelows, in one's wardrobe.—The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountains of millinery with the Himalaya triumphs of her neighbor. Shall we ever get back to the standards of good taste and unobtrusive piety in this? Will not all good Christian people—especially those whose wealth and refinement make them the proper and only efficient leaders in such a reform—will not the pulpit of every church, and of every sect, unite in the effort to effect it?—Christian Union.

How charming is that word, *Heaven!* where no tears will ever fall, no groans be heard, no sorrow be seen; where no sin will mar the perfect joy, no death bring it to an end. O weary heart, there is rest for you. O burdened heart, there is full pardon and holiness for you. Do sickness and pain make life a burden? Sickness and pain never enter there. Do sinners vex you? None but the holy are there. Do you wish perfect holiness and perfect bliss? You will find them there.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 30, 1872.

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

The Living Soul.

FINDING no immortality for man is the breath of life which God breathed into man's nostrils at the commencement of his mysterious existence, it remains to inquire if it resides in the "living soul," which man, as the result of that action, immediately became. "And the Lord God found man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

On this point also it is proper to let the representatives of the popular view define their position. Prof. H. Mattison on the verse just quoted, says:—

"That this act was the infusion of a spiritual nature into the body of Adam is evident from the following considerations: The phrase, 'breath of life' is rendered breath of lives by all Hebrew scholars. Not only did animal life then begin, but another and higher life which constituted him not only a mere animal, but a 'living soul.' He was a body before,—he is now more than a body, a soul and body united. If he was a 'soul' before, then how could he become such by the last act of creation? And if he was not a soul before, but now became one, then the soul must have been superadded to his former material nature."—*Discussion with Storrs*, p. 14.

Dr. Clarke, on Gen. 2:7 says:—

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

To the same end see the reasonings of Landis, Clark (D. W.), and others. Aware of the importance of their system of maintaining this interpretation, they very consistently rally to its support the flower of their strength. It is the redan of their works, and they cannot be blamed for being unwilling to surrender it without a decisive struggle. For if there is nothing in the inspired record of the formation of man, that record which undertakes to give us a correct view of his nature, to show that he is endowed with immortality, their system is not only shaken to its foundation, but even the foundation itself is seen to be wanting.

The vital point, to which they bend all their energies, is somehow to show that a distinct entity, an intelligent part, an immortal soul, was brought near to that body as it lay there perfect in its organization, and thrust therein, which immediately began through the eyes of that body to see, through its ears to hear, through its lips to speak, and through its nerves to feel. Query: Was this soul capable of performing all these functions before it entered the body? If it was, why thrust it within this prison house? If it was not will it be capable of performing them after it leaves the body?

Heavy drafts are made on rhetoric in favor of this superadded soul. Figures of beauty are summoned to lend to the argument their aid. An avalanche of flowers is thrown upon it, to adorn its strength, or perchance to hide its weakness. But when we search for the logic, we find it a chain of sand. Right at the critical point, the argument fails to connect; and so after all their expenditure of effort, after all their lofty flights, and sweating toil, their conclusion comes out—blank assumption. Why? Because they are endeavoring to reach a result which they are dependent upon the text to establish, but which the text directly contradicts. The record does not say that God formed a body, and put therein a superadded soul, to use that body as an instrument; but he formed man of the dust. That which was formed of the dust was the man himself, not simply an instrument for the man to use when he should be put therein. Adam was just as essentially a man before the breath of life was imparted, as after that event. This was the difference: before, he was a dead man, afterward, a living one. The organs were all there ready for their proper action. It only needed the vitalizing principle of the breath of life to set them in motion. That came, and the lungs began to expand, the heart to beat, the blood to flow, and the limbs to move; then was exhibited all the phenomena of physical action:

then, too, the brain began to act, and there was exhibited all the phenomena of mental action, perception, thought, memory, will, &c.

The engine is an engine before the motive power is applied. The bolts, bars, pistons, cranks, shafts, and wheels, are all there. The parts designed to move are ready for action. But all is silent and still. Apply the steam, and it springs, as it were, into a thing of life, and gives forth all its marvelous exhibitions of celerity and power.

So with man. When the breath of life was imparted, which, as we have seen was given in common to all the animal creation, that simply was applied which set the machine in motion. No separate and independent organization was added, but a change took place in the man himself. The man became something, or reached a condition which before he had not attained. The verb "became" is defined by Webster, "to pass from one state to another; to enter into some state or condition, by a change from another state or condition, or by assuming or receiving new properties or qualities, additional matter or a new character." And Gen. 2:7, is then cited as an illustration of this definition. But it will be seen that none of these will fit the popular idea of the superadded soul; for that is not held to be simply a change in Adam's condition, or a new property or quality of his being, or an addition of matter, or a new character; but a separate and independent entity, capable, without the body, of a higher existence than with it. The boy becomes a man; the acorn, an oak; the egg, an eagle; the chrysalis, a butterfly; but the capabilities of the change all inhere in the object which experiences it. A superadded, independent soul could not have been put into man, and be said to have become that soul. Yet it is said of Adam, that he, on receiving the breath of life, became, a living soul. An engine is put into a ship, and by its power propels it over the face of the deep; but the ship, by receiving the engine, does not become the engine, nor the engine the ship. No sophistry, even from the darkest depths of its alchemy, can bring up and attach to the word "become" a definition which will make it mean, as applied to any body, the addition of a distinct and separate organization to that body.

To the inquiry of Prof. Mattison, "If he was a soul' before, then how could he become such by the last act of creation," it may be replied, The antithesis is not based upon the word soul, but upon the word, living. This will become evident by trying to read the passage without this word: "And the Lord God breathed into his nostrils the breath of life, and man became a soul." That is not it. He became a living soul. He was a soul before, but not a living soul. To thus speak of a dead soul, may provoke from some a sneer; nevertheless the Hebrew so uses the terms. See Num. 6:6: "He shall come at no dead body," on which Cruden says, "in Hebrew, dead soul."

Kitto in his Reliq. Encyclopedia, under the term Adam, says:—

"And Jehovah God formed the man (Heb., the Adam) dust from the ground, and blew into his nostrils the breath of life, and man became a living animal. Some of our readers may be surprised at our having translated *neh-ephesh chayah* by living animal. There are good interpreters and preachers who, confiding in the common translation, living soul, have maintained that here is intimated a distinctive preeminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to assume its being contained or implied in this passage."

The "abundant argument from both philosophy and the Scriptures" for man's immortal spirit, may be more difficult to find than many suppose. But this admission that nothing of the kind is implied in this passage, is a gratifying triumph of fair and candid criticism over what has been almost universally believed and taught.

But we are not left to our own reasoning on this point; for inspiration itself has given us a comment upon the passage in question; and certainly it is safe to let one inspired writer explain the words of another.

Paul, in 1 Cor. 15:44 and onward, is contrasting the first Adam with the second, and our present state with the future. He says: "There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a

quickening spirit." Here Paul refers directly to the facts recorded in Gen. 2:7. In verse 47, he tells us the nature of this man that was made a living soul: "The first man is of the earth, earthy; the second man is the Lord from Heaven." In verse 49 he says, "And as we have borne the image of the earthy," have been, like Adam, living souls, "we shall also bear the image of the heavenly," when our bodies are fashioned like unto his glorious body. Phil. 3:21. In verses 50 and 53, he tells us why it is necessary that this should be done, and how it will be accomplished: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality."

Putting these declarations all together, what do we have? We have a very explicit statement that this first man, this living soul which Adam was made, was of the earth earthy, did not bear the image of the heavenly in its freedom from a decaying nature, did not possess that incorruption without which we cannot inherit the kingdom of God, and finally was mortal and corruptible. Would people allow these plain and weighty words of the apostle their true meaning upon this question, it would not only summarily arrest all controversy over the particular text under consideration, but leave small ground, at least from the teachings of the Scriptures, to argue for the natural immortality of man.

But the terms "living soul" like the breath of life, are applied to all orders of the animate creation, to beasts and reptiles, as well as to man. The Hebrew words are *nephesh chayah*; and these words are in the very first chapter of Genesis four times applied to the lower orders of animals: Gen. 1:20, 21, 24, 30. On Gen. 1:21 Dr. A. Clarke offers this comment:—

"*Nephesh chayah*; a general term to express all creatures endowed with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid pott, or lower still, to the polype, which seems equally to share the vegetable and animal life."

This is a valuable comment on the meaning of these words. He would have greatly enhanced the utility of that information, if he had told us that the same words are applied to man in Gen. 2:7.

Prof. Bush in his notes on this latter text, says:—

"The phrase living soul is in the foregoing narrative repeatedly applied to the inferior orders of animals which are not considered to be possessed of a 'soul' in the sense to which that term is applied to man. It would seem to mean the same, therefore, when spoken of man, that it does when spoken of beasts, viz: an animated being, a creature possessed of life and sensation."

And there is nothing in the term "living" to imply that the life with which Adam was then endowed would continue forever; for these living souls are said to die. Rev. 16:3: "And every living soul died in the sea." Whether this means men navigating its surface or the animals living in its waters, it is equally to the point as showing that that which is designated by the terms "living soul," whatever it is, is subject to death.

Staggered by the fact (and unable to conceal it) that the terms "living soul" are applied to all animals, the advocates of man's immortality then undertake to make the word "became" the pivot of their argument. Man "became" a living soul, but it is not said of the beasts that they became such; hence this must denote the addition of something to man which the animals did not receive. And in their anxiety to make this appear, they surreptitiously insert the idea that the animal life of man is derived from the dust of the ground, and that something of a higher nature was imparted to man by the breath of life which was breathed into him, and the living soul which he became. Thus Mr. Landis, in his work, "The Immortality of the Soul," p. 141, says: "Hence something was to be added to the mere animal life derived from the dust of the ground." Now, Mr. L. ought to know, and knowing, ought to have the candor to admit, that no life at all is derived from the dust of the ground. All the life that Adam had was imparted by the breath of life which God breathed into his nostrils, which breath all breathing animals, no matter how they got it, possessed as well as he.

No emphasis can be attached to the word "became;" for everything that is called a liv-

ing soul must by some process have become such. "Whatever was or is first became what it was or is."

Take the case of Eve. She was formed of a rib of Adam, made of pre-existent matter. It is not said of her that God breathed into her nostrils the breath of life, or that she became a living soul; yet no one claims that her nature was essentially different from that of Adam with whom she was associated, as a fitting companion.

And it will be further seen that this word "became" can have no value in the argument, unless the absurd principle be first set up as truth, that whatever becomes anything must forever remain what it has become.

Defenders of the popular view, by such reasoning reduce their argument to its last degree of attenuation; but here its assumption becomes so transparent, that it has no longer power to mislead, and needs no further reply.

Avoiding Responsibility.

THE success of any cause is dependent upon a readiness to bear responsibility among those who have its interests at heart.

Men are necessary to every cause to carry out its principles. How would our great rebellion have been put down had not men sprang from every hillside determined to work in some sphere for its accomplishment?

The same principle holds good in every cause that occupies the attention of mankind. Money is important. Ideas are necessary. Sound principles are a great assistance; but men to take these and bring them to bear upon other men are an absolute necessity. No cause can succeed without the latter. Faithful men willing to bear burdens and sacrifice for their belief are the sheet anchor of any undertaking.

Responsibilities must rest upon some one, or nothing will be done. We all realize there is great danger when unfaithful men are placed in positions of trust. But the danger is at least equally great when all stand back and assume no responsibilities at all. Never was there a cause so good and true but this course would give it a quietus.

It seems to me one great danger that threatens our prosperity as a people is a shrinking from responsibility, for fear of being blamed. Instead of men ready to throw themselves into the work with heart and soul determined to succeed, we find many who might bless the cause by their efforts standing back and shrinking from doing anything unless their way is all marked out for them so plainly that they shall not endanger their reputation. In short, they will not walk at all unless they can walk by the clearest sight. They have no courage to attempt to walk by faith.

There is a great difference so far as the prospect of accomplishing good is concerned, between standing waiting to be told just what we must do by somebody else, lest we make some mistake, and bravely reaching out after duty, earnestly seeking work in the Lord's vineyard. A person who has ever employed hired help can realize the difference between men who are ready to anticipate your every wish and perform it, giving you no care, and the one who has to have every step pointed out requiring nearly as much labor and patience as to do it yourself. The one you would be apt to keep as long as possible, the other you would get rid of as soon as possible.

I apprehend God can see as clearly as we and appreciate the difference between the two as well. Indeed we have many illustrations of this in the Bible. On the one hand, we have a bitter curse pronounced on Meroz, "because they came not to the help of the Lord," and on the other the Lord's evident approbation of him who said, "Here I am, send me." We have no evidence that God had sent his prophets to Meroz and pointed out their way and made their duty exceedingly plain and urged them hard to go out against his enemies. Not the slightest reason have we to think so. But it was enough to bring this terrible curse upon that place that they knew his cause was needy of defenders, and would not embrace the call; they had not interest enough in it to do so. They thought quite likely, and the result proved it, that Deborah and Barak with the forces they led would succeed in discomfiting the enemies of Israel. Why should they interest themselves particularly, or expose themselves to unnecessary danger? Their course had all the marks of superior worldly wisdom. Should Barak succeed, they would reap the benefit. Should he fail, why they would escape the punishment likely to fall on those identified with his cause. But all this wisdom did not preserve them from the curse of God. Neither will a similar course in those who profess to love his cause now. God is the same yesterday, to-day, and forever.

In the parable of the talents, Matt. 25:14, this thought is fully carried out.

The talents, no doubt, represent the ability God has given us in any and every direction to do good with. It would hardly do to sit down and leave them unemployed. They must be "traded" with. They must be handled and kept in lively motion by the exchangers so as to

increase. This would require exertion on the part of those who held them, and any one who has ever had any experience with money, the representative the Saviour has used to illustrate ability with, knows there is always some risk to run in using it. There may be a loss. There will be if care is not used in its management. But this consideration will not justify a man in letting it lie idle. Starvation and ruin will surely follow that course. The man with the one talent tried it. He was cast into "outer darkness" where there was "weeping and gnashing of teeth." To the good servants who run the risk bravely it was said, "Well done," "enter thou into the joy of thy Lord." Quite likely these, during their arduous efforts, were blamed by others for the course they pursued. Would that justify them in holding back and doing nothing? By no means. They were too much interested to stop and spend time to think of that. They were going to succeed. And surely they did.

I have made up my mind that this cause is everything or nothing. We are the worst deceived people in the land, or we have a *mighty truth*—mighty beyond calculation. There is no half-way ground. Either we should give it up and confess our error like honest men, or we should be *terribly in earnest*. If this is the last message of mercy to the world designed to prepare a people for the coming of Christ, as we profess to believe, there is no way for us to do, consistent with common sense or Scripture, but to throw ourselves into it with all that we possess, and be determined that our influence shall always count on the right side. Then we shall cast a positive influence. When we do this, we shall certainly feel and be willing to assume responsibility. Nothing could keep us from it. The truth would be a part of our being and we always feel interested in anything that is so near to us as that.

This cause wants just such men—nay, more, is suffering exceedingly for them. Not only for ministers to go forth and preach these truths, but for church elders, deacons, clerks, teachers in Sabbath-schools, colporters, and "helpers" of all kinds. In fact, the whole body of the church ought to be of this description. Our only hope is in the development of such a body of earnest workers who will be steady, reliable, and always at their post, ready to *dare*, as well as do, for the Master's cause. Then God will work through them with mighty power, and the message will close with victory over all our foes.

Such as these are greatly needed here at Battle Creek. I have been here long enough to see a fearful want of faithful men of responsibility and means to stand shoulder to shoulder and always cast a positive influence for right in connection with the institutions which our people have planted and nurtured with their money—men of good judgment and executive ability, and above all, men of piety and moral worth. These are an absolute necessity. This want is so great that the Lord has spoken in reference to it, and two years have passed away, and what response has it met? Bro. Abbey is at the Institute faithfully toiling to help forward the noble work allotted to that institution. But where are the rest? At least a score of such men are needed—not preachers, but laymen of piety and influence, of judgment and means.

We never can prosper as a people when light so clear as we have had on this point has been disregarded. We have tried this in several different directions in the past, and always with the same results. Others may look on and ridicule this light; but those of us who have been acquainted with the inner working of this cause know very well how it has been. Are we going to try it over again once more, and bring upon ourselves the difficulties and perplexities we have always met in pursuing this course, and the frown of God? or are we going to profit by the past, and act sensibly? These are thoughts I trust our people will consider. And I would ask of quite a number who have already felt this duty pressing upon them, but have held back for fear of being blamed, or for some other contingencies unpleasant to themselves, What course do you intend to pursue? I believe God is in earnest with us; and while he gives us a chance to be useful, we should cheerfully embrace it. If we do not, the opportunity as well as the desire will surely leave us, and our hearts will be left desolate and drear as the heath in the desert.

Whence comes this dread of bearing responsibilities? While in some cases individuals may have fears they should mar the cause they love by unskillfulness and lack of discernment, I verily believe far more decline from merely personal considerations. They might not have opportunity to make so much money. They might have more perplexity and care. And should they take a wrong course, it might bring them into a position that would be very unpleasant to their feelings. I am inclined to think these are the reasons why many are not willing to assume responsibilities. Are they sufficient to justify a man in standing back when there is work to do in the cause of God? By no means. If they are, they would have justified every public benefactor the world has ever seen in sitting quietly down and undertaking nothing.

Garrison in his efforts against slavery, Washington in the war of liberty, Luther in the Reformation, and, far above all, our Lord Jesus Christ in coming down from Heaven and dying for men, would have done nothing had such

motives actuated them. These motives are purely selfish, and will not stand the test of the Judgment.

This cause, if it is what we believe it is, demands a spirit of sacrifice far exceeding any the world has seen for ages. We have a great work to do and but a short time to do it in. The world is to be warned of its danger. Fearful calamities threaten the race. The judgments of God will soon fall upon the head of the wicked. Our work is to warn the people and beseech them in Christ's stead to be reconciled to God.

The difficulty is to get our people to realize the duties of their position. Many act as if they had a long time left to consider the matter in before they make up their mind to take hold of the work in earnest. If they have, we are terribly deceived as a people in the positions we hold. How much more we might accomplish if all realized this and were willing to take any place duty called them to fill. And should mistakes occur, and they be brought under temporary embarrassment, and they fall under censure, this would be very likely the means of teaching them a lesson more important for them than any other. We all love to be in prosperity and receive the praise of our brethren; but there is ten times the danger of being puffed up and losing the favor of God through the good opinion of others than there is of being injured by loss of their esteem. It is good to know in whom we trust; and I know of no way that we are so likely to obtain this knowledge as for a time to lose the praises of those in high position. It greatly strengthens the grace of humility, than which there is none more needed. And if our trust is in the right source, we shall find a sweet sense of God's favor that is truly refreshing.

Those who stand back for fear of personal consequences to themselves are likely to lose this precious experience, and may never learn those lessons of self-abasement that are designed to purify the dross and bring out the pure gold. So the very thing that causes some to stand back is that which, if properly received, would fit them for the kingdom of Heaven. We may rest assured we shall never go there on flowery beds of ease. We must taste of the bitter cup, and be baptized with the baptism of suffering as our Saviour was before us. Those that *suffer with Christ* shall reign with him. No other way is marked out before us. We are "joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." Rom. 8:17. And while there is no blessing pronounced upon those who are "buffeted for their faults," it is "acceptable to God" if we suffer for doing well, "and bear it patiently." "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps." 1 Pet. 2:21. Here is a lesson many need to learn. So, dear friends, be willing to place yourselves in the school of Christ, and have a submissive spirit to learn the precious lessons he has to teach you.

I have spoken thus far of the shrinking many feel from taking responsibilities upon them. They are unwilling to risk anything. But there is danger that some among us, after they have accepted positions of trust, will manifest little interest to faithfully discharge these responsibilities. This I consider far worse, involving positive wrong. When a person accepts any position of trust connected with other's interests, he is morally bound to faithfully discharge the same. He virtually agrees to do this. Every one so understands his action in accepting. The confidence of others is reposed in him, and it is nothing short of a betrayal of the same to be careless and take no interest in the matter. No one will dispute these positions. We know that they involve important consequences, and that allowance must be made for weak humanity. I could easily show that the Bible teaches the same in many places. The greater the responsibility, the greater the consequences following unfaithfulness.

These things should be carefully considered by us all. Ministers take upon themselves important responsibilities in the care of souls. An unfaithful minister will meet a terrible doom if his example has been the means of destroying others.

Officers and employees in our institutions hold important trusts, and much depends upon their faithfulness and upon their being possessed of the right spirit; for all the work will be affected by their course.

Elders and officers of our churches also are in a position to influence others, and should be careful that every word and act is of the right character. May we all feel the same, so that it may be said to us at last, "Well done, good and faithful servant."

GEO. I. BUTLER.

Battle Creek, April 26, 1872.

Reform Dress.

Two sisters in the faith, each naturally inclined to vanity in dress, and each wealthy enough for all practical purposes, several years since adopted the reform dress. To-day, one of them thanks God for the reform dress; because of what it has done for her, separating her from association with the vain and giddy votaries of pleasure, and shielding her from their pernicious influence.

The other has abandoned the reform, and dresses in harmony with her friends and neighbors, that she may have an influence over them to lead them into the truth.

Which has the strongest influence for good? Which will do most for the cause of God? and which will be most likely to perfect the Christian character, and get a full preparation for translation?

R. F. COTTRELL.

A Word to Ministers.

THE woe that rests on the Christian minister is not simply a desire to preach, or speak before the people. Preaching is only a means by which the object of the Christian minister is obtained. God has committed to his people a most sacred trust—his truth and grace by which mankind are to be saved. "Ye are the salt of the earth;" "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Thus the responsibility of saving mankind rests upon God's people. The watchmen stand at their head as their representative, as an example to the flock in enduring hardships, and going without the camp bearing the reproach. They therefore should be workmen that need not to be ashamed, but thoroughly understanding the position occupied by the people of God, that with meekness and wisdom they may instruct others, taking them by the hand and bringing them to the fold of Christ.

They should give evidence of their calling by bringing others into the truth. The apostle Paul to the Corinthians writes, "The seal of mine apostleship are ye in the Lord." He felt that he was under obligation to his fellow-men. "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." His hope, joy, and crown were the salvation of others. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Hence, if souls are not saved as the result of his ministry, he did not expect any reward, but it would finally appear that he had run in vain, and labored in vain. He exhorts the Philippians to "do all things without murmurings and disputings," "Holding forth the word of life; that I may rejoice," he says, "in the day of Christ, that I have not run in vain, neither labored in vain."

This was what constituted the woe that Paul felt when he exclaimed, "Woe is unto me if I preach not the gospel." So deeply did the apostle feel the responsibility of saving others that he deprived himself of many temporal blessings which he might have enjoyed. He "coveted no man's silver, or gold, or apparel," but his own hand ministered to his necessities and of them that were with him. Yet God had so ordained "that they which preach the gospel should live of the gospel." "He made himself servant unto all, that he might gain the more." "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." "And this I do for the gospel's sake, that I might be partaker thereof with you."

It is expected that the Christian minister will see the approach of danger and warn the sinner. If he fail in this, the blood of the sinner will be required at his hand. Read the following from Ezekiel:

"Son of Man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Eze. 3:17-21.

Therefore the responsibilities of the minister are very great. He is not only responsible for the salvation of men and women around him to a very great extent, but is answerable to God for all the influence his exalted calling gives him; and his reward will be according to his success, which depends upon his faithfulness. "Every man shall receive his own reward according to his own labor;" "for we are laborers together with God. Ye are God's husbandry, ye are God's building."

The Judgment is to decide the amount and the nature of the reward the servant of God will receive. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

No New-Testament writer, perhaps, is better prepared to speak on this matter than Paul; for he laid the foundation of many churches in Asia,

he being especially called of God to the Gentiles. He warns others to take heed how they build upon the foundation already laid. Ministers do not all possess the same gift, and therefore all cannot fill the same position, and perform the same work; but they should all feel the same burden of building up the cause of God. The burden is not to *preach* merely, but they will feel the responsibility of the work that God requires at their hands—the success of his cause.

Those who labor among the churches should be men of judgment. They should show themselves thus by the fruit of their lives in their families. 1. "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" 2. "He must have a good report of them which are without, lest he fall into reproach and the snare of the devil." He "must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 3. His life will manifest a more than willingness to bear burdens, and suffer in other's stead for Christ's sake. This is the spirit of Christ, and there is no Christianity without it. "For even here unto are ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

The minister should be an example in this respect, especially to his flock. Not because we have not power, but to make ourselves an example unto you to follow us. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Let any who may feel that they have an especial duty to labor among the people of God examine with care the above scriptures. There are many branches to this work. We have no taxes to impose upon our people, yet God has ordained a system by which the gospel is to be supported, namely, the liberalities of his people, and there is not an S. D. Adventist church in the land, neither do I believe there is a single individual who has any of the Spirit of God in his heart, with any practical knowledge of present truth, who will not, if this matter is properly set before him, be more than willing to donate free-will offerings to the support of the cause of God. It therefore becomes the duty of the minister that labors with the churches to give proper instruction in this respect, and then, by a noble example, lead off in the matter, and when God has laid the woe upon him and he feels the burden of it, it will be the case.

Men that will easily get tired, and seek to get rid of a burden by withdrawing from a church, or neglecting the meetings where the object is to draw nigh to God and obtain strength to overcome the wicked one, or who can labor year after year without the church getting the spirit of enterprise in every department of this work, show that example or precept, or both, have not been properly set before them; and a minister who cannot see and feel the importance of these things should either get converted, or give the position he occupies to those who have the necessity laid upon them, and go into entirely new fields and give proof of his ministry by raising up churches and instructing them upon every branch of the work of God.

This is a liberal, sacrificing people; and, one thing among others, under the blessing of God, that has made them so, is a worthy example set in this respect by those who, in the providence of God, have occupied a leading position from its commencement. They have given evidence that the burden of the cause rested upon them. Commencing in the vigor of life, with a scanty purse, they have sacrificed their health and strength; and when the same sacrificing spirit rests upon all its ministers, and they feel that it is God's cause and that he is holding them responsible for its success, then will the people feel, and the work will move forward.

May God hasten the time when ministers will not stand in the way of the people of God, but by setting an example worthy to be followed, or by stepping one side, will leave those who have the cause at heart free to move forward.

S. N. HASKELL.

Did He ever Command It?

CHRIST, in his final charge to his disciples to preach his gospel, told them not only to teach all nations, but what to teach them. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

Christ's ministers were to teach those who believed the gospel and were baptized to observe all things that he had commanded them. Now if Christ never commanded his disciples to observe the first day of the week as the Sabbath, then they were not to teach it; and the teaching of those who do teach that the first day of the week is the Sabbath, is no part of the gospel of Christ.

EDWIN R. JONES.

A WORD OF KINDNESS.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moist'ning tear-drop call;
Oh, if they knew who walked the earth,
Mid sorrow, grief, and pain,
The power a word of kindness hath,
'T were paradise again.

The weakest and the poorest may
The simple pittance give,
And bid delight to withered hearts
Return again and live;
Oh, what is life if love be lost,
If man's unkind to man?
Or, what the Heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness in the heart
Reflect the source divine;
Oh, then be kind, whoe'er thou art,
That breathe'st mortal breath,
And it shall brighten all thy life,
And sweeten even death.

—Sel.

Progress of the Cause.

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

The Cause in Iowa.

As MY special labors for the Iowa Conference have now terminated for the present, and as I enter upon the more general duties to which my brethren have called me, I feel it would be a privilege to say a few words in reference to the cause in this State. I feel more anxious to do this because some of the friends there may experience a feeling of discouragement as they think of being left with but little ministerial labor during the coming year, because of the absence of Eld. Canright and myself in other fields. I wish, if possible, to help the minds of such.

I feel that we, as a Conference, have great reason for gratitude to God and the brethren of other States for the benefits we have received within the past seven years. During this time, I have held the office of president of the Conference, and can, therefore, speak understandingly upon this point. Through the watchcare of the General Conference, we have been supplied with excellent gifts from other fields ever since the defection of those who withdrew from the body seven years ago, and, in fact, ever since the truth has been preached in this State. Probably there is no other Conference that has received nearly the amount of labor from other States that Iowa has; and how signally God has blessed that labor during the last four years! But while we have been cared for, other fields have suffered for this very labor thus called away to help us. The progress of the cause in our State has been truly encouraging during this time. The number of our churches has increased from twelve to twenty-four, with five more waiting to come in at the next Conference. Our numbers have doubled; and our Systematic Benevolence more than doubled, amounting to \$3200.00, as reported to the last General Conference; and we hope may amount to \$4000, or upward, by our next Conference. It would amount to far more than that if our brethren would come up to the plan recommended by our people. Five years ago, we had not a single minister or licentiate belonging to the State. Now, we have two who belong to it by long residence, and eight who are licensed. These are very gratifying marks of progress, and we owe it, under God, mainly to the interest our brethren have felt for us in providing suitable labor in our time of need.

Under these circumstances, if our General Conference thinks the good of the cause in other fields demands that two of the ministers in our Conference be withdrawn to labor elsewhere, we think the friends in Iowa are the last persons who ought to feel aggrieved or discouraged by it. We should be willing to show our gratitude by doing for others as they have done to us. Anything short of this would be base ingratitude on our part. These are my feelings personally, and while it is unpleasant, to say the least, to break up all associations which have been agreeable, I desire to go out and manifest an interest in different parts of the field, and form other associations which, I trust, may be equally agreeable, and so labor as to feel an equal interest in all parts of the great work; for it is one. Souls are equally precious everywhere.

And I can say, not only that this action is no cause for discouragement, but, in the end, I expect it will result in actual benefit that we are called away. There are men in Iowa who ought to feel the burden of this work resting upon them. In my judgment, there are some eight or ten men in Iowa who ought to be preaching this message. This may seem strong, but I think I understand what I am saying. The trouble has been, these men would stand back as long as there were ministers there to take responsibilities, and do but little. Now, I hope, as they see us go to other fields, these will feel called upon to shoulder the burden. There will be a fearful responsibility resting upon somebody, if the cause in Iowa finds no men to

take hold of the work and bear these burdens, as we are called away to other fields, and this rising interest is left to die out. Never was there a more favorable time for labor in that State than at this very moment. Call after call has been made, which it was impossible to fill for lack of men. It is very different in this respect from what it was a few years ago. And more than this, some of these very men are dying spiritually for the lack of this very exercise. Men cannot be strong and do nothing. The way to gain strength is to go to work. How can men ever become good preachers only by going to preaching? I don't know of any other way. Therefore, I think it may prove rather a blessing for us to go to other fields, and cause these men to feel this burden.

I should be terribly disappointed if the present tent did not run as usual this summer; and I have seriously thought whether it would not be wise for our coming Conference to buy a fifty-foot tent, and so run two. The Conference can of course decide that when they find how many men there are who are willing to work. The northern part of the State, I think, is a splendid field for labor, and one which has been too much neglected; so is the western part, while there are plenty of good openings in the southern part. And Bro. Nicola and Mitchell ought to spend their whole time in laboring in the churches, especially the new ones.

I see no cause for discouragement at all, if the brethren will take right hold of the work, and do their duty. And why not? It would certainly encourage those of us who have labored among you in the past. It would encourage the whole Conference. And those who labored to help the work forward would enjoy the blessing of God, and precious souls would be saved. Put in practice the principles of truth you have been taught, friends, and new light will dawn upon the mind. There is no lack of men in Iowa, who might do good, if their hearts were right with God. And, while I speak thus, I mean men in whom the whole Conference has confidence. I do not think there is much danger of any one's venturing too much as to his duty, if the Conference of our people consent to give him their sanction.

As the Conference is soon to be held, the subject of Systematic Benevolence should be considered at once. This is a most important matter, and the elder, or leader, of every church should take a personal interest that all sums due be paid up before the Conference. The treasurers would do well to make personal inquiries, as far as possible, of those whose pledges are unpaid, and see if they cannot square up everything previous to your delegate's going to the Conference. Each church should feel an earnest interest that their record may be fair. We hope all our churches will see to this, that the Conference be not left without funds to settle up all its accounts honorably. In regard to signing the S. B. for the coming year, I suggest that each church which has not done this since the last Conference appoint Sunday, May 19, as a time for giving in their pledges, unless some other time would be preferable for special reasons; and that every leader, or elder, shall make special efforts to have the figures what they should be, so far as is consistent with the principles of voluntary action. And, if some could not attend the meeting, inquire of them personally if they wish to sign anew for the ensuing year. God will bless the cheerful giver.

I feel an earnest hope that the cause in Iowa may move forward. I believe it to be a good field of labor. What is needed is earnest, God-fearing, devoted men who will feel willing to sacrifice for it. May the Lord move out such to come up to the work, and not receive the reward of one anciently—a curse for not coming up to the “help of the Lord.”

GEO. I. BUTLER.

Battle Creek, Mich., April 22, 1872.

California.

In closing my last report, I made mention of a discussion which was arranged to be held in San Francisco, between Bro. Cornell and Eld. Grant, on the Sabbath question. The discussion opened the evening of Feb. 26, at the church on Harrison St. Bro. Cornell affirming that “the Sabbath of the fourth commandment of the decalogue is now binding on mankind.”

After the second evening, through the intercession of the moderator, who was himself a member of the First Baptist church, the First-day Adventists consented to open their house of worship on Mission St., to the discussion, although at first they had utterly refused to allow the discussion in their church. The discussion continued in their house six evenings, making, in all, eight evenings of the debate. It was well attended by candid listeners.

Bro. Cornell enjoyed good liberty in defending the truth, and conviction seemed to fasten on the minds of many, that the truth of the matter was in the perpetuity of God's law and Sabbath.

The arguments of Bro. Cornell were, in the main, those usually advanced for the origin, nature, and perpetuity, of the Sabbath, except that they were made to shine out more forcibly and clear by being brought into direct contrast with error.

The main fort of Eld. Grant was in a pecu-

liar position on the covenant question, the argument for which, he repeated one or more times about every evening of the discussion. To more fully elucidate this covenant question, he had prepared a large chart. Bro. Cornell indorsed all his chart but one point, and Eld. Grant accepted his correction. His chart consisted in a contrast between the old and new covenants, as follows:

OLD COVENANT.	NEW COVENANT.
1. Parties. God and the Hebrews.	1. Parties. Christ and the saints.
2. Mediator. Moses.	2. Mediator. Christ.
3. Lawgiver. God through Moses.	3. Lawgiver. God through Christ.
4. Laws. From Mt. Sinai to the Hebrews. (Bro. C. corrected this by saying, “From Heaven to the Hebrews.”)	4. Laws. From Heaven to the whole world.
5. High Priests. Aaron and his successors.	5. High Priest. Christ.
6. Tabernacle of service. Worldly sanctuary.	6. Tabernacle of service. Heavenly itself.
7. Seal. Circumcision in the flesh.	7. Seal. Circumcision of the heart.
8. Ratified, by the blood of beasts.	8. Ratified, by the blood of Christ.
9. Inheritance. Land of Canaan with the city of Old Jerusalem.	9. Inheritance. New Heaven and New Earth with the city of New Jerusalem.

Bro. Cornell also had a chart, a painting executed by Bro. M. G. Kellogg, consisting of the tree of love in the center, with six branches to the right and four to the left, branching out of two main divisions of the tree. On the two main branches were two scrolls, on which were the ten commandments, in brief. Beneath the tree, at the right, was Christ upon the cross, the shadow of the cross extending to the left of the tree, and in that shadow was a figure of sacrifices and the Jewish priests offering blood. The explanation of this chart made a powerful impression on the people. It was claimed that the great tree of love bore its ten kinds of fruit, and that the ten commandments hang upon the great law of love, as elucidated in the two great commandments; and that the moral law of ten commandments was not affected by the changes of dispensations. The offerings and sacrifices of the past, have given place to the blood of Christ and appropriate memorials of this dispensation, but still the moral law of ten commandments exists.

A request was sent in by the moderator, to have the explanation of the law-tree, and the argument from it, repeated. Eld. G. met the explanation of the law-tree chart by saying, “I perceive my brother has commandments hanging upon commandments.” This was admitted, and also proved, by Matt. 22:34-40.

Eld. Grant's peculiar position upon the covenant question, was this: That the “old covenant,” or “first covenant,” mentioned in Galatians and Hebrews, was the ten commandments, no more, and no less: that the ten commandments as existing on the tables of stone were never called a law: that the law was all outside of the decalogue, and that some of the ten commandments were found in the law, but when on the tables of stone they were not the law. His attention was called several times to Ex. 24:12, and Deut. 33:2, which he met by saying that the tables of stone was one thing, the law another, “and commandments” another. “The Lord,” he said, “wrote more than the ten commandments.” This was met with the scripture statement: “He added no more,” Deut. 5:22, and, that Eld. Grant could not produce a single text to prove that God ever did write more than the ten commandments. He produced none.

The reader will now readily see the peculiarity of Eld. Grant's position on the law and covenant question: When the ten commandments are on the tables of stone, they are the first covenant. When nine of them are found outside in the law they are moral precepts and never can be abolished, and were always binding, even before the Lord spoke to Israel from Sinai. The fourth commandment simply enforces the observance of a feast day. When the old covenant was done away, the ten commandments were done away, but nine of them still remained in force because they were moral and existed elsewhere than on the tables of stone. This position forcibly reminded me of Lorenzo Dow's swivel in his “Chain of Reason,” and looked more like a dodge, or a position taken to evade the force of argument, than one taken in sober earnest. A lady, a stranger, and a member of the Presbyterian church in a neighboring city, heard the argument one evening when this position was elaborated, and stated at the close that she thought that man (Eld. Grant) must certainly be deranged to take such contradictory positions.

But, unfortunately for Eld. Grant's effort to kill the Sabbath by having the ten commandments abolished, and nine of them left alive at the same time, it was shown that the Sabbath existed outside of the decalogue, and before the decalogue was written, and was enforced, too, by law. Ex. 16:28, 29: “How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath.” Here the Sabbath not only existed, but was enforced by law, before Israel ever saw Mt. Sinai. So it was claimed by Bro. Cornell, that, if Eld. Grant proved the ten commandments to be the first covenant, and that they were done away (which he could not do) even then the Sabbath would exist the same as before the law was spoken from Mt. Sinai.

Because the ten commandments were called the “words of the covenant,” and the tables of

stone called “the tables of the covenant,” &c., Eld. Grant would contend that the ten commandments were the old covenant. Bro. Cornell often repeated to him Ex. 24:8: “The covenant, which the Lord hath made with you concerning all these words.” It was shown that the ten commandments were that concerning which a covenant was made between the Lord and the people, the Lord promising them great blessings if they obeyed “HIS VOICE” (his voice spoke the ten commandments, and added no more, Deut. 4:10, 12, 13), while they, on their part, pledged obedience. Eld. Grant admitted, at first, that the first covenant was a mutual agreement between the Lord and the people, but afterward remodeled it, and claimed that a covenant was mutual commandments, and that it was the ten commandments. He failed to tell us, however, what the people commanded the Lord to do.

To meet the argument of Bro. Cornell, that the Sabbath existed from creation, because it was sanctified at the close of creation week, Eld. G. said that God sanctified the day for his own use, and wished to know where he commanded man to use it before the Wilderness of Sin. Bro. C. showed him that God did not sanctify it for himself, but because he had used it. Gen. 2:3; also that to sanctify was “to proclaim to be holy,” “to set apart to a holy, sacred, or religious, use,” and that in the recorded fact of God's sanctifying the Sabbath, we had evidence that the day was commanded to man, for there was no other way it could be set apart for his use, only by telling him how to use it.

Eld. Grant first claimed that the ten commandments were “abolished,” and that nine of them were “re-enacted.” For his re-enacted commandments he gave us the following list: (1), Matt. 22:37, 38. (2), “Flee from idolatry.” 1 Cor. 10:14. (3), “Swear not at all.” Matt. 5:34. (5), Eph. 6:2. (6), (7), and (8), Rom. 13:9. (9), “Speak evil of no man.” Titus 3:2. (10), Rom. 13:9. When Eld. G. was shown that he had kept on with his numbering of the ten commandments, after omitting the 4th, the same as though he had a fourth, he said, “For the fourth commandment, I will quote, ‘Love one another.’”

When it was shown that these scriptures did not give a revised code, but were quotations from the law, and the enforcing of precepts on the authority of the law, Eld. G. changed his position, and claimed that nine of the commandments never were abolished, but were incorporated into the new covenant, just as a State would annul its old constitution by making a new one, incorporating into it some parts of the old.

Bro. C. showed that the new covenant was concerning the same thing as the old, and that in it the Lord promised to put his “law” in their hearts, Jer. 31, Heb. 7, and, that Christ, in teaching the new covenant which was ratified by his blood, taught the moral law, every jot and tittle of it. Matt. 5:17-19; Luke 16:16, 17. These latter texts were met by Eld. G., claiming that the expression, “Whosoever shall break one of these least commandments, &c.” referred to the sayings of Christ, using the words of Matt. 7:24-26, to illustrate his position.

Bro. C. introduced the second chapter of Romans to show that the same law which was written on the hearts of the Gentiles, was the law the Jews had. Eld. G. replied that the ancient nations did not have the seventh-day Sabbath written on their hearts, but “some of them did keep the first day.” Although he did not directly take his position here, yet, if his words prove anything, they proved that when the ancient heathen nations dedicated the first day of the week to the worship of the sun, it was a manifestation of the law of God written on their hearts. He said seventh-day keeping was not written on the hearts of the nations, but the great law of love was written there; for, go where you would, you would find this feeling among men, “Don't you kill me,” “Don't touch my property.” Who recognizes anything but selfishness in that? If he had said the feeling prevailed, “I won't kill you,” “I won't touch your property,” he would have come nearer to it. He was informed by Bro. C. that God did not propose to write his law on the minds of the people in the sense of the new covenant, until they submitted to his law in giving their hearts to God.

According to Eld. Grant's position, the Gentiles in the past dispensation had the advantage of the Jews. He said “the new covenant antedates the old, was under it, and all around it, the Gentiles had it on their hearts,” but of the Jews, of whom the Lord said if they kept his law (ten commandments), they should be a peculiar treasure above all the nations of the earth, &c. Eld. G. said they could “keep all of those commandments and be lost. There was no love in the commandments, no grace, no mercy, nothing against selfishness.” According to his position, the Gentiles had the law of love. The Lord undertook to elevate the Jews, but actually gave them a code that depressed them lower than they were before.

Eld. G. introduced the round world argument, claiming that a definite day could not be kept; but he himself finally went to contending for the first day to commemorate Christ's resurrection. He admitted there was no law for it, but said those who loved Christ the most would

keep the first day. "It was not a command, but a *voluntary offering* on the part of Christians." Then he said the same day could be kept around the world, but all the earth's inhabitants could not keep the same minutes. He was told the commandment said, Keep "the day," and said nothing about minutes. Here again was manifest Eld. Grant's peculiar strain: He would not keep the seventh day unless the Lord commands it over again; but he will keep a new institution without any command for it, or even a Scripture hint that it is a holy day. How strange it seemed to hear a man of Eld. Grant's ability, leaving the plain word of the Lord, and trying to sustain his Sunday institution by Barnabas Ignatius, &c., claiming that the love of Christ was manifested in making "voluntary offerings" he never commanded, while the Scriptures state "This is the love of God that we keep his commandments."

But as it was not my intention to make such a lengthy report, but simply to notice some points of the debate, I will bring this to a close, by inserting, by request, Bro. Cornell's summing up speech, the notes of which he furnished me.

SUMMING UP OF DISCUSSION WITH GRANT.

AFFIRMATIVE ARGUMENTS.

1. The weekly Sabbath distinguished from feasts was put in moral code.
2. The reason from creation—facts and reasons still remain.
3. Fourth commandment linked in its destiny with the other nine moral precepts. If one goes, they all go.
4. Christ enforced the whole law—every jot and tittle of it.
5. It was obligatory on the Gentiles. Rom. 2.
6. Decalogue commanded to a thousand generations.
7. Prophecy fastens it in this dispensation. Isa. 56.
8. Christ recognized the Sabbath as late as A. D. 70.
9. The reason of the fourth precept applies to Gentiles and beasts of burden.
10. The Sabbath brought over plainly, and taught by Christ and apostles.
11. All hangs on love to God and neighbor.
12. The Sabbath, with the other nine, before old covenant.
13. Atonement of Christ relates to the ten precepts.
14. Written on hearts of Gentiles under new covenant.
15. More proof that the Sabbath existed and was obligatory before the old covenant was made than there is for the precept "Love God with all the heart," &c.
16. The Sabbath was made for man—for all men.
17. It was a sign of creation, forever.
18. It still exists in paradise restored. Isa. 66.

CONTRADICTIONS! GRANT VS. THE BIBLE.

1. Makes the Sabbath a *day memorial* of coming out of Egypt. In Ex. 12, "Night to be observed," &c.
2. God's rest, no reason why we should rest. But God himself gives that very reason.
3. No uncircumcised person could keep the Sabbath. But the women, and nearly all Israel for forty years kept it without circumcision.
4. Christ taught men to break the Sabbath. But he declares what they did was "lawful!"
5. Christ himself broke the Sabbath. "I have kept my Father's commandments."
6. None could get possession of the land without circumcision. The two and a half tribes did get inheritance without circumcision.
7. Nothing in the decalogue takes hold of the heart. "Thou shalt not covet," "Love me," "Hate me," &c.
8. New covenant with *saints*, but old only with *Jews*. New covenant with Israel and Judah.
9. God wrote more than the ten commandments. "He added no more."
10. The decalogue is never called, "a law." "Tables," and "a law," "which I have written." Ex. 24.
11. Ten commandments are old covenant. Old covenant answered only to Jerusalem, was faulty, waxed old, decayed, &c.
12. None but Israel ever required to keep Sabbath. Isa. 56 proves the Gentiles were required to keep it.
13. No grace or mercy in the decalogue. "Showing mercy unto thousands," &c.
14. They could not keep the commandment, Love God and neighbor under old covenant. Then God required impossibilities!
15. Nothing, not a hint, about selfishness in the decalogue. See, "Thou shalt not covet."
16. Not a hint about pardon in the decalogue. "Showing mercy, &c."
17. Paul's Sabbath preaching *always* in the Jewish synagogue. Preached to Gentiles, whole city, and out by river side.

18. He that loves the Lord will love to keep the first day, after admitting that there is no commandment for it.

But, "This is *love of God* that we keep his commandments."

19. They could not go out of their houses on the Sabbath.

God required them to go to the temple to worship.

20. Sabbath, a sign of deliverance from Egypt. Sign of God's rest from all his work. Ex. 31.

21. The covenant never called "a law." Ten commandments are called "a law" (Ex. 24), hence not old covenant.

GRANT VS. GRANT.

1. The law was that they should not go out of houses on the Sabbath.

Do not mean that there was such a *standing law*.

2. First evening, said it was wrong to marry a sister.

Sixth evening, said Abraham married his sister, and no wrong about it.

3. They could not keep the Sabbath. The Sabbath *can be kept*, but is not in California.

4. No uncircumcised person could keep it. Admits Israel were not circumcised during the forty years.

5. Christ abolished the decalogue and re-enacted nine commandments.

The nine commandments never re-enacted—were always in force.

6. Denies that there were two laws. The *moral law* was not abolished.

7. Nothing in decalogue against selfishness. Admitted tenth commandment against it.

8. Decalogue, covenant of works and bondage—rigid, &c.

Law in new covenant more rigid than before.

9. The decalogue, as a whole, abolished. Moral precepts cannot be abolished.

10. Sabbath not binding because not given over.

No commandment for first-day. It is binding on all.

11. The Sabbath of the decalogue corresponds to our Saturday.

We cannot be sure that we now have the identical day.

12. The Sabbath a type of final rest of one thousand years.

Of course then it must continue to antitype!

13. Reads Rom. 7, about law being dead, &c.

Then said it did not apply to the decalogue.

14. The old covenant was agreement of parties. The old covenant was mutual commandments!

15. The decalogue, never called "a law." Then quoted *law* texts to prove it abolished!

J. N. LOUGHBOROUGH.

Santa Rosa, April 10, 1872.

Vermont.

THE night of the 28th of March, Bro. Bean and I spent at Bro. Eli Sherman's, in Newport. Bro. and sister S. are members of the Enosburgh church, and once enjoyed meeting privileges, but since they have taken their residence in N., they have met very rarely with those of like faith; yet with the help they receive by reading our periodicals and our books, pamphlets, and tracts, they are still trying, by the assisting grace of God, to press on with God's people to the Mount Zion. May they pursue a consistent course, and shine as lights in the world, that they may meet with the pure and the holy in the kingdom.

The next day, we reached Bro. Barrows, in Irasburgh. Teams could hardly move about on account of deep snow. The meetings on Sabbath and first-day were held at Bro. E. Colby's, in Charleston, and were well attended by all the friends of the cause in the environs. Owing to discouragements, they had not paid up their pledges on Systematic Benevolence for several quarters in the past; but at this meeting they freely paid up to Jan. 1, 1872; and in arranging their S. B. for the present year, their figures were increased nearly \$50.00. It is expected that some belonging to this church, who were not present, will increase the figures still more soon. All the brethren and sisters present joined the State Missionary and Tract Society, by the payment of \$1.00 each; and the officers needful for that church, to carry out the objects of the Society, were appointed. Several in this church are slow in adopting the principles of health reform. We saw only two persons there wearing the reform dress. These things ought not so to be, especially with those who have long been connected with the cause of present truth.

April 2, we went to Sutton. As we came to a turn to go to Bro. Carwell's, one cried out to us from a house near by, "Stop, friends, you can't go there." The snow was very deep, in places reaching to the roof of buildings; yet we went on the best way we could, and succeeded in reaching Bro. C.'s house. The next day, we met at Bro. Wiley's. Only one attended besides the family and ourselves; yet we had a profitable time. Made a good beginning in organizing the Missionary and Tract Society for the few in Sutton, and one doubled his figures on S. B. for this year.

The next day night, on our way to Wolcott, we had a pleasant visit at Mr. Staples', in Hardwick. Mrs. S. had just commenced to keep the Sabbath, and manifested an earnest desire to learn the truth more perfectly on all points. May she endure firmly in the good work unto the end, that she may be saved at Christ's appearing.

Sabbath and first-day, the 6th and 7th inst., held six meetings with the church in Wolcott, and visited several families. Our religious seasons were profitable and interesting to all present. Enjoyed usual freedom in speaking the word, and the brethren and sisters responded with cheering testimonies. In the business meetings, all present were deeply interested in the subject of Missionary and Tract Societies, and they took measures to assist in this good work. They came up promptly to the figures on S. B., which is quite encouraging. Were successful in assisting to settle difficulties between brethren. "Have salt in yourselves, and have peace one with another." Mark 9:50.

We could not hold a meeting in Johnson, the 10th, on account of a severe thaw. Shall endeavor to meet with the few in J., as soon as Providence permits. A. C. BOURDEAU.

April 19, 1872.

Switzerland.

MY ceasing to lecture on account of exhaustion was a good opportunity for the enemy to prejudice the minds of many against the Lord's Sabbath, as I have since learned. At this place, he made such efforts and got such an influence as to stir up the authorities of this community. They refused to give me again the lecture room, which I had before and also their meeting-house. Thus I find myself turned out at this place. And it seems as though the work was hindered; but the future will show. It makes me feel sad, but my heavenly Master was obliged to experience this before me, and his apostles too.

In Locle, the place near by, I continue lecturing. The authorities of that locality made no hindrance against lecturing. The devil had tried his might there also. And it was a surprise to many to see that I have obtained the lecture room anew. And thanks be to the Lord, at that place is a little band of eight new members who have commenced to keep the Sabbath of the great Creator. And although they are despised by the world and hated by the devil, they feel happy in serving God. May his Holy Spirit guide them.

I meet with them every Sabbath, and I can say we have good meetings. There are others who will, I hope, join in keeping all God's commandments. May the Lord prosper his work!

The new ones send their warmest love to the dear brethren and sisters in America.

Yours humbly,

JAMES ERTZENBERGER.

Chaux de fonds, April 8, 1872.

P. S. My post-office for the future will be: JAMES ERTZENBERGER,

New College, Chaux de fonds, Switzerland.

Montgomery, Vt.

THERE are a few in this place who are trying to obey God's law, and walk in the light as it shines upon their pathway. We have been much benefited the past winter by the labors of Bro. Howlett, of the Richford church. Some who had almost forgotten their Lord and had wandered far from him, returned, and one who never had sought the Lord now prays and rejoices in him. My companion expressed his desire for salvation and to see the earth when the curse should be removed, and covenanted with us to keep God's law.

Brethren and sisters from Enosburgh have met with us quite often since January, and have comforted and encouraged us much. Last Sabbath, another, with much feeling, gave his testimony for the first time. For all these things, we rejoice.

Christian brethren, you have professed to the world that you have taken upon yourselves the "yoke of Christ"—have learned of him who is "meek and lowly in heart," and to bear his burden. He has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Ought ye not, therefore, to "bear one another's burdens, and so fulfill the law of Christ"? Are you all constrained to bear part of the same burden? to exercise mutual tenderness, forbearance, and support? Let fellowship in sufferings excite in you sympathy of affections. Partakers of the same afflictions, "Be ye all of one mind, having compassion one of another."

Taught by experience to lament the deceitfulness and desperate wickedness of the human heart, be not severe in judging and condemning others. Magnify not every inadvertence of which they may be guilty into a willful transgression. Brand not every false step, which they may happen to take, as a mark of hypocrisy. Extend to them that favorable indulgence which you claim for yourselves. Encountering yourselves opposition from the world, and "knowing that the same afflictions are accomplished in your brethren," add not to the weight which they endure, by unfriendly behaviour or uncharitable language. Imitate not the con-

duct which you affect to deplore. Chastened yourselves of the Lord, learn to pity them that are chastened. Pray for them. Strengthen them. Comfort them. Break not the bruised reed; quench not the smoking flax.

Let identity of interests, of trials, of feelings, swallow up all trifling differences. Traveling the same road, exposed to the same difficulties, "see that ye fall not out by the way." By jealousies, by animosities, by divisions, increase not your own load, aggravate not each other's burden. "Love as brethren; be pitiful, be courteous, endeavoring to keep the unity of the spirit in the bonds of peace." And "may the Lord of peace himself give you peace always by all means."

S. HASELTON.

April 10.

Cattaraugus Co., N. Y.

THE quarterly meeting at Cottage, on the third Sabbath in April, was one of interest, and, we trust, of profit. There were brethren and sisters present from Randolph, East Otto and Portville, and one from Cherry Creek, Chautauqua Co. The Methodists kindly gave us the use of their house of worship for the occasion, and the minister voluntarily gave us the time of his regular appointment on Sunday, and he and his congregation were our hearers. As we find such courtesy rather rare, we appreciate it, and are truly thankful; and we hope and pray that the word spoken, though plain and pointed, will prove a blessing to them, by leading them in the way of more perfect obedience to the commandments of God. Bro. E. B. Saunders was present and spoke the word. He feels that he must devote himself to this work, to fulfill the responsibility that is laid upon him. May God help him to do his duty.

Bro. J. M. Lindsay attended this meeting, to help organize the tract society for this district. It was good to see the general interest of all present in this work. It was evident that they have a mind to work. Bro. D. B. Welch, of Portville, was chosen director for this district, and Bro. S. Thurston, of Randolph, agent for collecting dues on our periodicals.

The tract enterprise opens the way for all to become laborers in the cause; and all that are faithful in this work will have a part in the answer to the prayer to the Lord of the harvest to send forth laborers into his harvest. Now is the time for working. The "well done" and the time of resting will soon come to those that labor; but not to the idler.

R. F. COTTRELL.

Meetings in Maine.

MARCH 30 and 31, met with the brethren in Hartland, Maine. The traveling was bad, yet quite a goodly number convened Sabbath and first-day. We trust our meeting was not wholly unprofitable. Continued with the friends here until the following Thursday night, holding, in all, twelve meetings. Wednesday afternoon, we met at the house of Eld. Goodrich for the ordinances; some of the Spirit of God was manifest. All did not feel the importance of attending the ordinances. And frequently we find brethren who absent themselves at such times, viewing it as a matter of no great importance. This is not as it should be. The Saviour left glory, and came to this dark world of sin to suffer and die. He poured out his blood on the cross that we might be saved. Now, to profess faith in pardoning mercy—the purchase of that blood—and not to observe those ordinances which commemorate this event, is not honoring Christ, and will be found to be a source of weakness. "But let a man examine himself, and so let him eat of that bread, and drink of that cup," realizing their nature and object.

April 6 and 7, met with the friends at South Norridgewock. A desire was expressed to have a Tract Society organized. Accordingly, on first-day we assisted in organizing a local Tract Society adopting the constitution recommended in REVIEW, Vol. 39, No. 6, and inviting all to join within the limits of the Conference.

April 7 and 8, met with the brethren and sisters in Cornville. Although the traveling was very bad, there being quite a quantity of snow on the ground, yet there was quite a gathering Sabbath and first-day, and a degree of interest was manifested. Tuesday morning, left Skowhegan for Massachusetts.

S. N. HASKELL.

Obituary Notices.

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

DIED, of consumption, in South Norridgewock, Maine, March 26, 1872, Julia A., wife of Seth P. Ward, aged thirty-nine years, ten months and twenty-two days. She embraced the truth under the faithful labors of Brn. Andrews and Cornell, during the tent meetings at that place, and was a faithful member of the church.

"She sleeps in Jesus—soon to rise
When the last trump shall rend the skies,
Then burst the fetters of the tomb
To wake in full, immortal bloom."

J. B. GOODRICH.

The Review and Herald.

Battle Creek, Mich., Third-day, April 30, 1872.

Those who order tracts for the Tract and Mission work are cautioned against sending too large orders. We could not supply the demand if all should order at once a six months' supply.

JAMES WHITE, Pres. S. D. A. P. A.

General Camp-Meeting.

NEW ARRANGEMENTS.

It is thought after mature reflection that it is best to postpone the General Camp-meeting appointed in the last REVIEW for June 6-11 three months. The matter has caused us great perplexity. As there were important measures to come before this meeting in regard to an Educational Institution and other matters requiring careful thought and the best gifts in the field to plan and arrange, and as Bro. and sister White are not in a proper condition of health to take hold and lead out in this most important matter as they have in others which have come before our people, and other leading ministers are also similarly situated, and our people, on account of the very late season and the hurry of farm work, could not generally attend and are not as well prepared to enter into this new and important enterprise as they will be after wheat harvest, we have therefore come to the above conclusion.

We all know the importance of such meetings going off with spirit and of our leading ministers being in a condition to inspire life and interest in others. But few realize the worn condition of Bro. and sister White at this time. We expect to see them come up to health and strength as they leave the cares here in Battle Creek. Then they will be able to help in such important matters as will necessarily come before a general meeting.

May God grant them this blessing speedily.

Geo. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
IRA ABBET, } Com.

The General Conference Fund.

It will be of general interest to the friends of the cause to know the condition of this fund, previous to the meeting of any of the State Conferences, so that provision can be made in season for its supply. By reference to the books of account, I find there is now on hand belonging to this fund, the sum of only \$15.24, while, during the past two years, some \$3000.00 has been paid out of it annually. To make up this sum donations have been made by individuals, churches, and State Conferences. The larger portion of course, has been paid in by the latter in sums varying from \$50.00 up to \$1000.00, by each Conference, according to their ability.

The amount paid by all the Conferences in 1870 was \$2410.00. In 1871 \$3100.00. From this fund are paid those ministers whose labors are of a general nature, attending the large camp-meetings, &c., and those who are sent to new fields as missionaries, where there are no State Conferences to supply their wants. All will see therefore the use of remembering this fund in their donations, and we trust the Conferences soon to be held, will contribute liberally in supplying its wants.

The reason of its being nearly empty now, is, because quite a number of those laboring for the General Conference have been recently settled with, and none of the State Conferences have held their sessions yet this year. Some years the fund has been considerably in debt, previous to the holding of the Conferences. We have no fears but the friends of the cause will see that this important fund is liberally supplied with the means to do its proper work, when the facts are properly set before them.

Geo. I. BUTLER,
Pres. of Gen. Conf.

Iowa Camp-Meeting.

The place selected by the camp-meeting committee for the Iowa Camp-Meeting this year, is the same as last, viz., two miles north of Knoxville, Marion Co., Iowa, on the farm of Mr. Garrison.

The reasons which caused them to select this place were:

1. It was desirable that it should be near enough to the new churches that have been raised up so that many of them could be induced to attend. Most of these new churches can attend at Knoxville without making any extra sacrifice.

2. No suitable ground could be got at Sigourney, the place where the meeting was spoken of being held at the last Conference.

3. The friends near Knoxville manifested an earnest desire to do what they could in bearing the burdens of the meeting. We earnestly desire that our brethren make a general rally at this meeting, and hope the old friends of the cause will not slack in their efforts because it is to be so far from the center of the State. And we feel that those who have recently come into the truth should make a special effort to be present, because it is appointed where it is to be within their reach.

The committee hereby extend to Bro. and sister White in behalf of our Conference, a hearty invitation to be present if consistent with health and with other duties.

We expect to have a good meeting if our friends come together with a full determination to seek God.

And as the prospect the coming season is that there will be less ministerial labor in the State than usual, our people should make a special effort to attend the camp-meeting.

IOWA STATE CONF. COM.

The Michigan Conference.

As the General Camp-meeting in connection with the Michigan Conference was to be held, as appointed in last week's REVIEW, has been postponed for three months till the early part of September, the next session of the Michigan Conference will be deferred to the same time. Notice will be given at the proper season.

MICH. CONF. COMMITTEE.

Last Call.

To THE Missouri and Kansas Conference: The tent is now ordered, and will be here by the first of May. It has to be paid for on delivery. Some paid their pledges at the start of this enterprise; others have not paid yet. We will have to advance the money and depend on your pledges.

J. H. ROGERS, } Tent Com.
J. H. MALLORY, }

Alta Vista, Mo., April 22, 1872.

The Coming of the Lord.

The following is from the *Christian Statesman* of April 15, 1872. With its tone and general tenor we heartily agree. Leaving out the broad allusions to the temporal millennium, which so many are expecting, and letting these things foretoken the coming of the Lord at the last day, then we apprehend we are taking that course in which both prophecy and the signs fully sustain us. The *Statesman* says:—

"A town in California has been destroyed by an earthquake, with the loss of many lives. Almost simultaneously with this intelligence comes the news that Antioch, in Syria, has been almost totally destroyed, and that fifteen hundred persons lost their lives. Scientific speculation and inquiry have been unable to invent a satisfactory theory or to discover the true cause of these terrible phenomena. There is, however, one thing about them most certain, though most scientists to-day mock at or deny it,—earthquakes, like all other natural phenomena, are among the means of God's moral government over men. The 'utmost parts of the earth are afraid' at such 'tokens' of his power. The physical forces which produce them may be yet beyond our knowledge, but their moral connections and causes are clearly taught. They are because of sin. They execute the wrath of God on a guilty race. They are among the signs which shall precede the coming of the Lord, both in his millennial kingdom and at the last day (Matt. 24:7). The present century has witnessed a noticeable increase of these phenomena, and the past three or four years have been quite unprecedented in their number and severity. 'There are many, and we are of the number, who believe that this fact is not without its significance in connection with the word of prophecy. Furthermore, we believe that the universal spread of the Christian religion will, in the gracious and faithful providence of Him who holds all these mighty powers in the hollow of his hand, relieve the world of these terrible visitations, as of pestilence, famine, and war. The holy peace which will wrap the earth like a garment when Jesus Christ takes to him his power and reigns, will be felt to the deepest center. We believe as firmly as Huxley or Darwin in the universal reign of law; but we believe in spiritual laws, which interlace and work with all natural law; and in a Divine power, which includes and controls all the powers of nature. Now we have made our confession, and we wait to hear the coarse laughter of some infidel, who has eyes, but sees not; who can discern the face of the sky, and unfold the hidden secrets of nature to the world's wonder and delight, but who cannot discern the signs of the times.'"

News and Miscellany.

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

RECENT foreign advices present some ground for the apprehension that the duel between France and Germany may be soon renewed. Thiers, whose State-craft consists largely in speech making, has been congratulating the French people upon their recuperative energies, the rapid increase of their army and military resources, the rare excellence of their weapons of warfare, and withal upon the opportunity which France enjoys of rallying the Catholics around her standard in opposition to Prussia, the natural champion of Protestants. These intimations, coupled as they are with the manifest feeling of hostility remaining in the French populace toward their triumphant enemy, have aroused the attention of Bismarck, who is reported to have ordered the reduction of the French army to a quarter of a million of men, or Germany will herself step in and assume control of affairs in the new republic. These reports may not be trustworthy, but that the war will be resumed as soon as France thinks herself strong enough, is one of the events which a not very remote future is likely to see realized.—*Battle Creek Journal*.

THE question of opening the New York Mercantile Library on Sunday is now being canvassed by the members of that society. The votes so far have been decidedly in favor of the plan. On Monday, Mr. Beecher speaks at a public meeting in New York upon the subject. He is understood to sustain the idea; and will probably show that it is no violation of the spirit of the Sabbath day to allow the libraries to compete with the saloons for patronage.

TROUBLE is arising in Spain according to the following advices:

IN A STATE OF SIEGE.

A royal proclamation has been issued declaring the provinces of Navarre, Lerda and Biscaia in a state of siege. It is stated that the Carlist bands in those provinces decline to risk an engagement with government forces in the open field, but harass the troops sent against them by marches, counter marches, and ambuscades, but on the contrary the accounts received by the Minister of War declare that some of the bands

have been dispersed, and others are rapidly retreating before the government troops, who are in close pursuit of them.

CARLIST BANDS IN THE PROVINCES.

MADRID, April 24.—A band of Carlists, 2,000 in number, are now concentrated in the Province of Navarre, and a band numbering 200 is in the neighborhood of Bilbao. The bands in La Mancha and Andalusia are insignificant.

THE Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

Appointments.

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

Camp-Meetings in Iowa and Illinois.

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

The Illinois Camp-meeting at Aledo, Mercer Co., Ill., June 13-18.

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

GEN. CONF. COM.

Iowa State Conference.

The Iowa State Conference will hold its next annual session in connection with the Iowa Camp-meeting to be held near Knoxville, Iowa, June 6-11. Let all the churches take the steps necessary at once to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Let all the ministers, licentiates, and delegates, come prepared to make the various reports which the constitution of the Conference requires. Let every church in the State represent itself by delegates, if possible; otherwise, by letter.

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

Tent-Meetings in Missouri and Kansas.

With an earnest desire to help forward the cause in this large Conference, where the brethren are so scattered that it is almost impossible to have a general gathering of our people, we have concluded to take up the appointment of Camp-meetings as given last week, and appoint three tent-meetings, as follows:—

Civil Bend, Daviess Co., Mo., May 17-19.
Avilla, Mo., May 24-26.
Where Bro. Lawrence may appoint in Kansas, May 31 to June 2.

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

GEN. CONF. COM.

N. Y. and Pa. Tract Society.

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

J. M. LINDSAY,
Pres. of T. and M. Society of Penn. and N. Y. Conf.

MONTHLY meeting for the Alleghany county church will be held at the county line school house, Catt. County, N. Y., first Sabbath and first-day, May fourth and fifth. Will Bro. W. W. Stebbins and Bro. E. B. Saunders attend? A general attendance of brethren and sisters is expected.

L. G. KING.

I DESIGN to meet with the friends of the cause at Bell Creek, Burt Co. Neb., May 4 and 5. Decatur, Neb., Tuesday evening, May 7. Onawa, Iowa, Thursday evening, May 9. Soldier Valley, Iowa, May 11 and 12. Washington, Iowa, May 18, 1872.

At these meetings delegates to Conference should be appointed. Bro. Bartlett, we trust, will be with us.

R. M. KILGORE.

QUARTERLY meeting of the brethren in Chesaning, Saginaw Co., Mich., May 11 and 12. Cannot Bro. Van Horn and Bro. Strong meet with us, as the ordinance of baptism is desired? If they can come, will they please inform me soon.

D. W. MILK.

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

B. B. WARREN.

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

By order of the church,

JOHN SISLEY, Clerk.

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

MICH. CONF. COM.

QUARTERLY meeting for the church at Greenbush, Clinton Co., Mich., at the Colony school-house at

Duplain, Sabbath, and first-day, May 11, 12, 1872. Brethren from other churches are invited. Preaching is expected.

O. B. SEVY.

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

Geo. W. BARBER.

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

H. NICOLA.

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

JOSEPH G. WOOD.

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

D. M. CANRIGHT.

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

ANSON WORSTER.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

S. E. PIERCE: E. M. Kimball, Brooklyn, N. Y., care of Wm. Boynton.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. S. M. Swan 40-9, G. Castle 41-1, Margaret Davids 40-20, D. A. Smith 41-4, Naomia Bolinger 41-1, Eunice Eastman 40-20.

\$1.50 EACH. Mary Weaver 41-20, B. Whittington 41-20, A. S. Cowdry 41-1, Eunice Burton 40-1, Matthias Taggart 41-20, C. W. Perdue 41-20, D. C. Evans 41-20, S. Beal 41-20, Joseph Filger 41-20, Samuel Walker 41-20, Mary A. Keefer 41-20, Henrietta Height 41-20, Aaron Lawson 41-13, Daniel M. Ide 41-20, H. M. Saunders 41-13, Sarah W. Clark 41-20, James Hathaway 41-20, Amelia Ryman 41-1, Langdon Miller 41-20, Emma Dymond 41-20, T. H. Wake-man 41-20.

\$2.00 EACH. Louis Dysert 41-20, A. T. Robinson 41-20, Wm. A. McIntosh 41-1, M. B. Phillips 41-19, Mary C. Hoag 41-1, Betsey M. Osgood 43-1, E. W. Beckwith 41-1, F. A. Mills 41-10, Austin Hamilton 40-1, Chas. Higgins 41-17, L. Schellhouse 42-4, G. A. Freedland 39-1, A. E. Woodward 40-13, J. F. Wood 41-13, J. S. Fisher 39-15, Robert Cochran 41-18, J. B. Brown 41-20, Henry Conrad 41-16, W. S. Boone 42-1, L. C. Patten 41-10, S. Simonds 41-1, Wm. Coon 41-1, K. H. Magoon 41-15, Michael Follan 41-24, F. Robinson 41-1, Lewis Larson 41-11, S. Simonson 42-13, L. P. Merrick 41-1, T. H. Lindsay 41-13, Jane P. Boman 41-12, John D. Gowell 40-19, Albert Erway 41-14, Stephen Guile 41-20, J. A. Killingsworth 41-20, E. P. Holly 41-13, A. G. Gould 41-12, A. R. Fitch 41-16, A. Strickland 41-6.

MISCELLANEOUS. George Anderson 68c 39-12, Asa Green \$4.00 42-15, B. F. Hall 3 50 41-1, L. M. Richer 6.00 40-1, H. McNeil 4.50 39-15, J. K. Wick 8.00 39-20, M. H. Brown 50c 40-8, C. H. Chappars 3.50 43-13, C. A. Marble 35c 39-20, W. McNill 1.30 41-20, J. Adamson 4 84 41-20, Mrs. F. Winchell 75c 39-13, W. B. Walls 75c 39-20.

Books Sent by Mail.

L. A. Tarbell \$5.00, G. J. Crandall 20c, C. S. Gibb 20c, Wm. Cottrell 2.98, Benton Haynes 32c, W. M. Sharpe 34c, Myron W. Harris 25c, J. J. Peret 1.00, D. Sloan 4.60, Wm. Sharpe 25c, Albert Wike 25c, B. D. Townsend 1.00, James Sawyer 1 30, Jacob Lipincott 1.00, Miss Vernie Null 2 55, Mrs. Sarah A. Wertman 20c, B. G. St. John 2.50, W. T. Ross 2.50, Myron Winchell 50c, James Youll 50c, A. L. Hillman 5c, Eliza J. Connet 3 00, Mrs. N. W. Friend 20c, John C. North 1.00, J. C. Loomis 25c, A. Burwell 20c, Mrs. A. Fellows 20c, Clark Satterlee 25c, Russell Hart 55c, Thos. Shane 56c, Leander Kellogg 50c, A. Sterile 1.25, L. A. Bramhall 40c, I. G. Satterlee 20c, Henry Richardson 5c, Chas. E. Buok 2.00, M. B. Phillips 35c, Thomas Alverson 50c, T. J. Minor 20c, Wm. A. McIntosh 1.50, Rebecca Glunt 1.10.

Books Sent by Freight.

Wm. D. Stocking, San Francisco, Cal., \$24 67.

Books Sent by Express.

Wm. Cottrell, Reesville, Clinton Co., Ohio, \$2.50, O. F. Guilford, Castalia, Ohio, 21.59, B. F. Merritt, Indian Creek, La Salle Co., Ill., 5.00.

Michigan Conference Fund.

Church at Greenville \$75.00, Chesaning 10.00, Newton 22.50.

Cash Received on Account.

R. F. Andrews \$10.00, P. Z. Kinno 1 50, C. H. Bliss 25c, G. H. Honeywell 2.20.

Donations to Health Institute.

Wilson S. Boone \$12.00.

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

Manly Ross \$5.00.

Book Fund.—\$10,000 Wanted.

Amount previously acknowledged. \$4472.96.
Ten Dollars Each. M. Smith.
Miscellaneous. Eliza J. Connet 2.00.

The Review and Herald.

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