

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

VOLUME 40.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 18, 1872.

NUMBER 1.

### The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

#### SABBATH EVENING.

CHAFED and worn with worldly care,  
Sweetly, Lord, my heart prepare;  
Bid this inward tempest cease;  
Jesus, come and whisper peace!  
Hush the whirlwind of my will,  
With thyself my spirit fill;  
End in calm this busy week,  
Let the Sabbath gently break.

Sever, Lord, these earthly ties:  
Fain my soul to thee would rise,  
Disentangle me from time  
Lift me to a purer clime;  
Let me cast away my load,  
Let me now draw nigh to God;  
Gently, loving Jesus, speak,  
End in calm this busy week.

Draw the curtain of repose,  
While my weary eyelids close;  
Seal my spirit while I rest,  
Give me dreamings pure and blest;  
Raise me with a cheerful heart;  
Holy Ghost thyself impart;  
Then the Sabbath day will be,  
Heaven brought down to earth and me.

#### MENTAL CULTURE IN THE PULPIT.

BY ELDER GEO. I. BUTLER.

THERE is a feeling quite prevalent, especially among the common people, that there is great danger of loss of spirituality among ministers if they devote much attention to acquiring a thorough education. And it would be well to inquire whether this is an unreasonable prejudice, or whether it is founded upon facts sufficient to give it a firm basis. This inquiry is the more pertinent for us at the present time, as the subject of having a school, partly denominational at least, for the purpose of giving instruction to those entering the ministry, is under contemplation. If such a school as that which is proposed to be founded at Battle Creek is in danger of destroying our spirituality or injuring us in that direction at all, I should be against it, surely; for I do not think we have any of that to spare now; and I would to God we had a far greater supply.

The question is an important one, and must come before our people prominently, as I fully believe this question of a school is to be a leading one among us very soon; and I fully believe it will be taken up and acted upon with the accustomed good sense and energy of our people. It is therefore proper that those questions which are really involved in the subject should be carefully considered by our people, that they may act understandingly.

I am not one of that number who think there is any necessary good fellowship between ignorance and spirituality. If I was, I should look for my great exemplars of piety among the Digger Indians, the Hot-tentots, and the tribes of Central Africa, instead of among the enlightened nations of the earth. If I mistake not, the best examples of piety have been found among the latter. It is a noticeable fact that the advent of our divine Lord and the planting of his religion in the earth took place near the Augustine Age, the most celebrated for its light and knowledge of any which the Roman empire ever saw.

The Dark Ages, when papacy reigned supreme, and a cloud of fearful darkness hung over the kingdoms of Europe, and the grossest ignorance prevailed among all classes of people, came the nearest to seeing the utter extinction of true piety and religion of any age since its introduction into the world.

Just as quick as there began to be an awakening of the human mind in the sixteenth century, and men began to think, then it became possible for piety once more to flourish, and the Reformation to become

an accomplished fact. Had Martin Luther arisen a century before, he had shared the fate of Huss and other reformers. All the most eminent men of piety and religion in that age were educated men. (Martin Luther could and did translate the Scriptures from the Hebrew and Greek languages. The people never could have had the Bible had not the reformers been men of education.)

The history of our race will show that the men whom God has used to wield the most powerful influence for good of any who have lived in the world, have been men of learning. Moses stands highest of any name in the old dispensation for piety, meekness, and true religion. He was learned in all the knowledge of the Egyptians, the most accomplished nation of ancient times. Who can observe the elevated style with which the prophecy of Isaiah is written without concluding that its author was a man of learning?

The prophet Daniel, to whom God revealed the most wonderful prophecy of the Bible, giving the history of the world for thousands of years in advance, and every fact of whose history proves him to have been a man of the most fervent piety, was thoroughly educated in Babylon, a city illustrious for its schools where astronomy and all the sciences were taught; and he was given the best opportunities that Nebuchadnezzar the Great could furnish.

What man has given us the most important instruction in the Christian age? The apostle Paul, whom we know to have been a most thoroughly educated man. It seems evident that he was chosen for this reason; and we well know that Melancthon, Zwingle, the Wesleys, and others, who have done most to advance true piety in the world, were men of learning. From these considerations, it is evident that God does not prefer ignorance to learning when soliciting agents to do his work, but the reverse. Hence we conclude that the means necessary to give instruction and fit men for usefulness are acceptable to him.

There are two great objects to be obtained by education. The first is an acquaintance with the facts and knowledge connected with science. For instance, in mathematics we become familiar with the principles, the rules and modes of operation by which problems are solved; in grammar, with the nature of words and their connection with each other, and their proper arrangement as established by the best usage; in geography, with the position or relation of the different places and countries on our globe. (The facts of science and the knowledge of the principles connected with them are of immense value to an individual in after life, let his occupation be what it may, as he can apply them in all the exigencies that may arise, and accomplish results which he could not possibly bring about otherwise.)

But there is a second result of education which is not less important. It teaches men to think. There are many people in our world who do not seem to know what brains are for; at least, they never use them much. They do not seem to know how to think. They cannot set the thinking machinery into operation. Instead of the intellect being alive and awake and keenly alert to everything around it in which they should have an interest, they go along as in a dozy state, aroused, perhaps, from time to time to learn they have blundered here, or been neglectful there, and made trouble for themselves or somebody else, which might have been saved had their thoughts been in active employ.

Education is designed to partially remedy this by arousing the intellect and setting it to work. We all know it is a law of nature of universal application that exercise gives strength. The arm of the blacksmith and the strength of the athlete are familiar examples of physical law. The intellectual power of a Webster or Choate are just as good illustrations of mental law. In order that there may be strength, exercise is of

absolute necessity. In many instances, those who pass for men of great talent do not possess greater natural ability than others, but they have become familiar with subjects of discussion, and above all, their minds have become disciplined by study. Their brains have been set to work, and they have learned to work; and when a subject comes up for consideration, the mind knows how to take up its salient points and give it that examination which it seems to deserve, and consequently they have something to say about it; while another man of equal natural ability may sit by, and those things never occur to him, simply because he had trained his muscles to work, but never his brain.

These facts are indisputable. From time to time, individuals, by some sudden turn of circumstances, are snatched from a field of physical labor and placed where the mind is called into action principally, and all their old neighbors and friends are surprised that they possess so much intellectual power. It is simply because their minds are set to work.

Now the school is just the thing to work this change. It makes people acquainted with many facts of great importance for them to know, and it gives them mental discipline which is of exceeding importance to those who must use their minds. That this discipline can be obtained in other ways than by attending high schools I will not dispute. Individuals here and there of great energy of character and with a clear understanding to see the bearing of such matters may set to work and accomplish the desired result by themselves. But they will have to surmount obstacles that most will never surmount. Many, unless they place themselves under circumstances where they feel a special influence brought to bear upon them will never set themselves to the work. Their minds have been mainly devoted to other pursuits. They have not yet acquired a taste for mental exercise. There are so many things calling for their time and labor that they never set themselves at it. Even when they would be very glad had they knowledge of the facts alone to be acquired by study and in a measure see its importance, yet they never get started by themselves to take hold of the work. Now if a proper place was prepared where such surroundings could be secured as would tend to help them in this direction where they were weak, a taste for study would be developed that might result in great benefit to themselves and to others. No man of sense will dispute the fact that mental discipline and study gives great strength to the mind. This is too plain to deny. It cannot possibly be refuted.

The question then very forcibly presents itself to our people, Is it best to present ourselves to God for a place in the ministry, the highest and noblest work he has committed to man, our minds dwarfed by lack of mental culture, and unprepared to do the greatest amount of good for lack of study and exercise? Or to present them in a condition to labor successfully, in a preparation to accomplish as great and good a work as their strength will naturally permit? Shall we present a lame and sickly offering to him, or our full strength and vigor?

It cannot be a question with us as to the importance of every one who enters the ministry being in a condition to do the greatest amount of good possible for him to do. This is a solemn duty. If this be so, shall our young men be obliged to seek this where they will be exposed to influences and society more or less detrimental to them in other directions, and where that instruction most needed to fit them for preaching the present truth cannot be obtained? This question can admit of but one answer; and this shows the importance of our people having a school under their own control, where those who desire such instruction may receive it.

The peculiar circumstances existing in connection with the special work in which

our people are engaged demands at our hands nothing less than the establishment of such a school. This work contemplates nothing short of warning the people of the world of the dangers before them, and setting forth that unpopular truth which we believe is calculated to save them from destruction. It is a great work, and one that will require experience, mental training, and great energy, to accomplish.

A thorough understanding of the truth is absolutely necessary on the part of those who will go forth to battle in this warfare. This is to be no holiday work. It has already come to this, that those who go abroad to teach this truth in communities where a hearing can be obtained have to meet the combined talent and learning of the strongest ministers within a radius of many miles. Trained champions of many a debate are sent for sometimes at a distance of hundreds of miles away to bolster up the tottering structure of error against the assaults of truth. It is no small thing to meet this array of influence, learning, and ability, supported as it is by wealth, popularity, and social station, and above all by the "rulers of the darkness of this world, and wicked spirits in heavenly places." Were it not that truth is always more consistent and more easily defended than error, it would be impossible. But as it is, those who represent the truth need to avail themselves of all legitimate means to make the contest successful for the right. They want the benefit of mental culture, and a knowledge of those facts which may be obtained by study alone, to assist them. And while it is evident they must have also God's help, yet we have no reason to expect God will do for us that which we should do for ourselves. He will not supernaturally instruct us in those things which we could easily obtain by natural means. If we lay idly by and do not use the means he has placed in our hands, we have no reason to expect he will work a miracle to supply our deficiency.

This great work of warning the world is before us. There are many men among us possessed of sufficient natural ability to do a good work in preaching the truth to others. But their early life has been spent following the plow, or in the carpenter's trade, or in some other avocation, where the mind has not been called into active employ. They have not had mental discipline. Now for such a one to step right out in the field of contest to cope with such as I have mentioned above, is a very great step. They have no acquaintance with the proper manner of presenting the truth. They are really unprepared to do justice to these subjects of discussion. They have little knowledge of the difficulties they will have to contend with. They have not the array of facts at their command which those have who have been trained to the work. Their first efforts seem weak to themselves and to others. They find difficulties and strange surroundings for which they are wholly unprepared; and it is no wonder that many fail, become discouraged, while others of a certain turn of mind, getting a view of these difficulties in advance, never dare make the effort lest they shall disgrace themselves or the cause.

The truth is, we need something to bridge over this gulf and give these souls who would be glad to work for the cause a chance to enter the work properly and with suitable instruction and proper mental discipline, that they may have a fair chance of success. I do not believe our people have less natural talent or moral courage than the average of other people, but the reverse; yet it is undoubtedly true that most of them are from the common walks of life, the farmers and mechanics of our land who have not had proper chances for mental culture, and whose main attention has been devoted to physical labor and material interests. With many of these men, attention to proper instruction and education would be a great improvement. Our people should be well informed in all good things. The taste needs refining and elevating, and no better

commencement can be made than in providing proper educational facilities. And above all should our ministers set the example in this direction.

Some will think time is too short to attend to such matters. But, if I mistake not, many of those who will raise this objection will not think time too short to lay up the "almighty dollar" for a rainy day. For one, I should much prefer being found improving the mind, elevating the taste, and cultivating the intellect, and thus fitting myself for usefulness here, and placing myself in a position to benefit my fellow-men when Christ comes, than merely caring for the material interests around me. I think Christ would be full as apt to say to the former class, "Well done, good and faithful servant" as to the latter. For my part, I am about out of patience with this objection against doing anything worthy in itself, because time is so short. That is just the kind of work I want to be engaged in when time closes.

One great reason why our people must have such a school, and that soon, is that time is too short to go on as we are now going, and not make greater efforts to send forth men who are qualified to teach their fellows the way of escape from the plagues of God's wrath. Will those who have been praying and fasting for God to send out men to labor, be willing to help answer their own prayers by contributing of their means to establish suitable facilities for instructing men properly for this work, when a proper call is made upon them? We shall see.

In concluding this article I would express my hearty confidence that knowledge is every way preferable to ignorance, and that our danger as a people does not lie in having the intellect awakened by study and exercise till the understanding is capable of taking broad and intelligent views of all the truth, but rather the contrary in becoming bigoted and notional. All truth is ennobling, elevating, and refining. And while I have no faith in that kind of progress which would break down the barriers of religion and morality established by God in his word, yet I would ever realize that the truth of God has a great work to do. Its "field is the world," and our views should be such as will adapt us to do that work intelligently. And as the ministry is a leading agency designed of God to act a prominent part in it, it should be intelligent and refined, that it may always cast the right kind of influence. To bring about this end, proper means should be supplied by our people. This duty is one that must soon press itself upon us. May we be able to discern our duties as they present themselves and discharge them faithfully.

Mt. Pleasant, Iowa, June 4, 1872.

#### Where Laborers Are To Come From.

FROM a sermon by T. De Witt Talmage, in the *Methodist*, we take the following in regard to who should labor in God's cause, and how they can prepare themselves for the work. The suggestions ought to be immediately acted upon by many S. D. Adventists:—

II. Again: I learn from the Methodist Church that, without passing through theological seminaries, men may have great success in presenting the gospel. I believe in theological seminaries; but they are to the Church just what West Point is to the State. What would you have done in the last war if you had had no soldiers except those who had been at West Point? The men who came from that institution controlled and marshaled the troops all over the land. The use of a theological seminary in this or in any other country is to send out men more thoroughly drilled, who are able to organize and marshal the great mass of Christian soldiery. Let Paul go up to Athens and preach, and send plain Matthew down among the fishing boats. Paul knew more in one hour than did Peter in his whole lifetime; but I think that Peter preached a more appropriate sermon on the day of Pentecost than Paul could have preached. Have you been so long under the delusion, and are you now under the delusion, that the few men who are ministers of the gospel are going to take this world for Christ? That the ten or fifteen men who every year come out of New-Brunswick Seminary, or the twenty or thirty that every year come out of Princeton, or Andover, or Yale, will do all the work? No! No! You might as well have expected a few quartermasters in the North-

ern army to conquer the Southern confederacy.

You go into a factory, and you say: "What is the matter here? The factory is almost silent. There are only three wheels going, while you have five hundred wheels." "Oh!" says the owner of the factory, "we are short of hands. We ought to have five hundred men here, but we have only three men at present." That is just the state of things in the Church of God this day. We have grand and abundant machinery, but we have not men enough to run it. Now, in the Methodist Church, it has been the policy to set many to preaching without long delay. Though it has learned theological seminaries doing an important work, it has not depended upon a few men who have been secluded for seven or eight years in learned institutions, but has sent hundreds and thousands of men from the work-shops, and factories, and stores, to preach Jesus Christ; and the very moment they began to study, they began to preach. I wish it were so in all the churches. I wish it were now so in that Church as much as once it was. We who are standing in the pulpits of this country begin to feel now like the English did at Lucknow before the Highlanders came up: we must either have recruits or surrender.

Go to preaching this gospel. How shall you learn to preach? Just as the carpenter learns how to be a carpenter. Does he sit down and study books about tools, about hammers, and axes? Oh! no. He goes to boring with the bit, and smoothing with the plane, and smiting with the hammer, and striking with the adz; and in this way he gets to be a carpenter. So, the way to learn how to preach this gospel is to preach it.

Yonder is a man who ought to be preaching the gospel. He has not been ordained, and never will be. He could not be, perhaps. It may be that he has not brains enough, or time enough, or money enough. But he is ordained of God. Let him preach. Here is another. He may not, perhaps, be able to round his sentences, or make elegant allusions, or fine quotations; and yet he may be able to save a soul from death, and hide a multitude of sins. Oh! for five thousand Moodys to come out from Chicago; and five thousand George H. Stuarts to come out from Philadelphia; and five thousand Henry F. Durants to come out from Boston, and preach this glorious gospel, waiting for no other ordination except that which comes from the hand of the Lord Almighty. The most eminent Christian layman in the city of New York said to me two weeks ago: "Mr. Talmage, if the masses of Christians do not go to work, and we continue to depend on the regular ministry in New York, we must go under."

We want lay colleges established; lay colleges in which men can study three minutes if they can study no longer, or three months, or one year, or three years, gathering up just such preparation as they can, and going forth to preach Jesus Christ to the people.

#### Then and Now.

[HERE is an article from the *Christian Union*, which every Seventh-day Adventist can appreciate. It compares, and justly too, the religious teachers of Christ's time with those of our time. Who can fail to see the similarity? D. M. C.]

There is a strong disposition in men of intellectual culture to associate with their own class, and keep aloof from the uneducated multitude. It is the natural impulse of like seeking like. The disposition is not confined to those to whom culture is only a means of selfish enjoyment. Men who to an intellectual habit of mind add moral earnestness, and aim at noble ends, are largely controlled by the same instinct. It is very noticeable among many ministers. They live in their studies, among books, and in intellectual society, until their whole habit of mind and their very language differs from that of the mass of the community. The same thing holds good to a great extent of the whole class of literary and cultivated people.

A man who works by ideas may even feel himself necessitated to do this. Can one whose power lies in aptitude for thought be serviceable among those who hardly know how to think? Must not a man to whom abstractions are more real than things seen, be content to address himself to an audience, "fit, but few"?

It is worth while to look at the practice, in this respect, of Jesus. Humanly speak-

ing, he was of transcendent genius. To him, the whole world was instinct with higher meanings than other men saw. The sacred literature of his people opened to him depths that no other had pierced. His thoughts took a sweep of marvelous height and depth and breadth. To no other man was ever the mere outside of life of so little account. And he conceived a purpose transcending the boldest flight of any other imagination. Other philosophers had tried to solve the problem of human existence. Other statesmen had founded nations, and even national religions. But the work he gave himself was not merely to answer the question as to man's nature; but to practically meet the highest wants of that nature; to found, not a school of thinkers, not a nation, but a kingdom, which should in its progress embrace all nations, and provide for all schools of thought. He was to inaugurate a revolution, compared with which the revolutions wrought by Plato and Bacon in the realm of thought, or by Julius Cæsar in the world's political system, were insignificant. For this immeasurable work he had but the space of three years. Within that time, he was to give firm foothold to these new principles, and prepare his followers to carry on the work.

Being a man of such ideas and purposes, he lived almost wholly among the common people. He spoke their language. Most of his public addresses were made to them. His intimate associates were chosen from them. With the educated class, he had comparatively little contact. Through his whole career, he was emphatically a man of the common people.

We must consider what was this educated class and what was the common people. In the former were the priests, the regular ministers of the true religion; the scribes, the men of letters; the Pharisees, the most respectable and orthodox part of the community; the Sadducees, acute, skeptical thinkers. Besides these, there came up to Jerusalem yearly representatives of the outside world, men like Paul, familiar with Greek literature and thought, men versed in the fertile philosophies of Alexandria. Jesus had easy access to scholars equipped with the world's highest learning, trained under the intellectual culture of the Hebrews and the Greeks.

But he began his ministry and chiefly carried it on among a wholly different class. His first act was to choose as his intimate associates and disciples some fishermen and peasants of Galilee. In these rough, uncultivated men, he implanted the ideas which were to outshine the philosophy of Plato, the truths that Moses and Isaiah had not reached. In his daily life, he associated himself with the plain, unlettered class. He addressed them in most of his discourses. His language was that of common life; his illustrations were drawn from experiences and feelings common to all men.

The educated class was, as a whole, hostile to him. But he did not begin by trying to win them, nor does it appear that he ever looked especially to them for support, or was disappointed at their hostility. From the first, and throughout, he sought and found his listeners and adherents chiefly among the ignorant, the uncultivated, the unrefined. The "multitude," among whom he chiefly labored, were as unaccustomed to deep thought, as unsusceptible to spiritual truth, as the mass of men always are.

And it may be doubted whether the educated class was more unresponsive of truth than the educated class usually is. The Pharisees were not so totally different from our Doctors of Divinity. The Sadducees might find something of a counterpart in our educated skeptics. Priests, Levites, lawyers, scribes, students of Greek philosophy, partook largely of the qualities that usually attach to the ministerial and scholarly character.

In a word, the educated and uneducated classes in the time of Christ differed much as the same classes always do; each had its own strength and its own weakness. And in this state of things, the greatest idealist, the man of amplest intellectual and spiritual nature that ever lived, made his daily companionship with the uneducated, and wrought chiefly through them the greatest work the world ever knew.

For those who live in the realm of moral ideas, and who would use them in the service of mankind, there is a lesson in this fact, the meaning of which is not easily or soon exhausted.

He who forgets himself will reap the greatest joy.

#### The Methodist Book Concern.

THE investigation relative to the management of the Methodist Book Concern has at length terminated in the complete vindication of Dr. Lanahan, who brought the charges against it. The following we take from the *Methodist*:—

The confidence we have always expressed that Dr. Lanahan would receive an ample vindication has been justified. On Thursday, May 30, the Special Committee on the Book Concern made a report embracing the following points: (1) That repeated frauds have been practiced upon the Book Concern. (2) That these frauds are found in the manufacturing department, and are located chiefly, if not wholly, in the bindery. (3) That these frauds were perpetrated for a series of years, and that the losses sustained thereby have been very considerable. (4) That the business methods of this department were formerly such as to afford opportunities for frauds and peculations by subordinates. (5) That there has been in former years a great lack of system in the business transactions of the House, and a great deal of confusion and careless book-keeping. (6) That the purchasing of paper through Mr. J. F. Porter was a decided business impropriety. (7) That the transaction of the Book Concern with Brown, Brothers & Co., was an unauthorized use of its credit. The Committee also state that there is no evidence to show that any agent or assistant agent has been interested in the frauds, and that they had no evidence before them tending to show that the "exhibits" made to the General Conference should be different from what they are.

This report was on Friday, May 31, unanimously adopted. On the same day, Dr. Lanahan declining a re-election, Rev. Dr. Nelson, of the Wyoming Conference, and J. M. Phillips, a layman of Cincinnati, were elected Agents. On Saturday, June 1, a resolution was adopted by the Conference re-imbursement Dr. Lanahan for the expenses incurred by him in making his investigations.

Thus the end which we have confidently anticipated has been reached, but what a fearful price it has cost! For maintaining the positions which the General Conference has affirmed, Dr. Lanahan has endured an amount of persecution which would have crushed a man of less firmness. He has been suspended and nearly driven from office; he has been arraigned as a slanderer of the Church and the Book Concern, but to-day he stands before the world as having rendered a most signal service to Methodism, by rescuing its good name from reproach. Fraud and dishonesty are bad enough; but the covering up of fraud and dishonesty by the Church authorities would have been fatal to the moral power of Methodism in all future time. Not the Book Concern only, the Church itself was on its trial before the world. That we have safely passed this trial has been due largely to the invincible courage of Dr. Lanahan. Though suffering to a degree which can hardly be described, he has persevered, and his perseverance has at last been crowned with triumph.

The case had grown to be one of more than denominational importance. It involved the question of the management of religious trusts. All the churches have become interested auditors of the debate which had been carried on without intermission for nearly three years. The secular press demanded justice with a unanimity which proved the general sense that a great wrong had been suffered to go unredressed. That a Christian Church should seem to cover up iniquity and crush honesty was felt to be so contrary to the precepts of Christ that the sensibilities of the whole American people were touched. Most happily the Church has been relieved of such an imputation and cleared of reproach. Its highest judicatory has decided without fear or favor, and has emphatically declared its estimate of the value of the labors of its faithful servant.

It is cheering to think that the heroic spirit has not yet died out of Methodism. John Lanahan would have gone to the stake for his convictions, and would have been burned rather than surrender a single one of them. As it was, he was almost made a martyr. Thanks to God, the trial is past, and the right has triumphed. From this day forth, the Methodist Book Concern will recognize its amenability to the public conscience, and will make haste to give answer whenever its conduct is challenged.



## Tax on Words.

WHAT a pity there is not a tax upon words! what an income the Queen would get from it! but, alas! talking pays no toll. And if lies paid double, the government might pay off the National Debt; but who could collect the money? Common fame is a common liar. Hearsay is half lies! A tale never loses in telling. As a snow-ball grows by rolling, so does a story. They who talk much lie much. If men only said what was true, what a peaceful world we should see! Silence seldom makes mischief, but talking is a plague to the parish. Silence is wisdom, and, by this rule, wise men and women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most; this shows how plentiful fools must be. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for truth should put a bit in every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander, let us not blister our tongues with backbiting. Slander may be sport to talebearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character; as a Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; for the most part believe that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as little as possible; for if all men's sins were divided into two bundles, half of them would be sin of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders, give up the shameful trade of tale-bearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sounds, any brier can tear a man's flesh. No flies go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and, above all, ask the great Lord to set a watch over your lips.—*John Ploughman.*

## Wanted "To Be In."

A PASTOR was in his study, absorbed in preparing for the Sabbath, when he heard little feet patter up to the door, and try to knock. At first he took no notice, but by-and-by, thinking there might be some important message, he arose and opened the door.

"What do you want, my little boy?"

The little fellow looked up and faltered out, "I came,—to be in."

Who could resist that plea? The door was opened wide, the little boy climbed into an easy chair, and nestled down quiet, and unobtrusive, perfectly contented "to be in," in his father's presence.

There are Christians, whose delight it is to be in the company of Jesus. Like the child, they come to Jesus wanting "to be in"—in his spirit, in his presence, constantly.

Happy they whose contentment is undisturbed because they abide with him they love.—*Christian Messenger.*

## Are you Tried?

Go and tell Jesus your trials. To whom as a tried Christian but to Jesus can you go? Oppressed and sorrowful as our humanity is, there is waiting in each and all the tender disciplined feeling that exactly harmonizes with our own chastened and pensive spirit.

We take our sorrows even to a sorrowing believer, and we find his heart so charged with his own personal trial, his mind so perplexed with his own anxieties, or his spirit so bowed under its own concealed dejection, that we shrink from adding one drop to his

brimmed cup by pouring into his sad heart the sadness of our own. He is silent of his own grief, but that silence, oh! how expressive!

But there is One to whom you may go, whose sorrows now are all over, and who is prepared to make yours his own. You are tried in your spirit, tried in your principles, tried in your faith, tried in your worldly calling, tried in your spiritual history, tried in your domestic circumstances, tried in those near and dear to you. Whither, son or daughter of trial, can you turn, but to Jesus? Have you pondered this sacred and precious privilege? Has it ever bethought you to arise in your grief and go and tell Jesus? He was as you are, a child of sorrows, a man of grief. Smitten, wounded, traduced, belied, foully accused, bruised and heart-broken, and is fitted, as no other being in the universe is, to listen to the story of your trial, to succor, soothe, and sanctify it.—*Sel.*

## THE LILY OF THE VALLEY.

I THANK my God, I feel that not alone  
On mountain peaks His blessed sunshine glows,  
And dews drop sweetness; even here, far down  
In meads, a lily grows.

I am His work who made the evening star;  
Wherefore I lift to him my flowerets bright.  
They die to-morrow, but to-day they are  
Beautiful in his sight.

I look upon the hills, and sometimes dream  
How they rejoice in morning's earliest light;  
And how serene, and strong, and still they seem  
To guard the valleys all the gloomy night.

'T is said the heights are cold—it may be so;  
That winds are keener there, and winters drear.  
I know not how it is; I only know  
My God has placed me here—

Here in this little nook of earth—my own—  
And sent a sunbeam—mine—to cheer my heart;  
He bids me bloom—perhaps for Him alone;  
Is there a better part?

I bloom—stars shine—we bloom and shine for Him;  
We give our best—grand world and humble flower—  
A light through ages never growing dim—  
The fragrance of an hour.

So then He smiles, and takes with equal love  
Our equal gifts, nor knows or great or small;  
But in his infiniteness reigns above,  
And comprehends us all.

—H. N. E. in *Independent.*

## How Much Is the Bible Worth?

THE next bill I find on the table is a *book bill*. How much is your Bible worth? Scientific men are trying to show us, through the newspapers, and through philosophic papers, that our race is descended from the monkey. But we who believe in God's word, read there that God made man in his own image, and not in the image of a monkey. Get out of my way with your miserable Darwinian theories! Scientific men cannot understand the origin of this world. We open our Bibles, and we feel like the Christian Arab, who said to the skeptic when asked by him, why he believed there was a God: "How do I know that it was a man instead of a camel that went past my tent last night? Why I know him by the tracks." Then, looking over at the setting sun, the Arab said to the skeptic: "Look there! that is not the work of a man. That is the track of a God." We have all these things revealed in God's word. Dear old book! My father loved it. It trembled in my mother's hand when she was nigh fourscore years old. It has been under the pillow of three of my brothers when they died. It is a very different book from what it once was to me. I used to take it as a splendid poem, and read it as I read John Milton. I took it up sometimes as a treatise on law, and read it as I did Blackstone. I took it as a fine history, and read it as I did Josephus. Ah! now it is not the poem; it is not the treatise of law; it is not the history. It is simply a family album that I open, and see right before me the face of God, my Father; of Christ, my Saviour; of Heaven, my eternal home.

"How precious is the Book Divine,  
By inspiration given!  
Bright as a lamp its doctrines shine,  
To guide our souls to Heaven.

"This lamp throughout the tedious night  
Of life shall guide our way,  
Till we behold the clearer light  
Of an eternal day."

As I take up your family Bible to-night, bright with promises and redolent with boyhood memories, and mighty with principles that are to regenerate the world, I ask you, ye men who are descended from those who fought until they died in their tracks, for the defense of this book; ye sons of the Covenanters, who were hounded among the

Highlands of Scotland for this grand, glorious triumph, and God-given Book, "How much owest thou to my Lord?"—*T. D. Talmage.*

## True Pride.

A YOUNG man named Parks, from Worcester, entered the store of the Lawrences in Boston, and found Amos in the office. He represented himself as having just commenced business, and desired to purchase a lot of goods. He had recommendations as to character from several influential citizens of Worcester, but none touching his business standing or capacity. The merchant listened to his story, and at its close shook his head.

I have no doubt, he said kindly, that you have full faith in your ability to promptly meet the obligations you would now assume; I have no knowledge of your tact or capacity, as you are just launching out on the sea of business, and should be doing you a great injustice to allow you to contract a debt which I did not feel assured you could pay at the proper time.

But Mr. Lawrence liked the appearance of the young man and finally told him that he would let him have what goods he could pay for at the cost of manufacture, about ten per cent less than the regular wholesale price. The bill was made out and paid, and the clerk asked where the goods should be sent.

I will take them myself, said the purchaser.

You will find them rather heavy, suggested the clerk, smiling.

Never mind; I am strong, and the stage office is not far away, and besides, I have nothing else to occupy my time.

But, said the clerk, expostulating, it is hardly in keeping with your position to be shouldering such ponderous bodies through the city.

There you mistake, replied the young man, with simple candor. My position just now is one in which I must help myself, if I would be helped at all. I am not ashamed to carry anything which I honestly possess, nor am I ashamed of the strength which enables me to bear this heavy burden.

Thus speaking, he shouldered a large bundle and had turned toward the outer door when Mr. Lawrence, who from his office had overheard the conversation, called him back.

Mr. Parks, I have concluded to let you have what goods you want on time. Select at your pleasure.

You have the true pride for a successful merchant, sir, pursued Lawrence, and I shall be much disappointed if you do not prosper.

Amos Lawrence was not disappointed. Within fifteen years from that time Samuel Parks was himself established on Milk street one of the most enterprising and successful merchants in Boston.

OVERWORK.—The complaint is quite universal that in our American life we overstrain the muscle, over-wear the brain, and over-burden the heart. Men at the hottest point of enterprise give out, and consumption takes the body, lunacy the mind, avarice the affections. Prominent men drop suddenly here and there, when they are all aglow with perspiration, and dilated eye, and absorption of success. The epitaph is "Died of overwork." It should be, "Died of mismanaging work." That wheel on the car is not hot because it rolls faster than the other wheels, nor because it is weaker or stronger; but because its journal was not packed as well—because some unusual friction has heated it. Here is a sweing machine with which a woman has flung thread enough to baste the two hemispheres together at the equator, and reach to the north pole, and make a spool of it. And yet it has needed little repair as it has sung the dollars together with its monotonous buzz. Here is another that is returned, broken in pieces and radically injured. Lack of lubrication, misguiding in feeding caused an injury, and then it has been up-hill work ever since, till it has become absolutely worthless.

WHERE are the gleaners of my Lord's harvest field? Who is there willing to do small work for God? There are plenty who would be willing to preach at Pentecost, plenty who would feel competent to speak on Mar's Hill, plenty willing to drive a load of golden sheaves into the barn, but where are the Ruths who would consider it a privilege to gather up a handful of grain for the eternal garner?—*Talmage.*

## Detached Thoughts.

It is a great thing to live. We may well ask ourselves for what purpose we were created. Is it to waste the precious time God in his mercy has given us in decorating these poor, frail and decaying bodies, and reveling amid scenes of festivity and mirth? Observe a company of fashionable ladies together, and about all that is discussed is the fashions and other foolish topics of the day. Religion is not mentioned once. It may well be said, "Pride hath budded."

Oh! that the world could realize their real lost condition in spending such unprofitable lives. Verily this is not our legitimate work upon earth. Each of us has a work to do, which if we fail to perform, the sin of omission will lie at our door, and though another may have brought the desired result, yet it cannot remove the guilt of that sin from our soul.

Whatever our past life has been, it cannot be recalled. We should not give up in despondency and vain regrets, but strive to improve each passing moment. We may talk of what we are going to do in the future, the present alone is ours; for death may steal upon us ere we are aware, touch us with his icy fingers and lay us away in the silent tomb; and each day that our life is spared we should see something done for the good of the cause and spread of God's holy truth.

Sin hath made desolate the beautiful world fresh from the hand of the Creator, and brought death, misery and degradation upon the whole human race; and now we should try to make amends, so far as we can, for the past, in living lives of holiness to God, that we may be inhabitants of the bright, sinless world above.

How few of us estimate the love God has for his people in "giving his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." We read his love for us in the story of the cross; we see it in the Man of Sorrows who was acquainted with grief as he hangs upon the accursed tree, bleeding and dying for lost and ruined man; we hear it in that dying groan which rent the rocks and shook the earth, when he bore our sins in his own body on the shameful tree; and oh! the saints will see it with glorified eyes in the bliss-inspiring scenery of the New Jerusalem.

How many bright and beautiful things cluster around the word, Heaven. Here our pleasures fail, our joys wither, our hopes die, our prospects, even the most beautiful and bright, are overcast by the shadows of disappointment. There our joys shall never wither, our pleasures never fail, nor hope deferred make sick the heart. In Heaven's pure day there shall be no death or sickness, tears shall never flow; sorrow and care will be unknown. The flowers of Eden will bloom on eternally. There the rainbow fades not, and its light will repose in golden glory on the bowers of Paradise.

There are sights of beauty for the eye, and sounds of sweetest melody for the ear; while over all is spread the charm of unfading loveliness. There the saint will wear a massy crown, and dwell in stately palaces. Through the streets of the New Jerusalem will incessantly flow a river of gladness upon whose banks the happy inmates dwell, while their grateful aspirations ever rise, and their ceaseless hallelujahs ever roll.

"That clime is not like this dull clime of ours;  
All, all is brightness there;  
A sweeter influence breathes around its flowers,  
And a far milder air.  
That sky is not like this sad sky of ours,  
Tinged with earth's change and care;  
No shadow dims, no rain-cloud lowers—  
No broken sunshine there,  
One everlasting stretch of azure pours  
Its stainless splendor o'er those sinless shores."

BETTIE COOMBS.

Hardin Co., Ky.

DILIGENCE.—We find in Scripture that most of the great appearances which were made to eminent saints were made when they were busy. Moses kept his father's flock when he saw the burning bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is thrashing and Elisha is plowing when the Lord calls them; Matthew is at the receipt of custom when he is bidden to follow Jesus; and James and John are fishing. The Almighty Lover of the souls of men is not wont to manifest himself to idle persons. He who is slothful and inactive cannot expect to have the sweet company of his Saviour.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 18, 1872.

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

### The Spirits in Prison.

"FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. 3: 18-20.

The advocates of natural immortality are not long in finding their way to this passage. Here, it is claimed, are spirits brought to view, out of the body; for they were the spirits of the antediluvians: and they were conscious and intelligent; for they could listen to the preaching of Christ, who by his conscious spirit, while his body lay in the grave, went and preached to them.

Let us see just what conclusions the popular interpretation of this passage involves, that we may test their claims by the Scriptures. 1. The spirits were the spirits of wicked men; for they were disobedient in the days of Noah, and perished in the flood. 2. They were consequently in their place of punishment, the place to which popular theology assigns all such spirits immediately on their passing from this state of existence. 3. The spirit of Christ went into hell to preach to them. These are the facts that are to be cleared of improbabilities, and harmonized with the Scriptures, before the passage can be made available for the popular view.

But the bare suggestion of so singular a transaction as Christ's going to preach to these spirits, immediately gives rise to the query for what purpose Christ should take pains to go down into hell, to preach to damned spirits there; and what message he could possibly bear to them. The day of their probation was past; they could not be helped by any gospel message; then why preach to them? Would Christ go to taunt them by describing before them blessings which they could never receive, or raising in their bosoms hopes of a release from damnation, which he never designed to grant?

These considerations fall like a mighty avalanche across the way of the common interpretation. The thought is felt to be almost an insuperable objection, and many are the shifts devised to get around it. One thinks that the word, preached, does not necessarily mean to preach the gospel, notwithstanding almost every instance of the use of the word in the New Testament describes the preaching of the gospel by Christ or his apostles; but that Christ went there to announce to them that his sufferings had been accomplished, and the prophecies concerning him fulfilled. But what object could there be in that? How would that affect their condition? Was it to add poignancy to their pain by rendering their misery doubly sure? And were there not devils enough in hell to perform that work, without making it necessary that Christ should perform such a ghostly task, and that too, right between those points of time when he laid down his life for our sins and was raised again for our justification?

Another thinks these were the spirits of such as repented during the forty days' rain of the flood; that they were with the saved in paradise, a department of the under world where the spirits of the good are kept (the elysium, in fact, of ancient heathen mythology), but that they "still felt uneasy on account of having perished [that is, lost their bodies] under a divine judgment," and "were now assured by Jesus that their repentance had been accepted."

Such resorts show the desperate extremities to which the popular exposition of this passage is driven.

Others frankly acknowledge that they cannot tell what, nor for what purpose, Christ preached to the lost in hell. So Landis, p. 236. But he says it makes no difference if we cannot tell what he preached nor why he preached, since we have the assurance that he did go there and preach. Profound conclusion! Would it not be better, since we have the assurance that he preached, to conclude that he preached at a time when preaching could benefit them, rather than at a time when we know that it could not profit

them, and there could be no occasion for it whatever?

The whole issue thus turns on the question, When was this work of preaching performed? Some will say "While they were in prison; and that means the state of death, and shows that the dead are conscious and can be preached to." Then, we reply, the dead can also be benefited by preaching, and led to repentance; and the doctrine of purgatory springs in full blossom into our creed.

But does the text affirm that the preaching was done to these spirits while they were in prison? May it not be that the preaching was done at some previous time to persons who were, when Peter wrote, in prison, or, if you please, in a state of death? So it would be true that the spirits were in prison when Peter makes mention of them, and yet the preaching might have been done to them at a former period, while they were still in the flesh and could be benefited by it. This is the view taken of the passage by Dr. Clarke. He says:—

"He went and preached] By the ministry of Noah one hundred and twenty years."

Thus he places Christ's going and preaching by his Spirit in the days of Noah, and not during the time his body lay in the grave.

Again he says:—

"The word *πνευματι*, spirits, is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow; for the *spirits of just men made perfect*, Heb. 12: 23, certainly means righteous men, and men *still in the church militant*; and the Father of *spirits*, Heb. 12: 9, means men *still in the body*; and the God of the *spirits* of all flesh, Num. 16: 22, and 27: 16, means men, not in a disembodied state."

The preaching was certainly to the antediluvians. But why should Christ single out that class to preach to, about twenty-four hundred years afterward, in hell? The whole idea is forced, unnatural, and absurd. The preaching that was given to them was through Noah, who, by the power of the Holy Ghost (1 Pet. 1: 12), delivered to them the message of warning. Let this be the preaching referred to, and all is harmonious and clear; and this interpretation the construction of the original demands; for the word rendered in our version, "were disobedient," is simply the aorist participle; and the dependent sentence, "when once the long-suffering of God waited in the days of Noah," limits the verb "preached" rather than the participle. The whole passage might be translated thus: "In which also, having gone to the spirits in prison, he preached to the then disobedient ones, when once [or at the time when] the long-suffering of God waited in the days of Noah."

But how were they in prison? In the same sense in which persons in error and darkness are said to be in prison. Isa. 42: 7: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Also Isa. 61: 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Christ himself declared, Luke 4: 18-21, that this scripture was fulfilled in his mission to those here on earth who sat in darkness and error, and under the dominion of sin. So the antediluvians were shut up under the sentence of condemnation. Their days were limited to a hundred and twenty years; and their only way of escape from impending destruction, was through the preaching of Noah.

So much with reference to the spirits to whom the preaching was given. Now we affirm further that Christ's spirit did not go any where to preach to anybody, while he lay in the grave. If Christ's spirit, the real being, the divine part, did survive the death of the cross, then

1. We have only a human offering for our sacrifice; and the claim of the spiritualists is true that the blood of Christ is no more than that of any man.

2. Then Christ did not pour out his soul unto death and make it an offering for sin, as the prophet declared, Isa. 53: 10, 12; and his soul was not sorrowful even unto death, as he himself affirmed. Matt. 26: 38.

3. The text says Christ was quickened by the Spirit; and between his death and quickening no action is affirmed of him; and hence any such affirmation on the part of man is assumption. There can be no doubt but the quickening here brought to view was his resurrection. The

Greek word is a very strong one, *ζωοποιεω*, to impart life, to make alive. He was put to death in the flesh, but made alive by the Spirit. Landis, p. 232, labors hard to turn this word from its natural meaning and make it signify not giving life, but continuing alive. It is impossible to regard this as anything less than unmitigated sophistry. The verb is a regular active verb. In the passive voice it expresses an action received. Christ did not continue alive, but *was made alive* by the Spirit. Then he was for a time dead. How long? From the cross to the resurrection. Rom. 1: 4. So he says himself in Rev. 1: 18, I am he that liveth and was dead. Yet men will stand up, and for the purpose of sustaining a pet theory, rob the world's Offering of all its virtue, and nullify the whole plan of salvation, by declaring that he never was dead.

The word quicken is the same that is used in Rom. 8: 11: "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." God brought again our Lord from the dead by the Holy Spirit; and by the same Spirit are his followers to be raised up at the last day. But that Christ went anywhere in spirit, or did any action between his death and quickening, is what the Scriptures nowhere affirm, and no man has a right to claim.

Mr. Landis, p. 235, argues that this preaching could not have been in the days of Noah, because the events narrated took place this side the death of Christ. Why did he not say this side the resurrection of Christ? Oh! that would spoil it all. But the record shows upon its very face that if it refers to a time subsequent to Christ's death, it was also subsequent to his resurrection; for if events are here stated in chronological order, the resurrection of Christ as well as his death comes before his preaching. Thus, 1. He was put to death in the flesh. 2. Was quickened by the Spirit, which was his resurrection, as no man with any show of reason can dispute; and 3. Went and preached to the spirits in prison. So the preaching does not come in, on this ground, till after Christ was made alive from the dead.

Some people seem to treat the Scriptures as if they were given to man that he might exercise his inventive powers in trying to get around them. But no inventive power that the human mind has yet developed, will enable a man, let him plan, contrive, devise, and arrange as he may, to fix this preaching of Christ between his death and resurrection. If he could fix it there, what would it prove? The man of sin would rise up and bless him from his papal throne, for proving his darling purgatory. Such a position may do for Mormons, Mahometans, Pagans, and Papists; but let no Protestant try to defend it, and not hang his head for shame. Mr. Landis says that "Mr. Dobney and the rest of the fraternity conveniently forget that there is any such passage [as 1 Pet. 3: 19] in the word of God." But we cannot help thinking that it would have been well for him, and saved a pitiful display of distorted logic, if he had been prudent enough to forget it too.

### Hints to Writers, No. 2.

THE DIPHTHONGS EI AND IE. Some people are frequently at a loss how to spell words containing these diphthongs, when they have the sound of long e; for in some words the e comes before the i, as in receive, and in others, the i comes before the e, as in believe. A careful writer would not like to be caught spelling receive, recieve, nor spelling believe, beleive; and to tell in what words of this class, e comes before i, and in what ones the i should be written before the e, without looking them up, is often quite a matter of perplexity. Nor will it satisfy all minds to do as we once heard a teacher direct, that is, make both letters like i and put a dot midway between them, so that it may be taken to belong to either. No one should be satisfied with less than making every letter distinct, and then putting the right letter in the right place, every time.

The following general rule may be given in reference to these words which will perhaps assist some minds to remember their proper spelling.

1. After s, and c having the sound of s, e always comes before i; as, receive, deceive, perceive, conceive, receipt, deceit, conceit, ceil,

seignior, seine, and seize, with their derivatives and compounds. To this there is one exception in the word, siege, in which, following s, the i comes before e.

2. In all other words of this class, i always comes before e; as, believe, belief, relieve, relief, mischief, handkerchief, fief, field, fiend, fierce, frieze, grief, mien, niece, piece, pier, pierce, priest, reprieve and yield, with their compounds and derivatives. To this there are two exceptions: leisure, and teil, a tree.

DOUBLING FINAL CONSONANTS. The words revel and rebel, each end with a single l; but when another syllable is added, the l in rebel is doubled, but the l in revel remains single; thus rebelling, reveling. Why is this? The rule is that all monosyllables ending in a single consonant preceded by a single vowel, double that consonant on taking an additional syllable; and words of more than one syllable ending in a single consonant preceded by a single vowel, if accented on the last syllable, double that consonant on taking an additional syllable, but if the accent is not on the last syllable, the consonant is not doubled. Thus: plan, planned, planning; hot, hotter; begin, beginning. The consonant is doubled in such cases to preserve the short sound of the vowel; as, for instance, planed would naturally be pronounced with the long sound of a instead of the short; and then it would be a very different word from planned. Take the words first introduced: revel has the accent on the first syllable, so does not double its final consonant; but rebel has the accent on the last syllable, and therefore does double it. The word traveling has but one l because the word travel is accented on the first syllable, and the word worshipping but one p for a like reason. The rule is a simple one, and if the reader will fix it firmly in his mind, he will find that it will enable him to master thoroughly a numerous class of words, which otherwise he will be liable to misspell.

ABBREVIATIONS. In writing for the press, use no unnecessary abbreviations. Never write "Sab." for Sabbath, nor "10 com." for ten commandments; for (1) it makes additional work for us here at the Office to write them out; (2) it seems like abusing the noble institution of the Sabbath and the royal law of which it is a part; and (3) it looks shiftless in the manuscript. Never write "tho" for though, "thro" for through, &c. Write such words out in full, just as they should stand in print. Never abbreviate the name of a State, unless some place, county, town, city or district, in the State is named in connection with it. Thus, it would be proper to say, I spent a week in Chicago, Ill.; but not to say, I labored so long a time in Ill., and then in Wis., and then in Minn., &c. In such cases the names of the States should be written in full. So we should not say, The Mich. Conference, The Vt. Conference, &c., except in statistical or index work, where the shortest abbreviations are allowable.

### To the Brethren in Indiana.

TRUSTING that you all feel an interest in the success of the cause in this State, I address you a few words.

You have seen by the REVIEW that the Brn. Lane were appointed to labor in Michigan this season. By my urgent request, Bro. E. B. Lane came to Indiana to spend a few weeks. This, I feel assured, was a right move. The situation of the cause and the wicked and malicious nature of the opposition raised against us, made it advisable for him to spend a short time here.

Consulting with Bro. Lane, I found that our tent is too old and frail to be depended on for a long and important meeting. But it is not possible to remedy this the present season; we have neither time nor means. By this you will see that if effectual labor be done here another year, considerable means will have to be raised.

In giving support to the cause, the brethren in this State are just beginning to take hold, and care must be had or there will be a failure in this respect. Some make pledges but neglect to keep them paid up. In such cases we frequently find that, after getting far behind, their pledges seem large and they lose their interest. They are the losers. "By liberal things shall he stand." Proverbs. And some have abundance wherewith to aid the cause, but their calculations are mostly made in reference to accumulating more, and they are not able or willing to withdraw their means from their busi-



ness to help the cause of God. Such will either become poor men, or go with their treasure in the day of destruction.

We expect to use the tent to the best possible advantage the present season; though we hazard something in calling the people together in such condition. It will not afford the protection we need. But we will trust, and ask the brethren to unite their prayers with ours that the Lord may send prosperity.

Some have property in their hands, which is only an incumbrance to them; a source of trouble and care, a means of taxation; but bringing no return. I am glad to find that some such are realizing the utter folly of keeping it, as a burden and no profit, till the time of trouble shall make possessions useless.

We cannot shut our eyes to the fact that the friends in Indiana, except those in the extreme northern part of the State, have been too slow to take hold of this part of the work. The laborers have grown discouraged; also those who continued to send them. Let us now "redeem the time." The Lord's work must and will be done. Will we have a part in it? or, shall we, because of neglect and unfaithfulness, be set aside, and let others take our crowns? Rev. 3: 11.

"We desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."

J. H. WAGGONER.

Green Co., Ind., June 2, 1872.

As the foregoing article was about going to press, the following was received from Bro. Waggoner just in season to appear in connection with it.

#### TO THE FRIENDS IN INDIANA.

I again address a few words to you to inform you of the state of the work. Bro. Lane and myself, after we decided that the tent was not to be depended upon for a long meeting, went to Jefferson township, near the south line of Owen County, about three miles from Farmer's Station, where Bro. Sands H. Lane held meetings last winter, and where I spent a short time in April last. We were offered a situation in a grove near the meeting-house from which Bro. S. H. Lane was excluded. The place selected was so well protected from winds, that we thought we could safely pitch there for a meeting of a couple of weeks. We found, as the news of our operations spread abroad, that the interest to hear was deep and general, and on every side we heard the hope expressed that we would remain longer than we intended. Also, invitations came from several places to visit them.

Under these circumstances, we congratulated ourselves over the favorable opening presented. But on Friday afternoon, June 7, the wind struck our tent and left it a complete wreck. One breadth was almost entirely taken out of the circle, from the top to the wall, and several others badly torn. It was impossible to mend it, and it was so rotten that it would be of no service if mended.

We continued meetings till Sunday night, when we felt it duty to close. The weather in that part of Indiana has been very stormy for some time past; heavy rains and high winds; and we could not take the responsibility of calling the people together under a tent which offered no protection, and which, by reason of so large openings, was completely at the mercy of the winds. We closed up there with much regret, but our action was of necessity.

I regret that the cause in Indiana is not prepared for such an emergency. The Scriptural system of raising funds has been but recently adopted by most of the friends, and many have not learned to be prompt or do not realize the necessity. It is now too late to remedy the difficulty for this season, and tent labor in Indiana will have to be abandoned this summer.

Bro. Lane will immediately return to the tent in Michigan, for which he was engaged. There is in Ohio a good tent with plenty of means in the treasury to keep it running, and they have been earnestly pleading for help to run it. My mind has been to go and start that tent, if no more urgent duty calls in another direction.

Our prayers are still for the cause in Indiana. Our interest has not abated in this work in your midst. There are excellent openings, and urgent calls in many directions. But without a tent

these calls can be better answered at another season of the year. It is our earnest hope that another season may open with a good tent in Indiana, and a spirit of consecration with the brethren to sustain it.

J. H. WAGGONER.

Howard Co., Ind., June 12, 1872.

#### Answering by Fire.

WHEN ancient Israel had departed far from God, having forsaken his commandments and followed Baalim, their faith in idols was put severely to the test by a famine of three years and a half duration. To their idols, in vain they appealed for rain. The earth became more and more parched, and the famine grew more and more distressing. The word of the true God by the mouth of Elijah the prophet, was out against them, and from it there could be no appeal. At length that memorable period of famine which continued three years and six months in the land of Israel, is measured off, and yet Israel is not reclaimed from idolatry. Now comes a last opportunity for the people of God to recover themselves from the snare of the devil, and to return to the true God whom they once knew, and from whom they had so grievously departed.

All Israel assembled at Mt. Carmel. The prophets of the groves, four hundred, were there, the prophets of Baal, four hundred and fifty, were there, the king and his court were there. The place was conspicuous, the scene, impressive. It was agreed that the God that could answer by fire was the true and living God. The prophets of Baal first prepared their sacrifice, and then from morning till noon, and from noon till night they appeal to their god; first by earnest entreaty, and lastly by confused and fanatical distortions. But there was no voice, nor any answer. Fire did not descend to consume their sacrifice.

Now comes the trial of Elijah's God. After the prophet has all properly arranged, with a calm and serious earnestness he offers a simple prayer. God hears and answers. Fire descends from Heaven in the sight of all Israel, and consumes the sacrifice, the wood, the stones, the dust, and the water. And backslidden but repenting Israel, while prostrate upon their faces, rend the heavens with their earnest heart-felt confession, "The Lord, he is the God; the Lord, he is the God." 1 Kings 18: 39.

Thus the people of Israel were brought again to acknowledge the true God, by witnessing a manifestation of his power, the bringing down of fire from Heaven to consume the sacrifice.

As I read this inspired narration, of how the true God was then made known, my mind was directed to Rev. 13: 13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." This prediction relates to the two-horned beast, and cannot be far from its fulfillment; for that beast is now upon the stage of action, performing his wonders. We look for this miracle to be performed by the power of the devil, through spiritualism, in this country, before the coming of the Son of Man. In this we have an evidence of the increasing power of the devil. What once was to be regarded as conclusive proof of divinity, because beyond the power of the devil, is to be performed by Satan in these last days, to fasten the world in the fatal delusion that spiritualism is of divine origin. But those that stand in the light of truth will be prepared to reject it. Obedience to God's holy law will be a far better evidence of acceptance with God, than to be numbered with the disloyal multitude, though they be able to bring down fire from Heaven in the sight of men. But it will be a time that will try men's souls.

The prophets of Baal are on the increase, 2 Tim. 3: 13, and soon they will reach the summit of Mt. Carmel, Rev. 16: 13, 14, when a conflict will ensue between the soldiers of the cross and the powers of darkness, the like of which has never been known in the past. But thank God for the sure promise of certain victory. The prophets of Baal will be slain, 2 Thess. 1: 8; 2: 8, and the waiting, hungering and thirsting people of God will be so filled with the fullness of the divine blessing that they shall never hunger nor thirst any more. Reader, hasten unto that day. H. A. ST. JOHN.

#### Men and Things.

##### HEAVEN NATURAL.

EVERYTHING that is of God, everything that is good, is simple, natural, and easy to understand: but men, especially theologians, are never content to leave things as God has made them. On no subject have men so taxed their imagination and the credulity of the people as in their descriptions of the future world. They have made it of immateriality, filled it with ether, and peopled it with spirits and with ghosts! All that is real, natural, and lovely, they have utterly banished from it. How refreshing now and then to find such sensible remarks as the following from Rev. W. H. H. Murry:—

"It is not peopled with ghosts and specters, shadows, and outlines of being, but with persons and forms palpable to the apprehension. Its

multitudes are veritable, its society natural, its language audible, its companionships real, its loves distinct, its activities energetic, its life intelligent, its glory discernible. Its union is not that of sameness, but of variety brought into harmony by the great law of love; like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which makes us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice, and preference, and degrees of affinity there. Each intellect will keep its natural bliss; each heart its elections. Groups there will be, and circles; faces known and unknown will pass us; acquaintance will thrive on intercourse, and love deepen with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here, save in this; that sin, and all the repellant and antagonism which it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood."

##### FOR TALE-BEARERS.

See here, my sister, you who have always a very confidential word, spoken in a low tone, too about every sister you meet concerning some report about your brother or sister, here is a little scrap for you. This means you—you who are very ready to tell what you heard about this one or that, though you are very conscientious to say that you will not vouch for the truth of it, only you "heard so." Poor hypocrite! the Judgment will show that you loved and helped to nurse lies:—

"A good finished scandal, full-armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coterie. It sees the light in one; is rocked and nurtured in another; is petted, developed, and attains its growth in a third; and receives its finishing touches only after passing through a multitude of hands."

##### THE TRUE MAN.

Here is a very short description of a noble man, or a woman either:—

"It is easy in the world to live after the world's opinion, it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."—Emerson.

##### METHODISM AND MASONRY.

We are glad to see our Methodist friends, some of them at least, waking up to the evils of Freemasonry as the following will show:—

"A number of petitioners requested the General Conference to require the members of the church to withdraw from all connection with Freemasonry, and to subject them to discipline if they refused. They thus state their reasons:—

"Dear Brethren: We, your petitioners, being members of the church which you represent in your Quadrennial Assembly, beg to represent that many of the ministers and other members of our church are also members of Masonic lodges, and other secret combinations whose obligations and teachings are essentially and designedly anti-Christian; that Masonry, the parent and promoter of such combinations, professes to be a religion; has its priest, its ritual, its worship, and its laws, and professes to raise its members to holiness here and to Heaven hereafter; and all this while it rejects the only Saviour, Jesus Christ; that these ministers and other members of our church who adhere to Christ and his gospel alone, and have no fellowship with such unfruitful works of darkness, but rather reprove them, feel much aggrieved by the contradictory and unholy connections here specified, and are becoming more and more dissatisfied therewith, and especially so with regard to ministers who have entered into such unholy and anti-Christian associations."

"This petition was referred to the Committee on Revivals."

##### INFIDELITY IN HIGH PLACES.

The great Dr. M. D'Aubigne in a late letter says:—

"There are now in Christendom two adversaries which menace the religion of the gospel: Romanism, on the one hand; Infidelity and Rationalism, on the other. The latter is in the midst of us, *intra muros*, and it shows itself with increasing energy. This system denies the supernatural; rejects the facts and the doctrines of Christianity—especially the fall of man and the divinity of Christ, and redemption by his blood, which Roman Catholicism itself upholds. There are now in Switzerland, in France, in Holland, in Germany, and in other countries, many Protestants, ministers, professors, sincere in their opinions, men of talent, who look upon the Lord Jesus as a simple man, possessing greater wisdom than other men; but whose resurrection is a fable, and who only rose again in the souls of his disciples."

Yes, this refined skepticism and infidelity are rapidly spreading everywhere and infecting the church. It is a mighty proof that Babylon has fallen indeed. Jesus foresaw this when he said, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Very little, if he tarries much longer.

##### THE OTHER SIDE.

As soon as the truth on the Sabbath, the nature of man, &c., is presented in a place for a

few days, a general cry goes up that the people must wait till the other side can be presented. Very generally, the man to do this is not soon nor easily found.

But stop a moment: Which side have these people been hearing all their lives? Verily, it has been no other than that same "other side." They began to hear it on their mother's knee, then in the Sunday-school, and they have read it in all their books; and, finally, what have these "heaps of teachers" been about for the last fifty years, if they have not been teaching them the "other side?"

Strange, isn't it, that one man, a stranger, all alone, with everybody against him, with all the prejudices of the people to oppose, with all their worldly interests to overcome, can, in a few days, by plainly giving this "side of the question," so overturn all these things that the ablest minister in all the region about must be sent for to re-give the other side again!

The fact is, the people have been hearing "the other side" all their lives, and now common justice would say that we should have a fair chance unmolested to give this side of the case. Yet we are glad to have the other side presented, and the oftener the better, as it will only expose its weakness.

D. M. CANRIGHT.

##### Letter from Bro. Griswold.

MESSRS EDITORS, *Dear Brethren*: In availing myself of your very kind permission to write a few articles for publication in your paper; permit me to express my appreciation of the privilege thus granted, and especially as the views I shall set forth will probably not be in accordance with the views so ably promulgated by your paper. It is a noble example set by you, of that liberality which ought to obtain among all Christian periodicals, but which, it is to be regretted, is often not practiced.

What is truth? should be the inquiry of all men, but especially of Christian men; and yet, this godlike inquiry is often held in abeyance to creeds and sectarian shibboleths.

It is however of great importance that both sides of all great questions should be fairly set before the minds of the readers of all periodicals; for there is much liability of our being so biased or prejudiced in favor of our peculiar views, as not to give the opposite views a just consideration. Therefore, every seeker after truth should carefully examine the *cons* as well as the *pros* of his views.

Continued thought and patient investigation are necessary to discover truth, and especially the higher truths of being. For all truth does not lie upon the surface. Many truths lie deep in the language used to set them forth. For while language is a medium or vehicle of truth, yet language often fails to convey the true idea of truth. The letter of all languages may kill, while the spirit may give life. For as the universe is a duality, including both a natural and a spiritual element or condition, so all languages possess a corresponding duality, a natural and a spiritual meaning.

The Bible being revelations from spiritual beings of spiritual truths and facts, in order to a correct understanding of those truths and facts, it is necessary for the mind to conceive spiritual ideas of things. To ignore this, is to set aside the principles on which all language is founded. For all language has a spiritual as well as a natural meaning. Without such a spiritual meaning of language there can be no expression we can give of God or angels, and it may be questioned whether we can even conceive the idea of a God.

It was the ignoring of the spiritual meaning of language that led the Jews to reject their Messiah, and it is a similar ignoring of the same thing that is now leading so many to accept the materialism of the Second Advent, the Soul Sleeping, Annihilationism, and Resurrection of the flesh.

Painful therefore, as it ever is to a generous mind to differ from those whom we love in the Lord, and still more painful as it may be to encounter such in defence of truth, yet, no unnecessary tenderness should hinder from ever defending the truth. While therefore, I enter upon the inquiry and examination with diffidence, I hope to set forth my views in no offensive manner, but to so elevate the propositions as to at least awaken inquiry if not to convince.

In my next article I shall commence examining the first proposition: "Do the Scriptures teach the doctrine of the personal advent of Christ, or his bodily return to our earth, and if so, that such advent is near at hand?"

S. S. GRISWOLD.

WHEN IS MY TIME? This question was asked by a bright little girl, who was fond of talking at the close of the day to a busy father. When is my time? The query will carry its own moral to every parent who reads this. Let fathers and mothers whatever duties may seem imperative, find "a time for talking with the little ones." Their time! Perhaps only fifteen minutes, but their time, exclusively and cheerfully. How many homes may be made brighter, and how many children counted saved, if this advice were followed!—*Ex.*

## TO BE LIKE JESUS.

To be like Jesus is our aim;  
He is our pattern and our guide,  
Oh! may we glorify his name,  
And ever in his love abide.

To be like Jesus, lowly, meek,  
A life well spent in noble deeds,  
The good of others always seek,  
Always attentive to their needs.

To be like Jesus, self deny;  
To bear the cross, despise the shame;  
To aid the helpless when they cry;  
By word and deed the truth sustain.

To be like Jesus, full of love,  
Of sympathy, and tender care;  
Pointing earth's wearied ones above,  
And all life's blessings with them share.

To be like Jesus, watch and pray;  
Like him, life's burdens meekly bear;  
With patience tread the rugged way,  
Nor murmur at the toil and care.

To be like Jesus, free from sin,  
Our lips ne'er stained with words of guile,  
Thus, may we hope life's crown to win;  
Thus day by day enjoy his smile.

To be like Jesus, when at last  
Life's fevered dream and strife are o'er,  
All suffering, sorrows, trials past,  
We stand redeemed on Canaan's shore.

MARY E. GUILFORD.

Castalia, Ohio.

## 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 Tent-Meeting in Kansas.

THIS meeting was held according to appointment, nearly fifteen miles west from Lawrence, Kansas, near the church of Big Springs, organized last winter by Bro. Lawrence. It closed last night. The attendance until Sunday was quite small, consisting mainly of the church and the few friends who had come in from other places, and there were but few of these. Sunday, we had a fair congregation for a country place. We were disappointed in not seeing more in from abroad; but there has been so much wet weather all through that Conference, and everywhere in the West for that matter, that a large turnout could not be expected. The farmers are very much behind with their work; indeed, there is much land that has not been plowed yet because of the rain.

Bro. T. J. Butler gave three discourses. I gave six. Our social meetings were interesting seasons, and on the whole, I think good was done. Those who did come in from abroad, some of them quite a long distance, expressed themselves as well paid for their trouble. Five were baptized, among these Bro. Butler. We were glad of the privilege of burying this dear brother with his Lord in baptism. Bro. B. seems determined to start from the bottom and lay a good foundation, and make thorough work. We were much rejoiced to see the determination manifested by him to cast himself into the work once more with his whole heart, and we expect to see a good growth as he labors with the tent this summer in company with Bro. Lawrence, to bring souls into the truth. May the Lord bless and encourage him abundantly by giving him many souls as the fruit of his labors. We were much pleased to see the zeal manifested by the little church of Big Springs to bear burdens in the cause, separated as they are so far from any other churches. We feel that it gives good ground to hope the Lord will bless them by adding to their number.

When we reached Lawrence, on our way to the meeting, we found three teams waiting to take us and the tent through the mud to our destination. It is always encouraging to see a manifestation of interest in those for whom we labor. We formed some very pleasant acquaintances there which we trust will be perpetuated in the kingdom of God. This meeting closed our series of tent-meetings in the Kansas and Missouri Conference. We trust they have been profitable to the cause there. We see no reason why there may not be a good advance made this year in the Conference if the two tents are permitted to run as recommended. We expect to see such an advance if all take hold and do their duty. May God help forward the good work.

GEO. I. BUTLER.

Fairfield, Iowa, June 3, 1872.

## Monroe Co., Mich.

AFTER presenting the Sabbath question on which I was engaged when I wrote my last report, a Baptist minister came from Monroe City and gave one discourse against the Sabbath and law, and in favor of the observance of the first day of the week. This I reviewed the next night. The Lord gave freedom in showing the fallacy of such arguments as had been presented to put down the Sabbath of the Lord and defend a papal institution.

I continued in this place six weeks in all, speaking nearly every night. The attendance was good until the end, and the interest seemed to increase; but it was impossible to impress on their minds the need of obeying these sacred truths. This seemed to be the most discourag-

ing feature of the meetings, yet I was led to hope on and feel that I was doing my duty in the fear of the Lord, and went from house to house to visit and pray with them. In so doing I found my soul much blessed, and a deeper interest on the part of the people than I had before realized. I found one worthy person obeying the truth, and others halting. As I could not have the church any longer for meetings, it seemed duty to leave.

I then commenced a series of meetings in the Moore school-house about three miles from this place. My health being somewhat impaired by overtaxing myself in study and labor, I was only able to continue a little more than two weeks, during which time I had to meet a great deal of opposition and prejudice. I was denied the privilege of entering one house to visit the people. A Methodist minister gave me an invitation to an adjoining district to hear him on the Nature of Man. He took the privilege of indulging in sarcasm and slang, calling me a deist, &c. He spoke again in the evening, and as I was not there, took the liberty to call even harder names than before. This disgusted the people so much that some even told him to sit down, while others left the house. Before leaving the place, I found that six or seven had commenced to keep the Sabbath, and the community at large were very anxious that I should return this fall when the farmers will not be so busy. A good field of labor is open in this county. I am now at my father's, near Marshall, to spend a few weeks, after which, Providence permitting, I shall respond to a call from Bro. Waggoner in Indiana, to go with the tent in that State.

E. BRACKETT, JR.

## Wisconsin.

My last report was given at Hazel Green, February 22. Since that time, I have held fifteen meetings in this place. Congregation quite small most of the time, the ministers of the place secretly working against the truth. Some here became much interested, yet no one fully decided to obey. One subscribed for the REVIEW, and four for the Reformer. May the Lord give them to see the importance of obeying all of God's commandments.

March 12, arrived home after an absence of twelve weeks, with feelings of thankfulness to God for his goodness. After remaining at home two days I went to Mukwonago, Waukesha Co., to find a place to hold meetings. The Congregational meeting-house was offered me. Commenced meetings the 20th, and continued until the last of April, holding in all twenty-four meetings. Congregation not large, yet some became interested, and a few decided to obey. Three subscribed for the REVIEW, and one for the Instructor. From this place I returned home to stay a few weeks, and then I expect to labor again in the great harvest field as the way may open.

Brethren, pray for me that God may give me wisdom in this message. C. W. OLDS.

## The California Tent at Woodland.

WE have now given fourteen discourses, and the attendance has increased from one hundred and fifty to about one thousand. We have been encouraged by the marked attention from the first. It is the busy season of haying, yet there is a regular attendance from the country.

One afternoon it threatened rain, the heavens were black, thunder was heard in the distance, and it commenced to rain just before the time of gathering for the evening lecture. But so great was the interest that over three hundred came out to hear. No uneasiness was manifested because of the rain pouring upon the canvas, or in anticipation of how they should get to their homes through the darkness in the mud and rain.

Objections raised by a Methodist minister and a spiritualist lawyer, turned favorably, and the interest seems to be deepening every day and extending into the country for miles around.

A Methodist minister from Knight's Landing came here to fill an appointment, but having only a few hearers, adjourned and came over to the tent. He was interested and remained several days and heard. Before leaving, he called on us and very cordially invited a course of lectures in his church. Since his return, we have received the following call, signed by several of the leading citizens of the place:

"Knight's Landing, Yolo Co., Cal., May 30, 1872.

"To Messrs. Loughborough and Cornell—Gentlemen: We, the undersigned, on the part of the citizens of the town of Knight's Landing, respectfully extend to you an invitation to visit our town, if not conflicting with prior arrangements. We would be much pleased to have you present for our people a series of sermons, to be continued at your pleasure. If this proposition be entertained by you, we would be pleased to know at what time it would be convenient for you to visit us, that we may give such notice as will ensure a general attendance. And we are, gentlemen,

"Very respectfully yours."

Knight's Landing is a R. R. town, and we think may be a favorable opening for a course of lectures. But the interest here is so great, that we shall probably have to remain for several weeks.

Last evening, by request, we made a public statement of our expenses, and county officials and others passed through the audience and collected \$47.80. The papers give favorable notices of our meeting. We clip the following from the Yolo Democrat:—

"THE TENT MEETINGS.—Crowds of listeners have nightly attended the lectures of Elds. Loughborough and Cornell during the past week, and a great deal of interest has been manifested. The lecturers are men of over twenty years' experience as lecturers and preachers, are close students of the Bible, which is emphatically stated to be the foundation of all their arguments, and their ideas are presented in a manner new and acceptable to the mass of their hearers. On Sunday evening, it is estimated about eight hundred persons were present, and the tent has been quite or nearly full each evening since. Some of the points advanced have been objected to, but the speakers invite questions and investigation. We shall not be surprised if replies are elicited from some of the local clergy. The meetings are to be continued on Sunday, and during the coming week, after which further announcement will be made."

We are happy to report that we are all in good health and spirits, and of good courage in the Lord. Brethren, pray for us.

M. E. CORNELL.

Woodland, June 3, 1872.

## Illinois Camp-Meeting.

THIS meeting was held May 30—June 4, on a beautiful spot in Sugar Grove, on the premises of Mr. Reed. Owing to the scattered condition of the friends of the cause in this State, our meeting was not as largely attended as we desired. There were nine tents on the ground beside the large one and the provision stand. We were made glad by the arrival of Bro. and sister White and Bro. Littlejohn in the afternoon of the first day of our meeting. Their preaching was solemn and searching, and the Lord set it home to the hearts of the hearers by the influence of his Holy Spirit. Much prejudice has been removed, and the people of God, greatly cheered and strengthened. On Sabbath afternoon we had a most precious season. Over twenty of the youth and children came forward for prayers; and as their cases were being presented before the Lord, his special blessing rested upon us all.

A heavy rain on Sabbath and first-day morning prevented the people from without from attending. Immediately after the rain had ceased on first-day, and while it still looked as though we might have more, over one thousand people congregated on the ground and gave excellent attention to two discourses, one each from Bro. and sister White with half an hour's intermission between them; and in the evening Bro. Littlejohn spoke in the large tent to an attentive congregation. The anxiety to hear these servants of God was great. May the Lord by his Holy Spirit water the seeds of truth that have been sown, and cause them to take root in the hearts of those who heard, and bring forth fruit unto eternal life.

On Monday morning, the Conference voted to have Bro. G. W. Colcord ordained to the work of the ministry. At half past ten, Bro. White delivered a discourse on the occasion; and never did the reward of the true minister, and his faithful wife, appear so desirable. After the discourse, Bro. C. was duly set apart to the gospel ministry by prayer and the laying on of hands. The Lord let his blessing graciously rest upon us all. We all felt that the Lord was drawing near, and that it was good to be there. A Missionary and Tract Society was organized for the Conference.

Union and harmony prevailed throughout all our business sessions; and one thing that gratified us all very much, was, to see so evidently the hand of God, in sustaining and giving physical strength, to his weary and worn servants. May the Lord let his blessing still attend them, and make their labor ever effectual to the building up of his cause.

It is no more than justice to the church at Aledo, to acknowledge the assistance they rendered in preparing the grounds, and the hospitality they manifested during the meeting. Their course on this occasion has demonstrated that they have a lively interest in this cause, and united them more closely to our hearts. May the Lord abundantly bless, and ever keep them in the love of his precious truth, and may they abound more and more, in every good work. We took down our tent Tuesday afternoon and pitched it in Aledo. Have had three meetings already. Brethren, pray for us and for the prosperity of the cause of truth.

R. F. ANDREWS.

Aledo, Ill., June 9, 1872.

## Prospect in Illinois.

WE have great reason to thank God and take courage in this part of the field. Never did we have more cheering prospects. The way is open for us to work in Illinois, and many willing hands are already taking hold. God has heard our prayers and is ready to bless every effort we put forth in his name.

I hail the tract enterprise with gladness. We have long felt the want of such means as this to push forward the work. It is being taken hold

of with earnestness, and I have no doubt, if we faithfully do our part, God will make it prosper in our hands. It will meet with great success if the work be carried on in that way which pleases God. Brethren, let us all work, and try to please God well, by giving and doing.

"Tis sweet to work for Jesus."

B. F. MERRITT.

## Report from Bro. Matteson.

MAY 4 to June 6 I remained at home, where I spent most of the time in preparing manuscript. I wrote 202 pages foolscap, which are equal to so many pages print in tract form, and prepared 142 pages, making in all 344 pages; beside reading proof and corresponding. This leaves me more at liberty to labor again in preaching. I attended twenty meetings during the same time and preached six times.

On the 25th, I attended a Conference of our Seventh-day Baptist brethren at Utica. Here was a large assembly of Sabbath-keepers—I should judge about two hundred—and a number of ministers. I had a pleasant interview with them and expressed to them the fraternal feelings of our people.

June 1 and 2 was the time for our quarterly meeting at Oakland, which was well attended by brethren from other churches. I feel encouraged and enjoy union in this church. May the Lord continue to bless until we may obtain the reward of the overcomer.

June 7-9, I had five meetings in Chicago. The brethren manifest a good degree of interest in the truth, and there is still a prospect of gaining more, although the enemy is hard at work all around to hinder.

I remain a few days in this place to attend to the publishing of some tracts, and then return to Chicago. From there I intend to go to the camp-meeting in Wisconsin if the Lord is willing.

JOHN MATTESON.

Battle Creek, June 12, 1872.

## The California Discussion.

IN the *World's Crisis* of March 27, 1872, the Editor tries to comfort himself and to raise the drooping spirits of his brethren, in reference to our discussion of the Sabbath question at San Francisco, as follows:

"We see and hear of special good fruits from our late discussion of the Sabbath question with Eld. M. E. Cornell. Those who were before perplexed and unsettled on the subject are now at rest, and rejoicing in the Lord more than ever. They see the beautiful harmony of the Scriptures in clearer light and greater simplicity, and read them with new delight and satisfaction. We have much reason to thank the Lord for the results of the discussion in San Francisco."

To the candid and unprejudiced who listened to the discussion, the above is really amusing. It reminds us of the boy who whistled in the dark to keep up his courage. But this is characteristic of the Editor. He is a wonderful man. He does not fear to affirm any proposition; for he knows how to fall back on the columns of the *Crisis*, where he can coolly claim a victory, even when he has made a total failure.

It is the opinion of many that the above rejoicing would be more appropriate on the other side. Indeed, this had been the feeling expressed privately among our friends. And we had felt that the victory for the truth was glory enough, and we could well afford to keep silent. But the many efforts of Eld. G. to patch up his side of the question will be considered sufficient apology for our reference to the subject.

It is a little singular that our opponent should manifest so much uneasiness over the results of the discussion in the minds of the people, if he really felt that he had gained his question. Why all these references to it, if he felt that it was all well for his side? And why are his friends so troubled? In the *Crisis* of May 8, Eld. G. says: "We have received the following, signed by fifty persons who attended the debate: 'To whom it may concern—This is to certify that Eld. M. E. Cornell's last speech in his debate with Eld. Miles Grant in this city, was a series of misrepresentations of Eld. Grant's remarks and positions.'"

When we consider that Eld. G. had the closing speech, and every chance to expose any misrepresentation, we fail to see the occasion of such a testimonial in the *Crisis*, published on the opposite side of the continent.

Those who heard the debate and were unbiased, well know that those thirty-seven points of Grant against the Bible and Grant against himself were strictly true. And were our friends so disposed, they could easily get double that number of names certifying to the correctness of every point of our summing up speech. We know there was no mistake for we had the photographic report taken by Eld. Loughborough, and thus were enabled to get every point exactly right.

As to the results of the discussion, we certainly have felt that we had every reason to be thankful. Many who had been Eld. G.'s warm friends were astonished at his positions and arguments, and especially when he was driven to say, that Christ broke the Sabbath, and taught his disciples to break it! also, that the ten commandments were not a law! If he admitted the decalogue a law, it would spoil his covenant ar-



gument. But it was clearly shown from Ex. 24: 12, that what God wrote was called "a law," hence his main argument was a failure.

In one of his reports Eld. G. rejoices that not one of their members had gone over to the Sabbath. Why should he think it probable that they would? We did not expect that those who were left after the truth had been so thoroughly presented there, and so many of their numbers, and the most conscientious of them had come out on the truth, would be changed by the discussion, only to become more hardened in no-law-ism. For Eld. G. himself did voluntarily admit to me, and at different times to several reliable parties, that our efforts in San Francisco had taken out the best of their people, also that wherever our preachers had been in the Eastern States, they had taken out the very cream of their churches, and the reason he gave was, because they were so "very conscientious." Fatal admission.

But what effect did the discussion have upon our members? It confirmed every one of them. They were so "very conscientious," that they could not give up the moral law of God. On the other hand, those who were not "very conscientious" could show a disposition to cheer a man who charged his Lord and Saviour with breaking his Father's law!

In confirmation of Eld. G.'s statement, that the most conscientious embraced the Sabbath, we may refer to the case of Bro. D., an old '43 Adventist, who has ever been regarded as a pillar. It was at his house that Eld. John Howell died. He heard our lectures in the tent and continued his investigation about six months. His reading, together with what he heard from the opposition, rather strengthened his conviction that the Sabbath is still binding on mankind.

When Eld. G. came, he was a regular attendant upon his lectures, and had frequent private interviews with him in reference to his convictions on the Sabbath question. He was more than willing, he was anxious to be convinced that the Sabbath was not now binding, and Eld. G. did his best to satisfy his mind that such was the case. But so conscientious was Bro. D. that despite all these opposing influences, he broke away from them all and came to our place, and made public his resolution to keep the Sabbath. The contradictory positions of Eld. G. had opened his eyes, and had settled the question in his mind.

At the close of the discussion, he came up to where Eld. Loughborough and I were standing, and handed to each of us twenty silver half dollars. We inquired what that was for. With a full soul he replied, "That means that the debate is over, and my mind is forever settled on the Sabbath question."

From that time Bro. D. has been a constant attendant on the Sabbath and evening prayer-meetings at our place, and he appears to be one of the happiest of men. The State meeting at Santa Rosa greatly encouraged him, as it did many others. He stated that he had been connected with several reform movements, and had been all through the Advent movement from the first, but he had never before heard so many testimonies (eighty spoke in about sixty minutes) in quick succession, and all so intelligent and in such perfect harmony and humility. And he saw such harmony in all the business of two days, there not being a single dissenting voice in the whole time, as he had seldom witnessed before.

Looking over the notes of the three discussions I have had with Eld. Grant, I find that he has changed his positions several times, and that each time, he has been more and more confused; and I am greatly in hopes that we may soon meet again, and have a verbatim reporter, that both sides may be published in the *World's Crisis* and the *ADVENT REVIEW*. Then all of both parties can see for themselves who it is that makes the contradictory statements.

M. E. CORNELL.

Woodland, Cal., June 3, 1872.

#### Illinois Missionary and Tract Society.

At our recent camp-meeting at Aledo, a meeting was called to organize a Missionary and Tract Society in this Conference.

Assembled at half past ten A. M., June 3, 1872.

Bro. Littlejohn in charge of the meeting. Prayer by Eld. G. W. Colcord. Instructive remarks relative to the enterprise were made by Bro. Littlejohn when it was

*Voted*, That we form a Missionary and Tract Society.

B. F. Merritt was selected Secretary *pro tem*.

Persons being called for to form a body, sixty names were given, each pledging one dollar. Fifty-four dollars were paid in.

After some remarks by Eld. White, the Constitution adopted by the Michigan Tract Society was read and adopted.

*Voted*, That a committee of three be appointed to nominate officers and suggest the districts of State.

Eld. G. W. Colcord, B. F. Merritt and Eld. T. M. Steward were appointed said committee. SECOND SESSION, 5 P. M. Bro. Littlejohn in charge. Prayer by Eld. Steward.

The report of the nominating committee was read and accepted.

The following officers were elected for one year. President, Eld. R. F. Andrews; Vice-Presi-

dent, J. R. Whitham; Secretary, Luther Newton; Treasurer, W. O. Dungan.

The committee reported the following districts, and nominated the following persons as Directors of the districts in which they severally reside. The report was accepted and adopted.

1st District, Stephenson and Jo Daviess Counties; Director, Thomas Brown.

2d District, Winnebago and Boone Counties, including also Chicago; Director, G. M. Bowen.

3d District, LaSalle, Livingston and McLean Counties; Director, J. W. Marsh.

4th District, Whiteside and Mercer Counties; Director, W. O. Dungan.

5th District, Peoria and Knox Counties; Director, Benj. Sweat.

6th District, Madison and Macoupin Counties; Director, Wm. Penniman.

7th District, Clark, Wayne, and Coles Counties; Director, M. Kittle.

Adjourned to the call of the President.

W. H. LITTLEJOHN, Chairman.

B. F. MERRITT, Sec., *pro tem*.

#### The Safer Course.

WHILE in conversation with a spiritualist, recently, upon the subject of God's law, he remarked to me that if the position of Seventh-day Adventists is wrong, the spiritualists' plan will save you. True, said I; but if what we believe is true, as it must be according to the Bible, what will become of all the spiritualists and those who oppose these truths? Why, said he, they will be forever lost. Then, said I, which of us have chosen the safe side? He replied, Seventh-day Adventists. Then said I, Come thou and do likewise. So I say to all others, Will you venture to transgress any part of the law of God through the instruction of the church to which you belong, as did the Pharisees of old, and still claim that God will save you, notwithstanding he positively refused to save those who, in Christ's time, did no worse than you are doing now? I. SANBORN.

#### FAITH IN GOD.

I know that thou art faithful, Lord;  
That o'er thine own thou hast a care;  
That, though the waiting seemeth long,  
Thou wilt not disappoint their prayer.

For thou a faithful few hast had,  
Through all the ages dark and long,  
Whom thou hast helped through sorrows sad,  
Because their faith in thee was strong.

Then let us ever faithful be,  
Each at our post our duty do,  
Leaving the consequence with thee;  
For thou wilt surely bring us through

To that blest land where waits our crown,  
Where tears and groans and struggles cease,  
Where we shall lay the armor down,  
To share the victor's reign of peace.

MARTHA BAKER.

Allegan, Mich.

#### The Two Mites.

AS THE simple story of the "two mites" has come down to us through the ages, how many disciples has it cheered and encouraged!

When the poor widow passed in behind the rich and great, whose offerings resounded in her ears, no doubt she felt ashamed of her paltry gift, and perhaps hurried out of sight, as unworthy to stand among the rich and generous throng who crowded about the treasury.

As she disappeared from the crowd on her way to her obscure home, she knew not, and probably never discovered to the end of her life that she had been pronounced by the great Judge of all the earth the most bountiful giver of the day. She little imagined that she acquired a sacred fame that would accompany the gospel wherever it should be preached in all time, and make her an object of interest throughout eternity.

She may have mourned her meager gift, as she heard of the honored women who were able to give of their substance for our Lord's support, yet her two mites have possibly done more to stimulate the spirit of almsgiving in the church, than any sum of money ever bestowed. How it would have brightened her home of poverty had she known that her Lord had considered her gift of sufficient importance to call his disciples about him, and point her out as a munificent giver.

The poor disciple is apt to forget that her act of generosity is as much seen and appreciated by the Lord to-day, as in that far-off time when he sat "over against the treasury." As he looks from Heaven upon the contributions in the churches, no doubt he often fondly says, "This poor widow hath cast in more than they all." Let the poor disciple feel his heart warmed by the smiles of his Lord, and know that his humble offering, if it does not bring him world-wide fame, is doing a work for Christ, the influence of which shall never cease.—*SeL*

#### Be Short.

LONG visits, long stories, long essays, long exhortations, and long prayers, seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull, if they are only short. We can

endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through;—if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two. Always when practicable avoid lengthiness,—learn to be short.—*Christian*.

#### A Costly Trinket.

A CHRISTIAN woman who had with much earnestness sought to do the will of God, was at one time convinced by the Holy Spirit that a certain ornament which she wore upon her person was not becoming in a follower of the Son of God. Instead of yielding at once to this inward monitor which had only echoed the utterances of the Holy Scriptures, she doubted and hesitated, and finally persuaded herself that she was mistaken in her convictions, and continued on, doing as she had done before.

This course naturally led to spiritual darkness and declension; and whenever her soul was aroused to attain to a higher and holier Christian experience, this same trifle came up before her as an obstacle; and she was still unwilling to lay it aside.

Five years were spent in this state of bondage and neglect of duty, until she at length determined she would "lay aside every weight," and fully follow the Lord; and putting off the ornament which had so long ensnared her, she yielded her will in all things to divine control.

Shortly afterward, she carried this little bauble to a lapidary to ascertain its value, and learned, to her surprise and mortification, that the ornament to which she had clung so long, and for which she had suffered so much, was neither "gold, nor silver, nor pearls, nor costly array," but a little, contemptible, catch-penny trifle, worth only a few pence, and so utterly cheap and vain, that her pride, if nothing else, would have scorned to wear it had she known its real worthlessness. And she had the shame and mortification of thinking that for five long years, she, a child of God, had allowed that little paltry "bauble," only fit to adorn a painted squaw, to stand as a shadow and a hindrance to bar her from the fellowship of Him who loved her with an everlasting love.

The Scotchman, who, by mistake, put a silver half-crown instead of the intended penny into the collector's plate, and, after seeking in vain to get it back, comforted himself with the thought, "Aweel, I'll get credit for it in Heaven," was told, "Nae, you'll only get credit for a penny."

But this poor woman would have all the credit, as she had received all the sorrow, of years of disobedience, while after all she found herself cheated and fooled at the end.

Is it not so with everything by which men are seduced from God? Satan's bargains are bad enough, but he never fulfills any of his pledges, and makes us fulfill all of ours. And the goods he professes to give us, when delivered, prove to be so mean, that so far from selling our birthright for them, we would be fools to take them as a gift.

How much better to yield ourselves wholly to the Lord for time and for eternity.—*The Christian*.

#### Significant Items.

**INCREASE OF INCENDIARISM.** The number of fires which have occurred in this country during the last few months, and indeed during the past year, is quite unprecedented, and the loss by them has been great, almost beyond estimate. Every day adds to the record; the New England dispatches in Monday's *Journal* alone containing accounts of sixteen different fires. The report of the National Board of Underwriters, just published, shows an increase in fires of 40 per cent since the old National Board expired. The strange and alarming increase points to something more than increased carelessness and negligence; it indicates unmistakably an increase in the crime of incendiarism. Every fire which occurs should have a prompt and thorough investigation of its probable cause; and every person found guilty of incendiarism should receive the utmost penalty of the law. Only so can the public be secured from these cowardly miscreants, whom long immunity from punishment has rendered bold.

**NATIONAL WEALTH AND CHRISTIAN GIVING.**

The *Methodist* suggests, without answering, the question as to whether the liberality of the Christian church has kept pace with our national prosperity. The point is an interesting one, and church statisticians can, if they will, throw much light upon it. The *Methodist* says: "Great as is the charity of the times, it may well be doubted whether it is comparatively as large as is supposed. The growth of our means would almost make us believe that it is relatively less. For example, the superintendent of the last census shows that in 1850 the amount of property, real and personal, in the country, was \$7,000,000,000; by 1860 it had advanced to more than \$16,000,000,000; by 1870, to \$30,000,000,000. No other nation ever saw recorded

growth or aggregate wealth like this. In ten years it much more than doubled. In twenty years it much more than quadrupled. All this advance has been made, let us remember, in about two-thirds of a generation.

The important question now is, has the liberality of the American church grown during these twenty years in such proportion? It is worthy of the most careful study of our religious financiers. The correct answer would be one of the best, the most crucial tests of the allegation so often reiterated by Free-thinkers, that Christianity is now in actual decadence in America."

**THE EARTHQUAKE AT LONE PINE.** The latest files of California papers give the following extracts from a private letter to a member of the relief committee, which illustrates the terrors of the recent earthquake at Lone Pine.

"My Dear Sir: Since your departure, we have had continuous earthquakes during intervals of an hour or so. Further destruction has not been caused, but our people are suffering, a great number having lost their all. Contributions have come in from Cerro Gordo and Swansea to the amount of about \$1000, and Belshaw has promised more.

"For the moment we have relieved our people with flour and other necessities. Do your best, Colonel, for you know the extent of our damages, and rest assured that you will have the thanks of this community. While writing this, we have had two strong shocks, and I am getting nervous.

"Colonel, we have both been soldiers, but I acknowledge that I am a coward in an earthquake. Such a continuation of shocks—probably 700 in three days—has never been heard of in ancient or modern times. We are demoralized; but your Committee will stand by as long as Providence will permit. *The whole valley has been moved to the southward fourteen feet.* During the night we have continuous reports like a dozen parks of artillery being fired, but without shocks, and a moment afterward, we would literally tremble in our boots. We will report proceedings from day to day.

Yours truly, R. S. GOLDMAN.

"P. S. A shake closes."

—*Boston Journal*.

#### To the Tried and Lonely.

A SISTER writes from Whitehall, N. Y.: I feel my heart more especially drawn out to those dear sisters who meet with opposition, persecution, and even abuse, from their companions in life; for I have known more of it than I can tell. But I have learned by this experience to trust the Lord to the last extremity, even when death stared me in the face. The Lord did not spare me from the trial, but when he has tried me and proved me, he has never failed in any instance to calm the angry billows of persecution and stay the arm of cruelty.

This is the way, dear sisters, the Lord is taking to test us, and to teach us to exercise faith and trust. We know more of the love and faithfulness of God toward his individual creatures, than they whose "lives a peaceful tenor keep." Then let us keep near the mercy-seat, and perform every duty and faithfully wait until the Lord sees that we need no more purging. "Then we shall come forth as gold."

I must not neglect to say a word in regard to the state of our little band here in Whitehall. The dear brethren who have occasionally visited us have done us much good, and I trust that some at least appreciate their labors. Last August, our dear father was baptized into the sufferings and death of our Lord, by Bro. C. O. Taylor; and we have had great encouragement given us lately by one more commencing to keep the Sabbath of the Lord.

It was by the reading of our good paper that this dear sister was led to flee to the stronghold for safety, and begin to keep the down-trodden law, that she might be hid in the secret of the "Lord's pavilion," in the time of trouble. She desires baptism.

#### Judge Nothing.

THE best have their failings, and the worst may have something worthy of esteem. Good men also have enemies, and bad men are not without their friends. Even the grave of the vile Nero, over whose death all Rome rejoiced, was covered with flowers by some unknown but loving hand. Learn then not to worship the best, nor despise the worst, of our race. "Honor all men" as the creatures of the Most High; and though all have sinned, it is not for babes like us to climb the awful judgment-seat of God, and deal damnation upon others, who may err or go astray. Knowing our own hearts, with all their sins, and needs, and sorrows, we may well extend to all around that pitying charity which we have so greatly needed, and which God has so freely given.—*Christian*.

BLESSED be God there is one place where death is not life's brother, where life reigns alone, and "to live" is not the first syllable which is to be followed by the next, "to die." There is a land where the death knells are never tolled, where winding sheets are never woven, where graves are never dug. Blest land beyond the skies. To reach it, we must be prepared. Are we?

## The Review and Herald.

Battle Creek, Mich., Third-day, June 18, 1872.

Wanted, for the present volume of the Review, which commences with this number, about one hundred pieces of living soul-inspiring poetry on the great themes pertaining to our faith and hope; not less than two hundred reports of the progress of the cause, and about seven hundred short, pointed, and stirring articles on the second coming of Christ and its kindreds truths.

One article in this number will be read by all. It is Bro. Butler's article on Mental Culture in the Pulpit, on the first page.

We give this week an excellent piece of music, long meter, double, adapted to several hymns of that meter in our hymn book. The words printed with the music, are found in our hymn book, on p. 266.

### Superstition in High Places.

JAMES GORDON BENNETT, the founder of the New York Herald, died June 1, in the 70th year of his age. By pandering to low public tastes, he built up an enormous newspaper business, and reaped a harvest of gold. He was a Roman Catholic; and the following farcical folly is recorded touching the close of his career:

"The Roman Catholic priest, of the church near Mr. Bennett's residence, and to which Mr. B. had contributed \$5,000, bore this testimony on Sunday morning:

"It is a great consolation to us all to know that Mr. Bennett was a true and zealous believer in the Holy Church, an earnest Christian. While his mind was perfectly clear and unclouded, he of his own accord sent for Archbishop McCloskey, who at Mr. Bennett's express desire and wish administered the sacrament with extreme unction. Up to the moment of his death, he appeared resigned to God's will, and happy. Mr. Bennett had long worn the 'scapula,' but since he was stricken with paralysis, six months ago, desired to possess the 'sacred heart' also. The 'sacred heart,' which is so commonly worn by the disciples of our Church, is symbolic. To the true believer, its significance is great, but by the unbeliever, it is regarded with contempt, as a bundle of rags having no meaning. Mr. Bennett's soul, like that of every one, must endure some suffering as expiation. For no mortal, however pure, noble, and truly faithful to the Church, has at all times escaped sin. I therefore call upon all good and true Christians to offer up prayers to the Throne of Grace, that his release may be speedily effected and his soul enter those realms of perfect repose and happiness only accorded to the just made perfect."

These prayers will be offered, masses will be said, and money will be paid, to get Mr. Bennett's soul out of purgatory. And this, too, in the last half of the 19th century, and in reference to a man who stood at the head of one of the largest newspaper establishments of this country, and who should therefore have allowed his intelligence, if nothing else, to correct such folly and superstition. How must Heaven look upon the foul legions of unscriptural dogmas which Satan has foisted into, and caused to be believed and preached and practiced under the name of Christianity!

### Future Labors.

We design to remain in the West till the time of the Eastern Camp-meetings. We hope to be able to be at these meetings then attend the S. D. Baptist General Conference the second week in September, on our way to California.

We need a team and carriage to ride out in this beautiful country for health, and to meet with our brethren in different parts of eastern Iowa and western Illinois, and do not wish to purchase till we return from California. Who will give us the use of a team and carriage for a few weeks while we remain in this land of horses and carriages? Address us at Washington, Iowa. JAMES WHITE.

### Testimony to the Church.—No. 21.

THE twenty-first number of Testimonies to the Church is now ready. It contains 200 pp. Price, post-paid, 25c. JAMES WHITE.

### Sabbath-School Lessons.

In all our Sabbath-schools the want of proper lessons for youth and children of different ages has been deeply felt. We are happy to announce that the first volume of "Progressive Bible Lessons for Children, to be used in Sabbath-schools and families—By G. H. Bell," is now ready. It contains 208 lessons of the greatest interest and importance. It has a full table of contents, and valuable suggestions to superintendents, parents, and teachers. One copy, or more, should be in every family. Price, post-paid, 25 cents. JAMES WHITE.

### Collecting on Periodicals.

#### THOUGHTS FOR MISSIONARY SOCIETIES.

For some weeks I have thought of saying something on this topic. The thoughts I wish to suggest are brought to mind by difficulties we have met here in collecting delinquencies of subscribers to whom the papers have been sent by persons residing in other States.

In attempting to gain a clean list in this State, we find names we do not know, and, on writing to them, ascertain that they do not know where the paper

came from, and they tell us "they don't want the paper." Now whatever good might be accomplished by sending a paper to a friend, it certainly tends to spoil all the good impression, after receiving the paper unsolicited, to be followed with a dun, though expressed in the mildest terms possible. In sending papers to our friends, why not inform them that we are sending them, with the request that they read them? In nine cases out of ten they will then be read with still greater interest.

As a sample of several cases in this State, I will give extracts from two letters received. The first was a case that was one volume behind. He says: "Permit me to say that some one, I don't know who, had your paper sent to me; and while I appreciate their kind intentions I do not appreciate the paper; for I never read it. . . . I do not wish the paper. Inclosed please find the amount claimed (\$1.00). J. L. B."

While this one seems to appreciate "the situation," of the publishers, and pays for his paper, the next one does not. He says: "I never signed for that paper, nor know who did. If M. S. Kellogg signed for that paper, he did it without my knowledge or permission. If M. S. Kellogg signed for it, M. S. Kellogg must pay for it. We never wanted the paper. You will do me a great favor to stop that paper. S. S."

Had such a case as this been followed up, it might have been ascertained before the expiration of the subscription whether the paper was wanted, and thus \$1.00 saved to the publishing association in not allowing the paper to get six months behind.

The publishing interest of S. D. Adventists is one, and concerns all the States equally. The object is not simply that each of our States may present a clean list, but that the whole list of the papers shall appear without any delinquencies; and this state of things will be effected in due time, with care and perseverance on the part of all. Our greatest difficulty in this State has been in collecting from strangers, at distant points, who have received their papers from parties in other States. Our State fund paid last year some \$30.00 on just such cases who refused to pay, or never responded to letters, and we shall still follow it up, till all stands square on the list. But as I suggested once before—in the Reformer—we can render material aid to each other in this matter. As President of the missionary society on this coast, I have adopted the following plan: that all our people in this State when sending our periodicals to any part of the world inform me of that fact. I have before me now a list of all the papers sent by parties in this State to any other State, Territory, Province, or Kingdom, with the name of the person sending, and the date of their subscription. At least once a month this list is looked over, and parties who have sent to other parts inquired of to know what about the papers they sent, and whether they shall be still continued at their expense, or discontinued. Thus we are working on lists in other States at the same time we are working on our own.

It is not for me to dictate to other States, but the thought was in my mind to suggest that if such a course were pursued in each State, and still further, if the Secretary of this State informed other States through their secretaries what papers this State was responsible for in those States, it might save some unpleasant feelings in some cases. And so also if other States did the same by us, we might be mutual helpers to each other in this matter. I simply suggest these thoughts to those who have led out in missionary societies, and who still have the matter in hand. Desiring success to the cause in all departments.

J. N. LOUGHBOROUGH.

### To the Brethren in Illinois.

DEAR BRETHREN: We wish to call your attention to the financial condition of our Conference. The following are the facts in the case:—

1. Nearly \$500.00 of the Systematic Benevolence pledged for last Conference year is unpaid.

2. As a consequence there is due the ministers in the employ of the Conference \$245.00 of the small compensation allowed them.

3. For lack of means we could only pay the traveling expenses of the laborers sent us by the General Conference to attend our Camp-meeting and Conference, thus forcing them to make a draft upon the General Conference fund, for compensation for their time, if they have any.

4. We are in debt for our new tent \$105.00 borrowed money.

5. Both our tents are in the field and not one dollar in the treasury to meet current expenses, but, worse still, our Conference actually \$350.00 in debt.

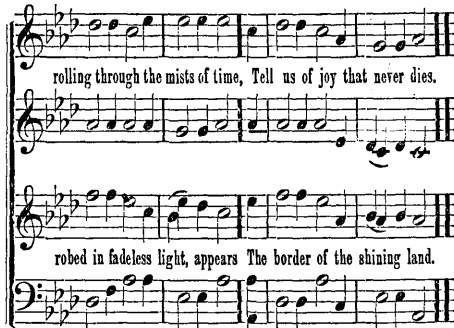
In view of these facts, we appeal to you, brethren, to come up to the work like men of God, and relieve the Conference from its embarrassment, and thus help those that are in its employ to meet their obligations.

It is true our Conference is young, and weak financially. Still we do not believe that there is any need of its remaining in its present crippled condition, if all the professed friends of the cause will do their duty. We offer the following suggestions, which we believe, if heeded, will not only bring present relief, but prevent a like difficulty from arising in the future:

1. Let all those who have not redeemed their past pledges to the Conference immediately do so.

2. Let all put forth an earnest effort in the future to meet their pledges when due. This is no more than rendering to God the things that are his. If it is but just to meet our obligations to our fellow-men when due, we ought, to say the least, to be as punctual

## ETHAN. L. M. Double.



3. There angel hosts of glorious ones,  
With sinless hearts and stainless hands,  
Call us in glad and loving tones,  
And bid us welcome to their bands.  
Hark! how their harps and voices tell  
The glories of that radiant strand,  
And bid us breast the waves that swell  
Between us and the shining land.

4. Mine ear hath heard, mine eye hath seen  
The glories of that home of song;  
Though stormy billows roll between,  
I go to join the angel throng.  
But of the joys beyond the tide,  
The welcomes on that golden strand,  
The best shall be from Him who died  
To bring me to the shining land.

tual with our God. "Will a man rob God? yet ye have robbed me—in tithes and offerings." Mal. 3: 8.

3. Let our brethren and sisters that are already paying Systematic Benevolence look over their s. n. figures and see if they are as high as they ought to be; and if not, raise them to what they should be.

4. We invite our scattered brethren and sisters who have heretofore taken no part in this branch of the work of God, to commence in earnest, and help us what they can in our present embarrassed circumstances, and to unite with us in the future, in carrying out the plan of s. n. as practised by our people.

5. Those who are able, and have a willing mind, we invite to donate to the Conference independent of their s. n., and those who have not yet taken any stock in our new tent, we would earnestly solicit to come right forward with their means and assist in this noble enterprise.

God has said that he "loveth a cheerful giver," and that "the liberal soul shall be made fat." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Every man shall be rewarded "as his work shall be."

We close by calling your attention to a resolution touching this subject passed at our Conference. See minutes of Conference when published in Review.

All remittances should be sent to the Conference treasurer, Ivory Colcord, Coleta, Whiteside Co., Ill.

Come now, brethren, let us work while we have opportunity.

R. J. WHITAM, } Ill. Conf.  
SETH NEWTON, } Committee.  
R. F. ANDREWS, }

## Appointments.

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

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

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

A TWO-DAYS' meeting in Greenwood Co., Kansas, five miles south of Eureka at Bro. Jesse Tomlinson's, Sabbath and first-day, June 29 and 30. We invite the brethren and sisters of Howard and Butler Counties, and all others who can, to come. Can some minister meet with us? JACOB YATES.

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

QUARTERLY meeting at Alameda June 29 and 30, 1872. We want all the brethren and sisters belonging to the church to be present. We also invite the brethren and sisters at Locke and other churches to meet with us.

We very much desire some one of the preaching brethren to be with us at the meeting. D. V. WINNE, Clerk.

MISSIONARY and Tract Meeting for District No. 7, at Wright, Mich., June 22 and 23, 1872. Let every member take special pains to be prepared to report at this meeting.

Also for District No. 8, at Greenville, Mich., June 29, at which time a report from all the members in that District will be expected. E. H. ROOR.  
Pres. Mich. T. and M. Society.

## Business Department.

Not slothful in Business. Rom. 12: 11.

### RECEIPTS

For Review and Herald.

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

\$1.00 EACH, Wm L Stiles 41-9, B F Merritt 40-9, Sarah Towle 41-1, M A Beasley 41-1, S H Hewes 41-1,

L B Kneeland 41-1, Mrs I H Archer 41-1, L E Orton 40-22, P B Allen 41-1, Phebe Vedder 40-1, S A Cole 41-1, Asa Hayes 41-1, Mary Burrall 41-1, Samuel Ives 41-1, A F Fowler 40-22, Martin Adsit 41-20, Clara & S McCorkle 42-21, A Hopkins 41-1.

\$1.50 EACH, Niels R Back 41-14, Matilda Ather-ton 42-1, A Kizer 42-1, W Brown 42-1, J Magill 42-1, F Bisgrove 42-1, G W Buck 42-1, E D Buck 42-1, A Munson 42-1, C L Goodrich 42-1, John F Keyes 42-1, Reuben Balyeat 42-1, Judge McGavern 42-1, John Drake 42-1, Mrs V Nutting 42-1, Margaret Matthews 42-1, G C Drew 42-1, Ezekiel White 42-1, Mary Lyon 42-1, M J Bennett, Geo E Perkins 42-1, Lena Stafford 42-1, Phebe Buchanan 42-1.

\$2.00 EACH, O Mears 42-1, J F Frauenfelder 39-1, Hannah Bennett 40-9, Mrs L Cairight 43-1, Henry Hens 42-1, S A Craig 42-1, Isaac C Choate 41-20, O D Washburn 42-1, Albert Sweet 41-24, M Phinney 41-9, A Shumen 33-20, John West 41-22, M W Steer 42-1, R D Hackett 42-1, Daniel Bowe 41 22, J G Satterlee 42-1, M E Reynolds 42-4, G Hodges 42-1, Mrs Sylvester Tubbs 42-1, Wm Potter 42-4, J Philbrick 41-18, S Verplank 42-1, W E Newcomb 41-1, A M Brown 31-1, M Aderton 40-5, S Allich 42-1, Seth Sprague 41-1, Anna Bommen 41-17, J Holiday 42-1, Robert Williams 42-1, R L Willson 42-1, Wm E Allich 41-1, N B Morton 42-1, Donald Warren 42-1, I N Russell 42-1, Caleb B Chase 40-1, Augusta Becker 41-24, A J Gardner 41-12, Louisa Mann 44-1, J F Kostermyer 41-23, Maggie Stroud 40 1, C M Saxton 42-1, Miles Pepper 40-5.

MISCELLANEOUS, F Ramsey 30c 40 1, William R Myers 75c 41-1, J P Hunt 50c 39-14, B G Allen \$1.60 41-16, A B Castle 2 50 42-2, Thomas Thornton 60c 40-21, Horace Gardner 2 16 42-1, F H Clymer 40c 40-1, Solomon Brown 75c 42-11, E O Hammond 3 00 41-23, L M Showers 75c, 40-1, M A Walker 75c 40-22, A F Suckney 4 00 42-1, G W Chamberlain 4 00 41-1, C Herrick 3 50 41-14, Susan L Tracy 75c 41-1, C Houser 1 30 49-1, J M Rima 1 30 40-1, M Morse 28c 40-1.

### Books Sent by Mail.

R T Trall \$1.00, C VanDusen 25c, R M Johnson 10c, Nellie Chick 20c, Pierce Hackett 50c, John Drake 10c, Wm Boynton 1 20, John Haulon 10c, J S Brooks 25c, Richard Handy 20c, Chester Lawrence 15c, Mrs H Richenbach 75c, Mary Houser 30c, A D Ray 10c, Franklin Squire 50c, Mrs R S Whitney 1 00 M Borden 60c, Walter Lightcap 52c, A M Mann 50c, R Balyeat 10c, Mrs Ethan A Shelby 20c, Mary Mansfield 50c, John N Clay 1 50, J N Loughborough 16 92, Geo W Kenedy 3 06, Eld A Warren 40c, Donald Warren 40c, Jerusha Wisel 1 00, C E Buck 1 25, J P Henderson 2 00, J F Klosternyer 4 50, M S Burnham 1 75, Wm Cottrell 1 00, N P Drake 20c, M Enoch 1 00, Mrs N Dennison 25c, M W Steer 20c, A S Graves 50c, Judge McGavern 10c, Mrs B Rucker 25c, I Sanborn 25c, E Whittemore 25c, A D Smith 60c, O W Austin 2 00 I W Barker 1 25, Nellie M Pugh 32c, Ewing Summers 25c, A Hopkins 10c, J H Swain 1 00 Fanny Longmate 50c.

### Shares in Health Institute.

D W Bartholomew \$25.00, Daniel Bowe 50 00, P Z Kinne 25.00, Lucy M Kinne 20.00, Sybil Whitney 25.00, Wm Kerr 25.00.

### Donations to Health Institute.

E W Hutchins \$5.00.

### Shares in Publishing Association.

P Z Kinne \$50.00, Lucy M Kinne 50.00, Elizabeth Kinne 20.00 B L Whitney 10.00, E H Whitney 10.00.

### Cash Received on Account.

P Z Kinne \$2.01, J L Baker 11.00.

### General Conference Fund.

E Lobdell \$28.00, H D Soule (s. n.) 12 00, R D Benham 60c.

### Review to the Poor.

Chas E Buck 75c, Fanny Longmate 1 00.

### Donations to S. D. A. P. Association.

Interest on pledges from church at Kirkville \$7.15.

### Michigan Conference Fund.

Church at Bushnell \$21.50, Newton 18.00.

### Books Sent by Express.

J E Titus, Leslie, Mich., \$4.74, Reuben H Hollady, West Monroe, Oswego Co., N. Y., via. Oneida, 11.00, Eld. I. Sanborn, Lodi, Columbia Co., Wis., 12.17, D H Lamson, Almont, Lapeer Co., Mich., 16.00.

### Books Sent by Freight.

Eld. I. Sanborn, Lodi, Columbia Co., Wis., \$51.09, Eld. J N Loughborough, San Francisco, Cal., 153.67.

### Book Fund.—\$10,000 Wanted.

Amount previously acknowledged.—\$4916.01.

Ten Dollars Each. Samuel H Haskell.

Five Dollars Each. R D Benham.

Miscellaneous. A friend, 75cts.

## The Review and Herald.

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