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And Herald of the Sabbath.

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

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FAITH'S ANSWER.

STILL as of old, Thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secret dare not tell,
Still in thy temple slumbers well
Good Eli; O, like Samuel,
Lord, here am I!

Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne
I bring; and pray
That, child of thine, I may go forth
And spread glad tidings through the earth,
And teach sad hearts to know thy worth,
Lord, hear am I!

Thy messenger, all-loving One!
The errands of thy truth to run,
The wisdom of thy holy Son
To teach and live!
No purse or scrip, no staff or sword;
Be pure intent my wings, O Lord!
Lord, here am I!

Young lips may teach the wise, Christ said;
Weak feet sad wanderers home have led;
Small hands have cheered the sick one's bed
With freshest flowers;
Yet teach me, Father! heed their sighs,
While many a soul in darkness lies,
And wait thy message; make me wise!
Lord, here am I!

And make me strong; that staff and stay,
And guide and guardian of the way,
To thee-ward I may bear each day,
Some precious soul.
"Speak, for I hear!" make "pure in heart"
Thy face to see. Thy truth impart
In hut and hall, in church and mart.
Lord, here am I!

I ask no Heaven till earth be thine,
Nor glory-crown while work of mine
Remaineth here; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee,
For crown new work give thou to me;
Lord, here am I!

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ
who shall judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD. 2 Tim. 4:2.

RELIGIOUS INVENTIONS.

BY ELDER ALBERT STONE.

TEXT. Eccl. 7:29: "Lo, this only have I found, that
God hath made man upright; but they have sought out
many inventions."

Webster's definition of the word upright,
is, "Perpendicular to the plane of the hori-
zon, erect; just, honest."

Such was the original position of man
both physically and morally. His superi-
ority to animals is indicated by the erect
posture of his body, as well as by his moral
endowments.

In the day that God created man, in the
likeness of God made he him. "So God
created man in his own image, in the image
of God created he him." The law of God
was written in his heart, and though mostly
obliterated by the fall, a portion dimly re-
mains; so that "the invisible things of him
from the creation of the world are clearly
seen, being understood by the things that
are made, even his eternal power and God-
head; so that they are without excuse: be-
cause that, when they knew God, they glo-
rified him not as God, neither were thank-
ful; but became vain in their imaginations,
and their foolish heart was darkened." Rom. 1:20, 21.

The gospel plan is to re-write the law of
God in man's heart, in order to bring him
back to his original state. But he does not
like the idea of dependence on his Maker,
and chooses to depend on his own inven-
tions to better his condition.

We shall briefly notice some of the in-

ventions that man has sought out. The un-
sanctified use of this propensity commenced
early in man's history. It always has one
object, and that is to avoid submission to
the Lord. And this it tries to accomplish
in one of three ways.

1. To add to God's plan, or,
2. Take something from it, or,
3. To substitute some plan entirely new.

Thus Adam and Eve in paradise thought
to improve their condition by appropriating
to their use a forbidden object. "When
the woman saw that the tree was good for
food, and that it was pleasant to the eyes,
and a tree to be desired to make one wise,
she took of the fruit thereof, and did eat,
and gave also unto her husband with her;
and he did eat." Gen. 3:6.

Through the deception of the serpent
upon her mind, Eve thought to better their
state, to please the sight of the eyes, to
gratify the appetite, and increase their stock
of wisdom. Dissatisfied with the great and
good things God had given them, even free
access to the fruit of the tree of life, and
all the trees of the garden with the excep-
tion of one; uninterrupted communion
with their Creator, and free converse with
the angels, and the dominion of the world,
were not enough to satisfy them. They must
have some additional privileges to complete
their enjoyment.

As though they could do better for them-
selves than their Creator could do for them,
they must add an important item to con-
summate their happiness, they must place
one gem in their crown as the fruit of their
own invention, they must have some hand
in fixing their happy state. But they
found to their cost that God's way was
best; and in their foolish attempts to mend
it, they had brought ruin on the whole of
their inheritance, and incurred the displea-
sure of their Creator.

After the flood, in the days of Noah,
when men had multiplied somewhat upon
the earth, and not liking to retain God in
their thoughts, much less to be governed in
their conduct by the principles of the law
of God, they conceived the plan of evading
the judgments of God, in case of another
flood, by building a tower so high that the
top of it should reach to heaven, that they
might escape thither and be safe from the
impending storm.

The strong faith of the men of that time
in the success of such an enterprise, is
evinced in the spirit of sacrifice and union
of effort put forth in the construction of
the tower and city of Babel. But their
work was frustrated and the people scat-
tered by the wonderful interposition of di-
vine power. Their language was con-
founded, and they could not go on with the
work.

But there was as much common sense
with the men of that generation in regard
to that enterprise, and as much prospect of
success, as in various enterprises of a later
date, invented ostensibly for some religious
end, but really to adapt religion to the car-
nal mind, to harmonize it with the love and
practice of the world, to sap the foundation
of moral principle, and turn the truth of
God into a lie.

If religionists would be as earnest to sus-
tain and practice moral principle as they
are, in many cases, to evade it, if they
would sacrifice half as much for truth as
they do for error, if they would avoid sin
as they do holiness, if they would labor for
the soul as they do for the body, if they
would yield to be led by the Spirit of God
as they do to be led by the spirit of the
world; in short, if they would do as much
for the God that created them, and the Sav-
iour that redeemed them, as they do for sin
and Satan that would destroy them, then
would their professed hopes of salvation be
more in accordance with reason and the
word of God.

The truth is, too many professors of this
degenerate age are not half converted.
They are more afraid of doing too much
than too little. They study more to know

how little they can do and be saved, than
they do to do the whole will of God. The
hopes of many professors are mere labels.
God is not for them, but against them.
They cry, Lord, Lord, but do not the things
he commands them. To such, the Lord
will say, "Depart from me, all ye workers
of iniquity;" "I never knew you."

3. But there is another class of religious
inventors described in Ex. 32. Just as the
Hebrew people had obtained deliverance
from their bondage in Egypt, and had wit-
nessed the most wonderful displays of the
power and majesty of God in their deliver-
ance and the destruction of their enemies,
and had come as far as the wilderness of
Mt. Sinai, and Moses was gone up into the
mount to receive the tables of the law and
deliver them to the people; under these
circumstances the people relapsed into the
grossest idolatry, by inventing and wor-
shipping a golden calf.

"They made a calf in Horeb, and wor-
shipped the molten image. Thus they
changed their glory into the similitude of
an ox that eateth grass." Ps. 106:19, 20.

This is another divinely recorded at-
tempt of the people of God to make im-
provements in religion by their inventions.
And here are certainly some of the ingredi-
ents of true worship. Here is devotion,
zeal, and the spirit of sacrifice. Both men
and women contributed of their golden jew-
elry to this enterprise.

And for our part we are unable to see
why this whole affair, which occurred in the
camp of Israel at the foot of Sinai's Mount,
where the great God, in most terrible grand-
eur, was giving his law to man, is not as
befitting as some more modern inventions
of the people of God that have occurred at
the foot of Mount Calvary, where our Lord
was crucified. The gospel dispensation has
not been lacking in attempted inventions
and improvements in its doctrines, ordi-
nances, and laws, by its professed friends.

4. Naaman, the captain of the host of
the king of Assyria, is another case in point
illustrating this propensity in man. He
was a man of standing and character in the
Assyrian court; but he was grievously af-
flicted with leprosy. When he appeared
before the door of the house of Elisha the
man of God, with his horses and his chariot
and his rich presents of silver and gold, to
be healed of his disease, he expected and
hoped for some pompous display, some pop-
ular demonstration, that would be in keeping
with his high standing in the king's court.

But when he found nothing in the de-
meanor of the prophet, or in the means to
be used for the cure of his disease, to feed
his vanity or foster the pride of his heart, he
was greatly offended, and went away in a
rage; not, however, till he had invented and
proposed for his cure a plan more congenial
with the feelings of his proud heart.

Thus many are willing to receive the
Lord's benefits, provided he would bestow
them in a manner which they might dictate,
so as not to mar their pride, or interfere in
any way with their worldly interests and
enjoyments. But if they are required to
deny self, reform their life, and be governed
in their actions by the rules of pure moral-
ity, they will at once manifest a preference
for an easier way, and one more congenial
with the carnal and depraved mind, and are
ready to invent some addition to, or dimi-
nution from, the straight testimony of the
word of God, so as to divest their religion
of all vitality and moral principle. That
which many regard as Bible religion, and
trust in for salvation, is well compared to a
carcass, bereft of heart and bowels, without
life or vital principle. Sinners out of the
church, and in the church, will have their
own way till converted.

The means of conversion are found in
the law of God. "The law of the Lord is
perfect, converting the soul." Ps. 19:7.
The means of salvation are found in the
gospel of Jesus Christ.

5. The doctrine of the conversion of the
world is another invention of man. It is

impossible for the world to be converted,
because,

1st. There is nothing in the programme
of Christ's work, as laid down in the Script-
ures, that favors such a view.

2d. There are doctrines taught in the
Bible that cannot be harmonized with the
world's conversion.

The great tribulation of the church from
persecuting and belligerent powers, as taught
by our Lord and his apostles, is to continue
through the entire gospel dispensation, so
that all the saved, during the gospel dis-
pensation, are described as those who have
come up through great tribulation and
made their robes white in the blood of the
Lamb. Rev. 7:9-14. See also Ps. 2:
8, 9; Dan. 7:21, 22.

Daniel Whitby, who lived less than two
centuries ago, was the first that taught the
doctrine of the world's conversion. It was
alike unknown to the apostles, and to the
dark ages of papal rule. It was reserved
for the last days, to be used in opposition
to the Bible doctrine of the second advent
of Christ.

Satan well knew when it would do the
greatest harm to the cause of God and the
salvation of souls, and has accordingly re-
served it to help carry out his great plan
of deceiving and ensnaring the world.

6. Another doctrine, nearly related to
the above, is that of the spiritual coming
and spiritual reign of Christ on the earth
during a thousand years.

I will not stop here to argue this point
further than to present the testimony of
two of the heavenly angels that waited on
Christ at his ascension. "Ye men of Gal-
ilee, why stand ye gazing up into heaven?
this same Jesus, which is taken up from
you into heaven, shall so come in like man-
ner as ye have seen him go into heaven." Acts 1:11.

These false theories of the conversion of
the world, temporal millennium, and spirit-
ual reign of Christ, are doubtless honestly
believed by many, not because they are
true, but because they are pleasant to the
unsanctified mind. They are the cry of
peace and safety, and sign of sudden de-
struction. 1 Thess. 5:3.

7. The theory of man's natural immor-
tality is another invention which man has
sought out. God made man upright, but
not immortal. This rich gift God has al-
ways held in reserve, to bestow upon the
faithful at the resurrection. God only
hath it. Jesus Christ has brought it to
light through the gospel; and it is now
presented as an object to be sought, and
thus obtained. "God only hath immortal-
ity, dwelling in the light which no man can
approach unto." "But is now made manifest
by the appearing of our Saviour Jesus Christ,
who hath abolished death, and hath brought
life and immortality to light through the
gospel." "Who will render to every man
according to his deeds: to them who by
patient continuance in well doing seek for
glory and honor and immortality, eternal
life." 1 Tim. 6:16; 2 Tim. 1:10; Rom.
2:6, 7.

This fundamental error in Christian doc-
trine was concocted in the schools of hea-
then philosophy, seized upon by the church,
dressed in religious costume, by drawing
around it an array of false interpolation
of Scripture, and thus made the pillar and
ground, not of the truth, but of modern
spiritualism, the most fatal and widespread
delusion that ever eclipsed the moral atmos-
phere, or hurled the race of man by whole-
sale into the vortex of irrecoverable ruin.

8. The ordinance of baptism has not been
permitted to escape the polluting touch of
man's inventive proclivities. Baptism is
designed to follow conversion. In a beau-
tiful figure, it sets forth a dying unto sin
and a resurrection to holiness. It sets
forth also the believer's conformity to Christ,
by being "buried with him by baptism into
death: that like as Christ was raised up
from the dead by the glory of the Father,
even so we also should walk in newness of

life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:4-6.

But other modes than the Bible mode of immersion, and other subjects than those pointed out in Scripture, have been brought in by the inventions of men. "God hath made man upright; but they have sought out many inventions." And by every one of these inventions mankind commit sin and dishonor God.

9. Another invention is the substitution of the first day of the week for the Sabbath of the Lord. The Sabbath was instituted in Eden and given to man while yet in innocence, for a most important and useful purpose. Its design is to memorialize the Creator in the work of the creation of the world, and thus perpetuate the knowledge and worship of the true God.

The Sabbath is a fundamental truth. It is one of the pillars on which the government of God rests. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. The Sabbath underlies everything valuable to man in the work of creation and redemption. It is the link in the chain of truth through which the knowledge of God is perpetuated to man.

The change of the Sabbath to any other than the seventh day of the week, virtually involves a transfer of the worship of the true God to the power that has wrought the change. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. Thus saith the Lord, "Walk in my statutes, and keep my judgments to do them; and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Had the Sabbath been permitted to occupy its proper place, idolatry had never overrun the world and caused the name of God to be forgotten and rejected by a majority of mankind in all ages, as has been the case.

But who changed the Sabbath? If the above views are correct, the change of the Sabbath has been effected by some person or government that has sought exaltation, that has been vitally opposed to the government of God, that has by fraud usurped the throne and worship of God. Inspiration points to the "man of sin" as doing this very work. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Dan. 7:25; 2 Thess. 2:3, 4.

Thus the man of sin has thought to change the law of God, especially that part that relates to the Sabbath. He has put the first day of the week in place of the seventh; or, in other words, he has erased the name of God from his law, and inserted his own; or still in other language, he has blotted out the sign of God, and placed instead the sign of the man of sin, which are, respectively, the Sabbath of the fourth commandment, and the Sunday of the man of sin.

This fraudulent action and blasphemy of the man of sin is accepted by Protestant Christians and churches, with few exceptions, throughout the world. Thus the Scripture is fulfilled.

1. The man of sin opposes and exalts himself above God.
2. Thinks to change times and laws.
3. The saints are given into his hand.
4. He sits in the temple of God, and shows that he is God.
5. By solemn, weekly acts of voluntary worship, his claims, and blasphemous pretensions are acknowledged, as well by Protestants as Papists.

How forcibly does the language of the prophet apply here: "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two

evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:11-13.

Dear friends and brethren who observe the first day of the week, are these conclusions legitimate? Are these things so? Remember that while God has winked at the times of ignorance in the past, he now commandeth all men everywhere to repent.

Will God accept acts of worship offered to another, though sincerely offered? Will God accept the majority because they are many? Will he reject the few because they are few, though they may stand in the truth?

Do not pass lightly over this subject. Angels are interested, God is interested. He will not regard the dishonor done to his name as a light thing. The truth is interested; and will you not stand up for it? Salvation is pending, and will you think lightly of it?

The Wrong Cross.

THE expression, "take up your cross," means, in the cant of some communities, to "talk in meeting;" and the persons whose persistent volubility at every meeting is an annoyance, often talk of "taking up their cross," when by their course they only lay a cross on other people.

There was once a good lady, far up among the hills of New England, who felt herself competent to reprove, rebuke, admonish, and comfort; and so faithfully did she fulfill her imaginary mission that she and the minister had it all about their own way at the conference meetings. By the time the opening services were over, and she had talked, and a few hymns had been sung, it was time to go home. The brethren had to possess their souls in patience.

Our good sister was a widow, with broad lands and large flocks and herds, and not a little money in the bank. In the lifetime of her husband, who was not a professor of religion, she had really flattered herself that she desired to accomplish great things in the church and in the world, but was crippled in her work by the honest old farmer's parsimony. But so deceitful is human nature, that when the estates became her own and there was none to check or to advise her, she at once curtailed all her charities, giving, as an excuse, that she was "a widow now, with no husband to work or to manage for her."

But although sister Crane ceased giving, she did not cease talking; indeed, her volubility increased by the new field opened before her in her lonely lot. She took up "her cross" oftener and carried it longer than ever before. She invariably began her remarks by repeating the solemn statement concerning those who do not take up their cross and follow Christ, adding, "I feel that if I would be his disciple I must take up this cross."

Sister Crane could do a great deal of work, for she was a wonderful manager; but she was not quite equal to managing two farms, a grist-mill, and a saw-mill. So, hard as it seemed to pay out ready money, she was obliged to hire a farmer; and very soon, a good, humble man, from another town, was installed, with his efficient wife and four bright boys, in the old cottage, a few rods from the large farm-house.

This farmer was a sensible, Christian man, but his usefulness in prayer-meetings and Sunday-schools was not a little hindered by a painful infirmity. He had an impediment in his speech, and when he tried to talk in presence of strangers, he became so nervous as to stutter, till his exhortations sounded as if delivered in an unknown tongue.

Being a stranger in the place, he was wholly ignorant of his new employer's love for money and the tightness with which she drew her purse-strings. He knew her wealth, and looked on her as the chief pillar of this rather feeble church. Now to this good man, speaking in meeting, or, as he called it, "giving in his testimony," was, indeed, a heavy cross. It excited his nerves and gave him a painful consciousness of making himself and his subject ludicrous by his efforts to get out his words.

Night after night he listened to Mrs. Crane as she talked of this heavy cross she was lifting and bearing after the Master, and he concluded at length that she was a timid, gracious soul, urging herself to a sacrifice which God did not require of her. And ere long, he got courage to set her right on the subject. One night, after her usual statement of the conflict between her

soul and the adversary, in which he sought with diabolical temptations to smuggle her, but in which she always outwitted him, the humble man rose, and, as well as he could, sought to comfort her.

"I th-think," he said, "the d-dear sister is wri-writing bitter things against herself, and lay-laying unjust bur-burdens on her s-soul. She's g-got hold of the wr-wrong cross. She's taken up mine in p-place of her own. I must crucify my-m-my p-pride by showing this th-thorn in my fl-flesh. She must do it by gi-giving, and giving, and gi-giving, till the cross makes her sh-shoulders ache. That's the cr-cross for her; but, oh, bearing my tes-testimony before a g-gainsaying world, that's the cross that I'm tr-trying to c-carry up the hill, and that al-almost c-crushes me with its w-weight. T-take heart, sister; sh-shoulder up y-your own b-burden; it's better fi-fitted to your sh-shoulder than mine is, and it'll be easier borne and s-sooner b-blest."

The innocent man only meant to say that her duty was to give of her wealth to the Lord; but that he, being poor, and having nothing else to give, must render the offering of his lips, however painful the effort might be to his pride. But the way he put it fell in so exactly with the ideas of the people that some were seen to smile, and others dropped their heads that they might not be seen to smile.

Sister Crane, good woman that she was, took the suggestion so innocently given. She went home asking herself if, after all, it was a real cross for her to make herself a leader in the social meetings; and if she might not, perhaps, have been mistaken in the department of labor to which she had so nearly confined her efforts. She looked over her land, and herds, and flocks, and reckoned up their value; and then she looked around in vain for the being who needed them when she should be called to give account of her stewardship.

The truth her poor hired farmer so unwittingly stammered out awoke her from her delusion, and showed her that casting in of her abundance to the treasury of the Lord was her real cross—the one which Christ required her to take up and bear after him—and that the exercise which she in false humility had called her "cross," had really been fostering her pride. Thenceforth she talked less and gave more; refrained from exhorting others; examined her own heart, and humbled herself before Him from whom she had withheld the treasures of which he had made her the steward. She laid down the wrong cross and took up the right one and carried it, until, day by day, it grew lighter, and soon it became a blessing to herself and others.—MRS. CHAPLIN, in *Watchman and Reflector*.

Cutting off a Right Hand.

A MAN makes a very poor Christian who does not cut off a right hand occasionally. Giving up the positively bad or doing congenial duty weaves a thin robe of righteousness. The good must be given for the better, and the better often sacrificed for the best. It often amounts to plucking out a right eye or cutting off a right hand. What we hold dearest, what we see by, and what we hold by, are often in the way of a higher, finer life.

I never understood Christ's emphasis upon self-sacrifice till I had a dear friend shot within an inch of his heart with a double charge of pigeon-shot. The case was desperate. A messenger was sent in great haste to bring a famous surgeon from a neighboring city. But the gruff old man refused to come. "You must bleed him to death to save his life," was all he would say. And so we did bleed him to the very edge of death, and saved his life. I understood then what Christ meant by, "He that would save his life must lose it."

In our reaction from the perhaps too frigid style of Puritanism, we have come into an era of Christian luxury. The most superficial logic allows all manner of indulgences as harmless. The question, however, should not be, What harm is there in it? but, What good is there in it? A life cannot be Christian without positiveness.

A father has just been in to plead with me for help for one of his sons. Yesterday a mother came with agony inexpressible, and both had the same tale to tell. "Christians have done the work." Our boys constantly reply, "If Mr. A. or Deacon C. can do so and so, why not I?" "And," said a parent to me not long ago, "I told a prominent man in our church that I would hold him eternally accountable for the ruin

of my boy. He led him to the billiard-hall, and coming away unscathed himself, he leaves my boy a prey to gamblers. How awful to have one's own only son turned into a vile outcast." "What did the man reply?" I asked. "He was angry, and declared that to him billiards and theaters were no harm." Here was evidently a need of the sacrifice of a right hand.

Every pastor knows how difficult it is to lead his people to measure all their deeds by the possible effect on others. A prominent member of a Detroit church some time since said to me, "I want you to accompany my wife to the opera to-night." "I cannot," I replied. "Why not? you are disengaged, are you not?" "But in A., I have lads in my care that have been harmed by going; I do not wish them to go." "But they will never know it." "I would not, for the world, know it myself, while among them."

There is very little likelihood of our knowing the effects of a careless action. Scores are willing to attend church, weekly prayer-meetings, make public profession of Christ; but the moment you ask of them to go not with the fashionable multitude, to bear the name of bigot or fanatic, for cutting off a right hand, they turn haughtily away. O soul! in that hour you turn away from the joy of God, from your best inheritance, and enter on a course of loss, compared with which a right arm is nothing.

A company of gay young men just called, and, in the course of our talk, one said, "But, Mr. P., are you opposed to theaters and such things? Most Christians now-a-days have given in, as to those affairs." I said, "Not exactly; but I think, at least, one of my boys has been seriously damaged, and two ruined by them, for all high ends. And don't you think I ought to save a soul rather than please myself? I cannot get the young to understand higher things, till they give up lower." "You are right," they responded.

I understand the "right hand" doctrine to be that every man has certain tastes, or habits, or methods of enjoyment, which are to him like a right eye or a right hand. He sets more by them than by all other methods of enjoyment. Every well-made man is adjusted to nature and to society so that he has strong points and strong inclinations. A true man is not a pond, but a river. He has a current; he runs east or west, north or south. We say of one, he runs to machinery; of another, he runs to natural science, or to the fine arts; another runs to mercantile pursuits. So one runs to one kind of emotional display, another to some other. One is fond of one pleasure, another runs to a very different style of enjoyment. And to give up ordinary pleasures or objects may be no sacrifice at all. It is easy for some to refrain from theaters and popular amusements; they cut off nothing in choosing, instead, a social gathering or a literary entertainment. They do not even pare a nail in preaching abstemiousness, temperance, and frugality. Their right hands are very different things. To go out among the low, the vulgar, the mean, and endure and give up valuable time, that cuts. To be one with the young in hours valued for high culture, that puts a sharp blade to the wrist.

Is it right for a man to even give himself to scholarly pursuits and absorb himself in even high moral problems, and not feel the errors and sins of his fellow-men? His thinking, certainly, will not be healthy. But is he right? Ought he not occasionally to cut off a right hand of mental luxury, of even intellectual attainment, and bear a hand in the prime work of saving? Will he not gain a broader culture, a wider sympathy, a deeper humanity, by touching the wants and the weaknesses of the prodigals and wanderers? There are men in the pulpit who do not know how to enter into any other human being's experience. They write limitless essays on the philosophy of faith and prayer, on baptisms and skepticisms; they dispute with phantom Apollyons; they throw small shot at Huxley and Darwin, but all the community about them is essentially a foreign land. They do not feel into and feel with the currents of human daily life.

Jesus was Saviour in this, that he took up his cross daily for us, and gave himself for us.—REV. E. P. POWELL, in *N. Y. Observer*.

"SCIENCE FOR ALL."—The most necessary of all the sciences is to learn, by God's help, to protect one's self from the contagion of bad example.

The Art of Speaking and Writing.

A MUSICIAN is not accounted an artist who, although thoroughly versed in the science of music, knows nothing practically of the art. It matters very little to the listening world how much he knows, if he can neither play nor sing. A man may talk or write very intelligently of picture and sculpture without the slightest practical skill in either branch of performance. So there are multitudes of men with well-stored minds, who live without access to the public, simply because they are not accomplished in the arts of expression by pen and tongue. These men have been trained for public life. They have expected to obtain a livelihood by public service. All their education has been shaped to this end; yet they lack just that one thing which will enable them to do it. That mode of approach and expression which is essential to their acceptableness as writers and speakers is lacking; and so their lives are failures.

The professorship of rhetoric and elocution has been regarded in most colleges as rather ornamental than useful; and only here and there has its incumbent manifested the disposition and the power to magnify his office, and perform the great duty that is placed in his hands. Slovenly writers and awkward and unattractive speakers are turned out of our colleges every year, almost by thousands, whose failure in public life is assured from the first, because they have acquired no mastery of the arts of expression. Men of inferior knowledge and inferior mental culture surpass them in the strife for public favor and influence, by address and skill. They are disgusted with the public, and charge their failure upon the popular stupidity. "Our honest toil has been in vain," they say; "for the people cannot appreciate what we are, or what we have done. They like the shallow man best."

This is not a just judgment. The brighter and stronger the man, the better the people like him, always provided that he understand the arts of writing and speech. Mr. Beecher, Mr. Phillips, Mr. George W. Curtis, and Mr. Collyer, are not shallow men, but they are accepted everywhere, and in all assemblies, as the masters of oratory. Mr. Webster, Mr. Clay, and Mr. S. S. Prentiss, in the old days, were not shallow men, but they were orators, and their power over multitudes was the power of giants. Not one of these men would now be heard of as men of national reputation had they not won the mastery of expression.

There is a quality in all good writing—which we call "readableness." It is hard to define it, because in different productions it depends on different elements. Wit and humor impart this quality, if they are spontaneous and unobtrusive. Eminent lucidity, gracefulness of structure, epigrammatic terseness and strength, downright moral earnestness, gracefulness and facility of illustration, apposite antithesis, forms of expression and uses of words that are characteristic of individual thought and feeling—each and all of these have their function in imparting readableness to the productions of the pen. We find Carlyle readable through a quality which is Carlyle's own—which he neither borrowed nor has the ability to lend. Emerson and Lowell and Holmes are readable, because of their individual flavor. There are ten thousand educated men in America who are fairly capable of comprehending these writers, yet who would render them all unreadable by undertaking to clothe their thoughts and fancies in their own forms of language. When this strong individual flavor is lacking—an element that belongs mainly to genius—art must be more thoroughly cultivated. No man of moderate ability and education can possibly make himself acceptable as a writer without a skill in the arts of expression, which can be won alone through patient study and long practice.

We have but few men in the country who designedly write for the few. We all seek to write for the million, and to find the largest audience. Readableness, then, must depend very largely upon still another element, which is, perhaps, more important than all—direct, intelligent ministry to the public need. People will not be interested in the discussion of subjects that have no practical relation to their life. Any production, in order to be readable, must be based on a knowledge of the wants of the people and the age. What will amuse, instruct, enlighten, or morally and intellectu-

ally interest the people? The writer who is not sufficiently in sympathy with the people and the age to answer this question intelligently to himself, cannot be readable, except by accident. The man who shuts himself up in his library, away from his kind, and refuses to make himself conversant with their wants, and with the questions that concern them, has no one to blame but himself if they refuse to read what he writes.

The clergyman, conscious of Christian purpose and of thorough culture, and earnestly believing that he understands the message of his Master, finds with grief that he is not an accepted teacher. Let him learn, if it be not too late, that it is his mode of presenting truth that makes him impotent. Water tastes better from cut-glass than from pewter, and people will go where they are served from crystal. Salt is salt, but what if it have lost its savor? There are very few preachers who fail in knowledge of their message, but there are multitudes who know nothing of the people to whom they deliver it, or of the art of so proclaiming it that men will pause to hear and heed. The art of writing and speaking is both shamefully and fatally neglected. Without it, cultivated to its highest practicable point, the learning of the schools is comparatively useless. Without it, the preacher is utterly unprepared for his work; for the grand, essential thing which will make his knowledge and culture practically available is wanting. The man who cannot say well that which he has to say may safely conclude that he has no call to the pulpit.

There is no editor of a newspaper or a magazine who is not constantly returning manuscripts full of useful and good material, which he cannot publish because it is not readable. The style is turgid, or involved, or affected, or slovenly, or diffuse. If the style happens to be good, the subject is uninteresting, or it is treated for scholars, and lumbered with redundant learning. Of course the editor would not hurt the pride of the writers, and in his politeness he simply says that their productions are not "available." They think the editor stupid, and he is content, so long as they do not accuse him of ill-nature. It is only when they charge him with the purpose of refusing all writing that is better than his own that he loses patience, and regrets that he had not been frank and definite in the statement of his reasons for declining their offerings.—*Topics of the Time, by Dr. J. G. Holland; Scribner's for October.*

Temperance.

THE DRUNKARD AS THE PUBLIC'S FAVORITE CLOWN.

Is it not so? Is not the habit prevalent, even with good people, of treating certain features of his disease as a laughable performance, and "taking him off"? Have we not the high authority of Mr. Gough himself for this manner of putting the drunkard upon the stage?

It is all a grievous mistake, good friends of the temperance work. We carry weight enough already, without the addition of this crushing impediment.

Drunkenness, rightly viewed, is a vice wholly tragical and unmitigated. Many a fine young fellow in college—and out of it, too, I doubt not—has become a hopeless drunkard from the notion, carefully fostered, and popular up to this day in these enlightened institutions, that it is funny to get drunk. I know the cases, and could recite them, cruel cases of ruin.

We should always speak of the drunkard with soberest pity, of intemperance as an evil with no alleviating feature.

Where we use the expressions, "tipsy," "tight," "half seas over," "on a bender," "half cocked," and a score of others of similar import, we are guilty of an unpardonable frivolity which weakens still further a public sentiment, deadened already to insensibility, and at the same time relaxes in us the intensity of convictions already inadequate. When a temperance speaker, or any other person, staggers, and hiccoughs, and tumbles about in imitation of a man crazed with alcohol, he does a mischief which many earnest words and generous deeds may not repair. There is no joke about intemperance, from the first cup to the grave. It is all dark and sad. The side which can be so cleverly set out as comical, by one who has the actor's trick, is funny, perhaps, if we could but think of what we see as anything less terrible than the frenzied antics of a tenant locked into a burning house and struggling to get out.

But surely a serious man, one who comprehends their mournful significance, will find nothing to amuse in a drunkard's speech or gesture, in all the widening range of his madness, from the first mild idiocy to the agonies of delirium. A dog-fight or a tournament with wild bulls would be to such a man a spectacle equally humane.

Let us not, therefore, for the influence on our boys, and a careless multitude ready to lose all fear of it as a danger and a sin, and also upon ourselves as men whose depth of wise conviction is their measure of effective power, ever speak of drunkenness otherwise than with the anxious and sad sobriety which it so terribly justifies.—*Rev. George R. Leavitt.*

Baptism.

1. WHAT constitutes the ordinance of baptism as determined by its relation to the faith of the gospel prior to the cross?

2. Of what is it the memorial after the death and resurrection of Christ? or of what is it continued in the church, as the sign?

We will consider its first introduction into the gospel dispensation, and endeavor to show what it was there intended to teach, or what portion of the gospel faith it was to assist in developing.

The beginning of the gospel is introduced by Mark in this way, Mark 1:2: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

John's work, then, in introducing the gospel, was to prepare the way for Christ. This work of preparing the way for Christ is carried on by John's preaching the "baptism of repentance for the remission of sins;" and they were to believe on him who was to come after him. And the people went out unto him and were baptized of him in the river Jordan, confessing their sins. This work John carries on until he sees Jesus coming unto him, when he saith, John 1:29, "Behold the Lamb of God, which taketh away the sin of the world."

We now have before us John preaching the baptism of repentance for the remission of sins, and yet pointing to Jesus as the Lamb of God which is to take away the sin of the world. If Jesus, then, the Lamb of God, was to take away the sins of the world, they were not taken away by John's baptism, nor by the former system of worship through the blood of an animal. What then must have been the baptism of John but a figure or shadow of Christ, by whose sacrifice of himself the sins were to be remitted.

John was sent to prepare the way for Christ to be received. The baptism of repentance for the remission of sins must then be the best figure that could be given to teach and shadow forth the work which Christ was to do to atone for our sins.

Now what is the essential act of Christ in atoning for or taking away our sins? The wages of sin being death, that must be the price paid. Without the shedding of blood, there is no remission of sins. The essential act, then, in the atonement, must be the death of the atoning sacrifice, the death of the provided offering or Lamb of God.

This baptism of John for the remission of sins must necessarily then contain in it the figure of death. Death then being the essential feature in the atoning work, that one feature must be shadowed, if all others are left out.

Does this baptism of John who was to prepare the way for Christ contain this figure of death?

We will examine the different forms of baptism, and see in which we can find this essential idea shadowed forth. Sprinkling, pouring, and immersion, are those forms.

Sprinkle a person with water, and can we get any figure of death from it? Is there anything in it that would indicate that it was designed to teach the idea of death? The answer is obvious. Next we pass to pouring for baptism, and are we any better off? The necessary figure of death is still wanting.

We now pass to the last form, immersion, and do we find it here? We will take our candidate for baptism out into the water; we immerse him beneath its surface. He is gone from our sight. We have but to hold him but a short time where he is to accomplish his death; we need add nothing more; we have only to persist in what is

already done. But having completed the figure, we raise him from the watery grave, and he still lives. How perfect the shadow! How calculated to prepare the way for Christ's work. Here we have then just what the case calls for.

But we will follow this institution still further, and we shall see why this particular figure was chosen to prepare the way for Christ. It not only figures death as many other things might do and as was done by the offering of an animal in the then existing system of worship, but was that peculiar figure that shadowed forth the resurrection from the dead, also; another portion of the gospel plan that was to be unfolded or brought to light by the resurrection of Jesus Christ from the dead.

Why not continue the figure of the blood of an animal, if remission of sins by death only was to be shown? Had not the time fully come for the resurrection to be shadowed also? And did not that create a necessity for a new figure, just such a one as baptism by immersion?

How truly wonderful has been the unfolding of the plan of man's redemption! Truly, who hath directed the Spirit of the Lord, or being his counselor, hath taught him?

O. DAVIS.

Battle Creek, Mich.

Self-Dependence.

NO ALLIANCE with others can ever diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as many others, obeys its own law of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communion and intercourse with others, and surrounded by similar influences, must be himself, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. There are some who seem to feel in great measure released from obligation if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred, and while we gladly welcome whatever is good from all sources, it can only be as food which must be digested before it can truly nourish us. Material benefits may be conferred by simple gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important to instill large amounts of information as to set his mind to work, to bring out his mental powers, to stimulate his thoughts and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual. That which cannot stand alone, but depends on props and supports, which needs the constant spur of fear, and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation. A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.—*Philadelphia Ledger.*

Richest is he that wants least.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 8, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.
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Absent from the Body.

ANOTHER passage, supposed to teach the separate conscious existence of the soul, is found in 2 Cor. 5:8: "We are confident, I say, and willing rather, to be absent from the body, and to be present with the Lord." On the acknowledged principle that it is illogical to endeavor to build any great doctrine upon an isolated passage, without taking into consideration the general tenor of the context, if not also other writings from the same author, let us look at some of the statements which Paul has made in this connection.

In verse 1 of this chapter, Paul introduces an earthly house and a heavenly house, and says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He states our condition while in the earthly house. Verse 2: "In this we groan," verse 4, "being burdened." He tells what we desire in this state. Verse 2. "Earnestly desiring to be clothed upon with our house which is from Heaven: [verse 3] if so be that being clothed, we shall not be found naked." In verse 4 Paul repeats all these facts in order to state the result of the work which he desired: "For we that are in this tabernacle do groan being burdened: not for that we would be unclothed but clothed upon." Now he states the result of being clothed upon with the house from Heaven which he so earnestly desired: "But clothed upon, that mortality might be swallowed up of life." Then he states that the condition he had in view is that for which God in the beginning designed the human race: "Now he that has wrought us for the self-same thing is God." That is, God designed that we should ultimately reach that condition which he here designates as being clothed upon with our house from Heaven. Then he states what assurance we have in this life that we shall eventually attain to this condition: "Who also hath given unto us the earnest [assurance, pledge, token] of the Spirit." That is, the Spirit dwelling in our hearts, is the assurance or pledge we have that we shall finally receive the desire of our hearts, and be clothed upon with our house from Heaven. In verse 6 he states this to be the ground of his confidence, although while "we are at home in the body, we are absent from the Lord." And then after incidentally stating the secret of the Christian's course in this life, "we walk by faith not by sight," he penned the text quoted at the commencement of this article, stating that he was willing rather to be absent from the body and to be present with the Lord.

We now have before us quite fully, the subject upon which Paul is here treating. A thought now as to the meaning of the terms he employs. What does he mean by the earthly house and the heavenly house? by being clothed and unclothed? by mortality being swallowed up of life? and by being absent from the body and present with the Lord?

What he calls in verse 1, "our earthly house," he designates in verse 6, as being "at home in the body." The chief characteristic of this house is that it may be dissolved, or is mortal. This earthly house is therefore our mortal body, or what is essentially the same thing; this present mortal condition. The house from Heaven is eternal or immortal. This therefore, by parity of reasoning, is the immortal body or the state of immortality which awaits the redeemed beyond the resurrection.

Paul in Rom. 8:22, 23, speaks very plainly of these two conditions: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." None can fail to see the parallel between this passage in Romans, and that portion of 2 Cor. 5 now under consideration. To the Corinthians Paul says, that in our earthly house we groan being burdened; to the Romans, that we groan within ourselves, or

in this mortal body: to the Corinthians, that while in this state we have the earnest of the Spirit; to the Romans, that we have the firstfruits of the Spirit, which is the same thing, the pledge, assurance, or earnest: to the Corinthians, that we desire to be clothed upon with our house from Heaven; to the Romans, that we wait for the adoption, to wit, the redemption of our body. The ultimate object in view in both cases, as a matter of hope and desire, is the redeemed or eternal state; but in the one case it is being "clothed upon with our house from Heaven," and in the other, it is "the redemption of our body." These two expressions therefore denote one and the same thing.

Returning to a consideration of the meaning of the terms which Paul uses, we inquire what is meant by being unclothed. And the evident answer is, The dissolution of our earthly house, or the falling of our mortal body in death. The state of death, then, is that condition in which we are unclothed. And the being clothed upon, is being released from this state, when mortality is swallowed up of life, and we are taken into the presence of the Lord. Then Paul states a conclusion very apparent from his premises, that while we are at home in the body we are absent from the Lord, and adds that he is willing rather to be absent from the body and present with the Lord.

The only verse in which consciousness in death can even be supposed to be intimated, is the 8th verse which speaks of our being absent from the body and present with the Lord. But even here it will be seen that the whole question turns on the time when we enter the presence of the Lord. Is it immediately on the dissolution of our earthly house? This text does not inform us; but on this the preceding verses are very explicit as we shall presently see.

Let us now look at a few considerations which show that it is impossible to harmonize the popular view of consciousness in death, with the statements which the apostle here makes. It is claimed that the house which we have eternal in the heavens is the immortal soul with which we immediately enter into Heaven when the earthly house is dissolved. Granting that this is so, let us go forward a little and mark the difficulty in which this view is involved. The time comes when the mortal body is raised from the dead and made immortal. In these redeemed bodies we are to live in the kingdom of God to all eternity. This is finally our eternal house. But when we take possession of this, what becomes of our house that we occupied between death and the resurrection? If we pass from our mortal bodies at death immediately into a spiritual body prepared for us, which is the house we have in Heaven, and in which we live till the resurrection, when our natural bodies are redeemed and we take possession of them, it necessarily follows that we vacate that second house which we had occupied in Heaven. Then what becomes of that house? Moreover this view introduces something before us of which Paul has made no mention; for here we have three houses, but Paul's language allows of only two; and one of these three houses, on the view before us, has to be abandoned to go to ruin, when we take possession of our redeemed bodies. All this is unscriptural and absurd. Such a view is an impossibility.

Again, Paul affirms in verse 5 that God hath wrought us for this self-same thing, that is, created man for such a state of being as we shall enjoy, when clothed upon with our house from Heaven. Is this condition the separate existence of an immortal soul? No; for if man had never sinned, he would have reached that state without seeing death, and the idea of an immortal soul would never have had an existence. The whole doctrine is the offspring of sin, for it is the result of the fall. It is the second falsehood which the devil found necessary to sustain his first one, "Ye shall not surely die." For when all that is outward, tangible, and visible of man does fall in death, his untruth would be very apparent unless he could make them believe that there was an invisible medium through which they still continued to live. Paul therefore in the scripture under notice does not have any reference to an intermediate state.

He further says that we have through the Spirit an earnest, or pledge, that this condition, which is set forth as the chief object of desire, will finally be reached, and we shall be clothed with our house from Heaven. But what is the Holy Spirit in our hearts an earnest or pledge

of? What does it signify that we have a measure of the Holy Spirit here? Is it a proof or assurance that we have immortal souls that will live when the body is dead? No, but that we shall be redeemed and made immortal. See Eph. 1:13, 14: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And in Rom. 8:11, Paul again says: "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."

These are the glorious promises of which the Holy Spirit in our hearts is a pledge and assurance: that these mortal bodies shall be quickened from the dead, even as Christ was raised up, and that we shall share in the inheritance, when the purchased possession shall be redeemed. It looks not to any intermediate state but to the ultimate reward.

And finally, Paul forever bars his teaching against the entrance of the conscious state dogma, by saying that when we are clothed upon with our house from Heaven, mortality is swallowed up of life. How can mortality be swallowed up of life? It can be only by having a principle of life come upon it which shall overpower and absorb it. Mortality can be swallowed up only by immortality or eternal life. Is this the passing of the soul from the mortal body at the hour of death? Let us look at it. What is there about man, according to the common view, which is mortal? The body. And what is immortal? The soul. At death, the body, that part which is mortal, does not become immortal, but loses all its life, and goes into the grave to crumble back to dust. And the soul which was immortal before, is no more than immortal afterward. Is there any swallowing up of mortality by life here? Just the reverse. Mortality, or the mortal part, is swallowed up by death. There is not so much life afterward as before; for after death, the soul only lives, while the body which was alive before is now dead.

But Paul, before penning this language in 2 Cor. 5, had already told the Corinthians when mortality would be swallowed up of life, and how it would be accomplished; so he knew when he penned this portion of his second epistle that they would understand it perfectly. See the 15th chapter of his first epistle, verses 51-55: "Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In verse 50 he says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Corruption does not inherit, nor possess, incorruption. Mortality does not possess immortality. The mortal body does not inclose an immortal principle, which it has power to hold within its grasp, till that grasp is rendered nerveless by the stroke of death, and the soul flies away in glad release. But this mortal, all that there is about man that is mortal, must put on, must be itself invested with, immortality, and this corruptible, all about us that is perishable, must itself become incorruptible; then it will not be this corruptible flesh and blood, and then it can inherit the kingdom of God, and start off bold and vigorous on its race of endless life; and outside of this change, and independent of this grand investiture of our mortal nature with immortality, there is no eternal life for any of the race. And when this is accomplished, then death is swallowed up in victory; then we are clothed upon with our house from Heaven; then mortality is swallowed up in life. But this is not at death, but at the last trump, when the Lord appears in glory, and the dead are raised, and the righteous living are changed in the twinkling of an eye. How can the religious world stumble in a path so plain!

But if the heavenly house is our future immortal body, it may be asked how Paul can say,

as he does in 2 Cor. 5:1, "We have [present tense] a building of God, an house not made with hands, eternal in the heavens." We have this in the same sense that we have, at the present time, eternal life. And John tells us how this is: it is by faith, or by promise, not by actual possession. 1 John 5:11: "And this is the record, that God hath given to us eternal life." God hath given it to us; and on the strength of this promise we have it. But where is it now? "And this life is"—in us? No, but—"in his Son." And when he, the Son, who is our life, shall appear, we shall be clothed upon with our heavenly house, and appear with him in glory. Col. 3:4.

Again it may be asked how Paul can speak of two houses, as though we moved from one into the other, if it is only a change of condition from mortal to immortality. He illustrates this in the figure he takes to represent conversion. Eph. 4:22-24: "That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Here the simple change of heart, the change of the disposition, from sin to holiness, is spoken of as putting off one man and putting on another. With even greater propriety, may the change from mortal to immortality be spoken of as removing from an earthly, perishable house, to an immortal, heavenly one.

The terms Paul uses to describe the two states, are clearly defined. On the one side it is, an earthly house, groaning with burdens, mortality, absent from the Lord. On the other, it is, clothed upon with our house from Heaven, mortality swallowed up of life, present with the Lord. He did not desire to be unclothed, which as already noticed signifies the condition of death; but he did desire to be present with the Lord; therefore in death he would have us understand that the Christian is not present with the Lord.

From all this we can only understand that when he says he is willing to be absent from the body and present with the Lord, he means to be understood that he is willing that this burdened, groaning, mortal state should end, and the promised glorious and eternal day begin. And being confident, though the presence of the Spirit of God in his heart, that when this change should be wrought, he would have a glorious part therein, he was more than willing it should come. It was but the breathing again of that prayer which has arisen like a continual sigh from the heart of the church through all her weary pilgrimage, Thy kingdom come. Yea, come, Lord Jesus, come quickly; not, "Let our immortal souls," which they did not suppose they possessed, "enter a conscious state in death" in which they did not believe.

Psuche—A Query.

EDITOR ADVENT REVIEW AND HERALD: For a few months I have been a reader of your paper. In one of the late issues, my attention was attracted to the statement that in no place where soul is spoken of in the Scriptures does the signification of the original text imply that it is an immortal principle, separate from the body.

I beg leave to ask a question, which I would like to have answered through the columns of the REVIEW. In Romans 2:8, 9, we read: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul [ψυχή] of man that doeth evil, of the Jew first, and also of the Gentile." ψυχή sometimes means *breath*, as the sign of life. But Homer uses it in the signification of a departed soul—spirit. He represents it as being bodiless, and not to be seized by mortal hands. So with other profane writers of antiquity.

Every classical student knows that the Romans, whom Paul is addressing in the passage above quoted, believed in an immortal ψυχή. Would the Romans, believing as they did that ψυχή to be immortal, understand Paul to say that God, in his awful day of wrath, would render tribulation and anguish upon every *breath* of man that doeth evil? or upon every *immortal soul* of man that doeth evil? Would they accept the possible meaning of ψυχή, when every word of the context perfectly harmonizes with the common meaning of the word, and their idea represented by it—an *immortal soul*? Do you make Paul here exhibit such unpardonable carelessness in the use of terms as would leave the Romans to continue believing in a lie? If this belief is a heathen superstition, why does Paul give countenance to their glaring error by saying that *their immortal souls* shall have tribula-

tion and anguish? and not rather cry out, Ye men of Rome, I perceive that ye are in this matter too superstitious; Moses and the prophets teach that ye have *no immortal souls*.

Yours truly, T. P. FROST.

Response.

When we say that *ψυχή* sometimes, according to the definition of the term, means breath, it appears to us like quite an unnecessary, though it is a very common, misapprehension, to suppose us to say that it *always* has that meaning. Its leading signification is life, which it is forty times rendered, out of the one hundred and five times of its occurrence in the New Testament. It sometimes means the whole person, as in 1 Pet. 3:20, where, speaking of the ark built by Noah, he says, "Wherein few, that is, eight souls were saved by water." As Robinson, in his *Gr. Lexicon of the New Testament* states, under *πνεῦμα*, that "body, soul, and spirit," as used in 1 Thess. 5:23, is a "periphrasis for the whole man, so in Rom. 2:9, the 'every soul of man,' 'of the Jew,' and 'of the Gentile,' must evidently be understood in the same way. It brings to view the persons as a whole, and does not single out any of their separate parts.

We doubt not that Homer, and other profane writers of antiquity, spoke of the bodiless and intangible souls of men; and this too plainly reveals the origin of such a doctrine. But that Paul bolstered up the pagan Romans in this notion we cannot concede. For to whom did Paul address this epistle to the Romans? See the answer in his first chapter. Verse 1: "Paul, a servant of Jesus Christ," verse 7, "To all that be in Rome, *beloved of God*, CALLED TO BE SAINTS." Ah! Paul was addressing those in Rome who had been converted to Christianity. If from Jewish residents, they were of course acquainted with the teachings of Moses and the prophets on this subject; if they were from native Romans, they had been rescued from the errors of heathendom, and were instructed in the doctrines of Christianity. In either case, they would not understand when Paul spoke of every soul of man that doeth evil, Jew and Gentile, that he meant the immaterial spirit of heathen mythology, but just what the Scriptures mean in such instances, the whole person.

"Progress of the Cause."

EVERY believer in the present truth, the proclamation of the closing messages of probation, must be highly interested in the progress department of our paper; and the news that the truth is not only being proclaimed, but being accepted and embraced, is good news indeed. And this cause is destined to progress; not indeed like the flood of spiritism that is sweeping over our world, already prepared to be carried captive by Satan at his will; but the few lovers of God will see and embrace the truth that God in his providence is making so clear. The cause of truth is onward. The message we preach, by the great grace of God, is destined to accomplish its mission. It will gather and prepare the remnant of God's people for the glorious advent of the Redeemer; and the redeemed will soon be brought to the heavenly Zion with songs and everlasting joy.

To have a part in that grand triumph is the great blessing which I crave. But if I would share the joy, I must take part in the labor and the sufferings. I do covet a portion in this work, and I have no fears, if faithful, that the end will be glorious.

Brethren, the cause is onward. It will triumph gloriously. Let us move onward with it, and we shall certainly share in the glory. But beware of loving the present world, and being sifted out. All that God has spoken is true. Our faith will be tried; so beware.

R. F. COTTRELL.

The Mind Defined.

In the Scriptures the term spirit sometimes refers to the mind, but even in those cases it does not denote an immortal, conscious entity in men that thinks and lives after the body is dead. Physiologically, as well as scripturally, there is no room for such an entity or being in man. The Bible and true science always agree. All the functions of the mind can be accounted for on natural principles. Many scientific men and physicians, being aware of this fact, and having been taught that the Bible sustains the doctrine of a separate, conscious, thinking entity, have been led to reject the Bible, for clashing with science. On the other hand, many learned men and physiologists have been converted from infidelity, and have been restored to confidence in the Bible, by discovering that the Bible teaches that man is a unit, and does not possess two minds—one mortal and the other immortal. The mind is not the brain, but is the result

of brain action, as instrumental music is not the instrument, but the result of action on or through the instrument; the impressions made on the brain through the five senses, answering to the fingering on the instrument. A thinking man without the senses of sight, hearing, smelling, feeling, and tasting, would be a contradiction of terms, an impossibility.

Accordingly, the Bible teaches that "the dead know not anything;" Eccl. 9:6; that in the day they die, their "thoughts perish." Ps. 146:4.

Corroborative of these principles, science has recorded scores of cases in which persons, having had their skulls fractured, and lost their mind as the result of portions of the skull pressing on the brain, paralyzing one or more of its organs, have resumed the current of their thoughts on being trepanned. Those organs of the brain which were crippled for want of room, being set at liberty, the result was brain action, thought, mind.

D. T. BOURDEAU.

Our Reading.

It is surprising to witness the effect of a course of reading upon a cultivated mind. How it molds the character and shapes the destiny. How it ennobles and elevates, or sinks and degrades.

The young man who wishes to become acquainted with a profession, pursues a course of reading suited to his purpose, and soon becomes an adept in the art he has chosen, and forms a love for the same, often bordering upon enthusiasm. The man of the world reads the current news of the day. If he is a politician, he selects those periodicals most to his fancy, and soon he is posted upon his favorite topic. The merchant pores over the market reports; the farmer watches with interest the reports of the weather, and the prospects of the coming harvests, &c.; the mere lover of amusement reads with intense interest the last and latest romance. And so on, in endless variety, all classes are fed mentally, and character is formed.

The mind is turned in any direction you please, by a course of reading, conversation, and study. Why? Because it is thus furnished with material for thought and meditation, and thus thought is worked up into character.

You may talk of practicing medicine for your whole natural life-time, yet if you neglect reading upon that subject you will never become a physician in any sense worthy of the name. You may pursue the profession of law without the requisite reading, and all your talk will end in failure. So of all professions. To love and understand them, you must read and keep up with the times, or you will end in disgrace.

Applying this principle to those who are pursuing a Christian life, we may see why so few arrive at perfection; why we are so barren (some of us) in the work of the Lord. This is why the right word, in the right place, and in the right spirit, is so often wanting. We neglect our Bibles and other good books. The last newspaper must be looked over, at least; and we become greatly interested in the current news, and our time flies rapidly away, and business next calls, before the Bible is consulted.

Alas! the Bible, if not neglected wholly, is consigned to a secondary place, or placed after the late paper, and soon spiritual decay comes on, and perhaps we get far, far away from God before we are aware, and then God hides his countenance and his comforts from us, and we become stupid and dull in his service. Apathy and indifference follow; and unless our course is arrested, we should soon fall into hopeless apostasy.

But we feel our loss. A void, a painful sorrow, eats out our daily portion of comfort, and the world fails to satisfy the longings of the soul for that nourishment the word of God has afforded us in our past experience; and we turn away from the literature of the day, and again in earnest seek from the sacred page the happiness the world is powerless to give. A light springs up in the soul, and hope once more buoys up the sinking spirits; and we say in our hearts, There is no joy so satisfying as the joy of the Christian, no hope so full of confidence, no prospects so sure of realization, as those of the Bible reader who is wholly committed to the study of this precious volume.

It is probable that no one dares to hope in Christ for a moment, who wholly neglects the Bible; but there is such a thing as reading it daily, yet never reading it aright; and this is equivalent to neglect, just in that degree it is allowed to pass unheeded by. The Bible may be read so neglectfully, so carelessly, so indifferently, as to rather harden the heart against the important and purifying influences it suggests and enforces. How the Bible should be read, is alluded to in Ps. 119:18: "Open thou mine eyes, that I may behold wondrous things out of thy law." This is the work of God's Spirit, to so prepare the heart of man, that the sense of the Holy Scripture may be taken, and the character of the reader so enlightened as to be formed anew upon the principles thus inculcated. This divine illumination is what the apostle John calls the "anointing" (1 John 2:27) which "teacheth you of all things;" and it is spoken of in Luke 24:32, when the disciples spoke to each other of the conversation on the

way to Emmaus. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Again in verse 45: "Then opened he their understanding, that they might understand the Scriptures."

The cold critic who only reads for information, or for means of caviling at the doctrines of the Bible, wholly fails to reap the harvest the word of God affords to him who reads aright. So of the reader who only for form reads the sacred volume, or he who for diversion reads God's word. But let all continue to read; for many a cavalier, many a cold critic, many a formalist, has been brought to the foot of the cross by reading the Bible. As he read, perhaps with careless or profane purpose, the light from Heaven, although unsought, came gently or suddenly down into the heart and took possession.

Ah! dear reader, that is the kind of possession we will seek; that as we read, God's Spirit may fill us with light and understanding, and joy and peace. Then we can meditate joyfully and profitably; for we have sublime and noble subjects of thought.

Let us read the Bible as the devoted Ezra did, who was skilled in the law; as Daniel did, make it our business, our profession, our joy, to understand the times, and events, so as to make them practical, so as to daily, hourly, reap the rich fruit, the clusters of Engedi. Says Christ, "The words that I speak unto you, they are spirit, and they are life." Delicious, sweet beyond expression, are the words of Holy Writ, when properly understood and appreciated as herein described.

JOS. CLARKE.

Men and Things.

LOSING INFLUENCE.

SOME persons are exceedingly fearful of losing their influence. When the Sabbath, or any other cross, is presented to them, they hesitate to obey, fearing it will injure their influence. Says Beecher:—"Risks losing its influence"—that is a phrase we almost always distrust. What is influence good for but to use it? How can it be used at all on the very men whom you want to reach, those who differ from you, without running counter to their convictions?"

That is the point exactly. What is influence good for but to be used? Men who violate the law of God and their own consciences to save their influence with the world are not those whom God can use in his work. Reformers are never made out of such stuff as that. It calls for men who will dare to do right though they are alone in doing it. These are the men who have influence. Others are mere time servers who will be forgotten as soon as they are dead.

TO MINISTERS.

The following from *The Christian* is sound in principle, and must be practiced by every minister who truly preaches the gospel.

"When you open your commission," says old John Berridge, "begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of men's natures, the darkness of the mind, the frowardness of the will, the fretfulness of the temper, and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our sovereign, ingratitude to God as our lawgiver, and contempt both of his authority and love. Declare the evil of sin in its effects, bringing all our sicknesses, pains, and snares—all the evils we feel, and all the evils we fear. Lay open the spirituality of the law and its extent, reaching to every thought, word, and action, and declaring every transgression, whether by omission or commission, deserving of death. Declare man's utter helplessness to change his nature or make his peace. When your hearers are deeply affected with these things, which is often seen by the hanging down of their heads, then preach Christ. Lay open the Saviour's almighty power to soften the hard heart, and give it repentance, to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Jesus Christ for the use of the poor, needy sinners, and that he is full of love as well as power; turns no beggar from his gate, but receives all comers kindly; loves to bless them, and bestows all his blessings free. Here you must wave the gospel flag, and magnify the Saviour supremely. Speak it with a full mouth, that his blood can wash away the foulest stains, and his grace subdue the stoutest corruptions. Entreat the people to seek his grace, to seek it directly, to seek it diligently, to seek it constantly; and acquaint them that all who thus seek shall assuredly find the salvation of God."

D. M. CANRIGHT.

A Mistake.

WHILE brethren and sisters can and should greatly help the preacher in new fields by their testimonies and consistent lives, some commit a great error in confessing their backslidings in new fields where they are not known. The tendency of this course is to discourage young converts, and thus hinder the work. If we have any confessions to make, let us make them in our

families, in our neighborhoods, or in our churches, and then go into new fields with hearts full of the love of God and yearning after souls for whom Christ died. Then will our testimonies be encouraging, and have a gathering influence.

D. T. BOURDEAU.

Endless Discussions.

THE great and gracious plan of salvation is simply and plainly revealed in the Bible. The revelation is adapted to the capacity of ordinary humanity. There are plain and easily understood facts for our faith, and as plain commands for our obedience. And there are exceeding great and precious promises for our encouragement, which mean just what they promise; and how much more than we can conceive and realize, we cannot tell; but as far as we are able to comprehend them, they mean just what they say.

But it is a sad fact, that men instead of accepting the simple plan as it is revealed, have puzzled their minds and busied themselves in speculating and theorizing on the subject, and in striving to persuade others to adopt their fancies in the interpretation of the sacred word, and to have an experience exactly corresponding to their own. So endless disputes have been the order, and still are—"fables and endless genealogies, which minister questions, rather than godly edifying." How much ink has been shed to no good purpose, and breath wasted, in hair-splitting theorizing upon the nature of God and man, and upon the means and terms of salvation. How much better to accept the plan, believe the facts, and obey the requirements.

It is plain that obedience must be the obedience of the heart. "Son, give me thy heart." "Thou shalt love the Lord thy God with all thy heart." "Blessed are the pure in heart; for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." All may understand, if they will, that unless there is a surrender of the whole heart, an entire consecration of all to God, and a guileless character formed, we shall fail of the grace that will prepare us for the sinless society of Heaven. Why not let it rest there; and try to make this consecration ourselves, and help others to do so; and let the disputes about the different theories of sanctification rest in peace? The great truth has been made plain and urged in the Testimonies. Let all accept it and live it out, and give the disputed theories to the wind. The peculiar theories that some have imbibed, and which they think so necessary, add no new light to the testimonies from the Spirit of God. It is no new idea that the people who will have a part in the closing work of the last message and be translated at the coming of Christ, must be a holy people. It is not our view of it that we want, but the thing itself, let all be assured, they must have.

R. F. COTTRELL.

Conquering Death.

"HE has conquered death, he has gained the victory."

So said a minister to-day as he pointed to the lifeless body of a fellow-mortal lying in the coffin before him. To those acquainted with the teachings of Holy Writ upon the subject of death, the above statements sounded strangely inconsistent and unscriptural. "Death is the gate to endless joy," and, "Death is the voice that Jesus sends," were sentiments in the hymn sung, while the speaker said that death was an enemy, and that the deceased had conquered death. It would seem, indeed, that such strange incongruity would not fail to be noted by any reflecting mind.

But let us see if the popular doctrine, that those in the embrace of death have *conquered* death, is susceptible of sensible illustration. A company of soldiers approach a fortress held by an enemy. There is no foe beyond this; it is their last and only enemy. In the engagement, the soldiers all retreat excepting one, who is taken captive, bound hand and foot, and carried into the fort. Now imagine the escaped soldiers rejoicing and consoling each other with words like these: "Our brother has gained a glorious victory, he has conquered the enemy. This we know, for the last we saw him, he was *silent* and *helpless* in their hands." Reader, this but faintly represents what we have witnessed to-day.

Man has indeed sought out many inventions. Oh! how his foolish heart is darkened by error and unbelief. Words of wisdom in such a case, would have been something like these: Death is, indeed, our worst and last enemy. This enemy has come near to us to-day, and snatched from us one of our number. We can never release him from the enemy's cruel power. The keeper of the fort, or he that hath power of death, that is the devil, is much stronger than we. But this is our consolation: There is a stronger than he, who has the keys of death and the grave, and when he comes, the strong man will be bound. Then will Christ, the mighty conqueror, loose his prisoners homeward. Then, and not before, will the saints get the victory; then, and not till then, will their last enemy be conquered.

O glorious day! ere long to dawn,
When Christ our Lord will come
To break the bands of death and hell,
And take his children home.

H. A. ST. JOHN.

WHO TEACHES BEST?

He teaches best who best doth learn;
We give what we receive;
We cannot give unless we get—
Let none their hearts deceive.

He teaches best who best doth pray;
Enriched by prayer, we give.
Our cries and tears bring down the rain
Which makes the seed to live.

He teaches best who best doth live;
'Tis thus the truth we know;
The power which living hearts doth win
From earnest lives must flow.

He teaches best who best doth love;
This quickens, yet controls;
This grace must live and reign in those
Whose aim is to win souls.

He teaches best who best doth show
The merits of Christ's death,
Through whose kind words true love doth
glow,
And breathe in every breath.
—W. Poole Balforn.

Progress of the Cause.

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

Flushing, Mich.

AFTER an absence of four weeks I returned to this place to follow up the good work which was commenced a few weeks since while laboring with the tent at this point.

The interest to hear the truth is still good. Meetings have been sustained each Sabbath, and a prayer-meeting each Thursday evening. The friends have leased a house in which to hold meetings for one year.

Last Sabbath about one hundred were present, the most of whom were Sabbath-keepers. After a short discourse, we enjoyed an excellent social meeting. The time was well filled up with short, heart-cheering testimonies. Often two would rise at the same time to speak. Fifty or more testimonies were given. Many good resolutions well wet down with tears were made. We seldom enjoy such a good meeting. Praise the Lord for his willingness to bless.

Bro. Van Horn joins me in labor in a few days. We shall endeavor with the help of the Lord to follow up the work until an organization is perfected. We also desire to labor in new fields in this immediate vicinity. We hope to be remembered in prayer by all who love the cause of present truth.

S. H. LANE.

Aroostook Co., Me.

AFTER the close of our good camp-meeting which has been reported by others, I stopped a few days at home, and then returned to this place and found the most of those that embraced the truth during the tent meeting firm, although ministers had been here and preached against us, and done all they could to discourage and drive them from the Sabbath; and false reports had been circulated. Yet some new ones had taken up the cross, and seem firm in the truth; and I was informed that one person said if they should come and preach one more discourse against us, he should be a Sabbath-keeper, although he did not attend any of our meetings in the tent.

During our absence from the place the interest had decreased some, but it seems to be increasing again now. The Lord has not left the place, but his Spirit is with us in our meetings to impress the minds of the hearers with the importance of his truth. God is raising up some in this place to defend his truth. To him be all the glory.

The third angel's message must be given. The world must hear it, and all that will, may obey the voice of the angel and "keep the commandments of God and the faith of Jesus," Rev. 14: 12, and have right to the tree of life, and enter in through the gates into the city. Rev. 22: 14. Pray for us.

J. B. GOODRICH.

Bridgewater, Sept. 24, 1872.

Tract and Missionary Department.

Indiana State Tract Society.

DURING the Indiana State Camp-meeting a Tract Society was organized. A meeting for all interested was called Sept. 23, 1872, at 9 o'clock A. M.

Meeting was opened with prayer by Eld. Geo. I. Butler. Bro. W. H. Littlejohn was elected Chairman, and S. H. Lane, Secretary.

Moved, and adopted, That a Tract Society be organized.

The Constitution adopted and recommended by other State Tract Societies was read and unanimously adopted.

It was moved, That the officers of the State Conference be elected as officers of the Tract Society. Carried. Thereupon Williamson Covert was declared President; James Harvey, Secretary; Isaac Zirkle, Treasurer.

On motion, Bro. Wm. Seward was elected Vice President.

The State was divided into four districts. Wm. B. Carpenter, of North Liberty, St. Joseph Co., was elected Director of district No. 1. J. M. Reese, of New London, Howard Co., of district No. 2. Geo. W. Shortridge, of Sulphur Springs, Henry Co., of district No. 3. John L. Richards, of Patrickburg, Owen Co., of district No. 4.

Adjourned sine die.

W. H. LITTLEJOHN, Chairman,
S. H. LANE, Secretary.

Missionary Work in Iowa.

BRETHREN Nicola and Mitchel were with us at this place last Sabbath and first day. There was a goodly number of brethren from the neighboring churches present. And all seemed to enjoy a portion of the Spirit of the Lord. The brethren spoke in all six discourses; and on each day there was prayer and social meeting, all the allotted time being well filled up, many testifying to the goodness of God, their firm determinations to be overcomers, and their love for "present truth." It was indeed a refreshing season. At the close of the meeting we repaired to the water to administer the ordinance of baptism.

On first-day, there was a meeting at 9:30 A. M. for the purpose of organizing a Tract and Missionary Society for district No. 6 of the Iowa and Nebraska Conference. Bro. H. Nicola in the chair. The meeting was opened by prayer, after which Bro. Nicola read the Constitution. Jeremiah Rhodes was then chosen Secretary, and Robert Leggit, Treasurer. Bro. Caldwell, Librarian for the Decatur church, Noble Johnson for the Osceola church, and Bro. Thompson Lowery for the Woodburn church. Thirty-three became members of the Society. Motion by Bro. Fletcher that the Secretary furnish the minutes of this meeting for publication in the REVIEW. Adopted. After this the meeting adjourned. H. NICOLA, Pres.
JEREMIAH RHODES, Sec.

SISTER A. M. Treadwell writes from Kansas:

We ask an interest in the prayers of God's dear children in behalf of the cause in Kansas. We long to see the truth in a growing condition in the various departments here, and those added to the church that shall be saved.

Pride or Self-Righteousness.

How criminal in the sight of Heaven is this self-debasing sin! With those addicted to it, all the array of Bible argument combined with historical proof is not sufficient to remove the self-righteous film so securely drawn over their eyes. The prophet Ezekiel (12: 2) describes them perfectly, when he says, "Which have eyes to see, and see not; they have ears to hear, and hear not."

Not a few of this class look down upon us, as the Philistine did upon David, when he boastingly declared what he would do, if David ventured to approach him. While the young stripling reminded him that he came "in the name of the Lord of hosts, the God of the armies of Israel, whom he had defied," the result proved an entire defeat of the whole army of boasters; while victory turned on Israel's side. Would that we had more of that firm reliance upon God which David possessed.

Not long since an M. E. elder of this city, having failed to meet the array of arguments on the immortality question, made an effort to expose us to ridicule, by a ludicrous mention of our style of dress. After using expressions much beneath the dignity of a gentleman, he stated that "we were like the Mormons, with the one exception: plurality of wives; but as we were not very numerous, we would not do much hurt in the world."

Though it proved to be food for a portion of his congregation, the more intelligent felt mortified at his futile effort to injure us; while some nonprofessors remarked that we were more like the Methodists fifty years ago than either himself or people; for at that time, you could pick out Methodists by their plain dress, as well as Adventists now by their short dress; and one individual (whose father was a Methodist preacher before his decease, and two of his father's brothers still occupy that position) stated that he would "never hear him again till he was found reproving his own people for loading themselves with jewelry, disfiguring their heads with false hair, and their persons worse, by trying to keep pace with prevailing fashions of the age."

It would scarcely seem possible that professed Christians of the nineteenth century had ever read the apostle Peter's advice to the churches. It might be well for this reason to quote it entire:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of

wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

Isaiah 3: 16-26, might be read in connection with 1 Pet. 3: 3, 4, 5, showing the result of pride and haughtiness in the daughters of Zion.

May the Lord help his people in this age of pride and self-righteousness, to seek meekness, and seek righteousness, that we may be hid in the day of his anger. Zeph. 2: 3.

M. C. S. TRUESDALE.

Monroe, Wis.

Thoughts.

OUR yearly gathering for 1872 in New England for a camp-meeting is past. The vows and promises there made are being performed or forgotten.

If we are performing the vows and promises there made, then we are by our course inviting holy angels to help us; and if we persevere in our efforts to overcome, confessing and forsaking all our sins, the Lord is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, and will permit angels to lead and protect us through the perils of the last days, as we walk in his counsel, denying ourselves of all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Then may we expect the angels to protect us through the time of trouble and at the bidding of the Saviour convey us to those mansions of bliss Jesus has gone to prepare.

I have been too careless and have not strictly heeded all the counsel of God, as I have known it applied to my case, in remarks by God's servant when made directly to me; and when reading the testimonies to others, frequently some things pointed out in others, for them to correct and overcome, I needed to correct and overcome in myself. I have made effort to do so, but have not always been as diligent and persevering as I should have been. I much regret this; for I am not prepared to be as useful in the cause as I might have been, hence I have not only robbed my own soul, but God and his cause. I ask myself, Is there forgiveness for me? 1 John 1: 7-10; James 5: 11-16. Such passages lead me to hope and make more earnest efforts to overcome, yes, to agonize to enter in.

It appears to me we cannot too highly prize the Bible and the gift of the Spirit of God in the testimonies, it has enabled his servant to bear to his people in these days when darkness and error prevails over the masses, to counsel and comfort his people. The Good Shepherd comes very near; and is he not saying to us, He that hath an ear, let him hear? Pray for me, that I may be sound in the work of the Lord, and be complete in him, success attend my efforts to win souls to the truth and to God, now, and I be found among the ransomed host on Mount Zion at last. P. C. RODMAN.

This Life.

IF this life were all, if we could look to no blissful hereafter, then indeed might we droop in despair. The lot of all here is mixed with suffering and sorrow. There is no brow that does not wear its crown of thorns. Sickness and death will take up their abode in the fairest homes, and the cold clods of the valley oftentimes hide from us our dearest treasures. What consolation is there for the stricken mourner if no ray of hope pierces the darkness of the tomb? if he has no faith in Him who has said, "I am the resurrection and the life?"

There is nothing in all the wide world on which the tempest-tossed soul can rest but the religion of Jesus. Ask the man whose locks are white with age, who has toiled all his life long for gold, if his riches yield him satisfaction, and he will tell you, No.

And yet though religion is all that can really benefit any, how lightly it is esteemed. The world! the world! is the cry of nearly all. Give me this first and perhaps afterwards I will attend to eternal things. Oh, fatal mistake! How many will rush on in striving to gratify pride and ambition until it is too late to be saved.

I feel deeply for those who are held in bondage by the power of Satan. I know what it is to be bound by his terrible fetters. I have felt the wretchedness and despair that comes of serving this arch foe, and only the power of Jesus was able to snatch me from the pit into which I had fallen. Oh! let my mouth be filled with praise, that I have been enabled to obtain so great salvation.

Why was such matchless love extended to one so unworthy as I? Shall I ever murmur after all the Lord has done for me?

Shall my poor heart sink in despondency while eternal life is before me?

If those of us who are striving to follow the Saviour could realize the glorious future so soon to be unfolded to our view, we should never be dismayed when storms arise. But in the strife and perplexity of daily cares we often lose sight of our heavenly Guide, and then doubts and darkness fill our minds. But thanks be to God, the struggle cannot last much longer. Let us each gird on the armor anew, and fight earnestly for ourselves and for those who are perishing around us. Some few may be gathered through our influence, and if one soul be saved through our efforts, it will repay a lifetime of suffering here. Let us hasten; we have no time for resting. It is labor, earnest labor that will keep our armor bright. "Ye fearful souls, fresh courage take." Soon, if faithful, we shall be crowned victorious in the city of our God.

A. S. NASON.

Lynn, Mass.

Lotteries and Gift Enterprises.

GAMBLING in one form or another has become very common. I can well remember when public opinion was against this vice, and it was confined to narrow limits. But year by year it has grown until it has assumed enormous proportions. The meshes of this vice are spread all through the business transactions of community, and have invaded the sacred domain of the church. You are asked to buy a candy box because it contains a prize. You are requested to buy a box of collars because it contains a prize. You are induced to go to the concert because every one who buys a ticket gets an envelope which contains either a blank, or a prize worth from twenty-five cents to fifty dollars, and here is an additional inducement to attend the concert, and a form of gambling which seems to be entirely harmless.

The regular gambling saloon where money is put up and a game played for the stakes, is only one thread in the web of evil, and is harmless compared with other forms of this vice. Games of chance are getting to be very common, and are associated with business, pleasure and religion; and it becomes those who wish to keep the commandments of God to consider well the principle which underlies this whole thing. If it is right, then we can join with the rest and take our chances of losing a few dollars, or making a few dollars or a few thousands.

If the lottery business is an evil, it is terrible to think of the influences and inducements that are thrown around it. It is not confined to narrow limits. Firms and corporations organize gigantic schemes where the prizes amount to hundreds of thousands of dollars. And the churches have opened their doors and turned the temples of God which have been dedicated to his service into gambling saloons, thus giving the influence and sanction of the church of Jesus Christ to this infamous practice. If this practice is wrong, it is time the principle on which it rests should be thoroughly understood. Every action is right or wrong compared with that great standard, the law of God. A takes chances in a lottery for which he pays ten dollars. He gets a blank and receives nothing. B pays ten dollars and draws a prize worth five hundred dollars. Now let us look at this transaction in every possible light and see if it is right.

1. Considered simply as a business transaction it is a fraud, because there is no equivalent for the money. When you buy a piece of cloth at a store, you give the merchant an equivalent for it, namely, money; and the merchant gives you an equivalent for your money, namely, cloth. If you buy a horse or any article whatever, whether you pay for it in money, wheat, wood, or anything else, there is an equivalent given and received by both parties. In the case before us, the lottery owner has ten dollars of A's money for which he has given no equivalent. B has received \$490 for which he has given no equivalent.

2. And more than this, there is not a shadow of a consideration in the matter. You may give to C one hundred dollars, because he is a relative and has claims upon you; you may give D ten dollars, because he is preaching the gospel and should be sustained; you may give E five dollars, because he is sick and cannot earn his bread, and in case of a gift there is always some consideration.

3. Let us consider A and B as Christians and consequently stewards of the Lord. A is enjoined in the Scriptures to give of his Lord's money for worthy objects which are plainly specified, but when A gives an account of his stewardship, what excuse will he make to his Lord for giving of his money to a professed swindler? For those that follow lottery business are nothing more nor less than swindlers, and were it not for the perverted morals of community, would be prosecuted as such. They follow it to make money, and do make money at it. But what

about B? He has \$490 which he did not obtain legitimately. I infer from Deut. 23: 18, that money which is not honorably and legitimately obtained, cannot be used in the Lord's cause. A Christian must feel at least uncomfortable who has money in his pocket that he cannot use in his Master's service.

4. What is the moral effects of gambling in its varied forms? Anything but good. In olden times when moral principle had a much deeper hold on the community than it has now, it was considered a vice. Has it become so modified and improved that it is now virtuous? Nay, verily. What is wrong at one time, is wrong at all times, and under any phase which it may assume.

Pretended communications with the dead, was wrong in the time of Moses and is wrong now, though it has assumed an entirely different phase.

The authorities of a certain city recently took measures to abate the gift enterprise business, on account of its moral and pecuniary damage to the city; and I know from personal knowledge that these same authorities cannot be suspected of having better morals than the average of citizens.

Does gambling tend to industry or idleness? Who patronize gift enterprises? It is generally those that are inclined to idleness and dissipation. The industrious mechanic and prosperous merchant seldom risk money in such uncertain investments, but it is that class who are not closely following some honorable avocation. It is the loungers and idlers who wish to make money without working for it that patronize these concerns. That this class should fall into this practice is not much wonder, but that good and reliable citizens should countenance this thing is a great calamity; and that Christians and Christian ministers should encourage this vice is terrible to think of. It seems as though the foundations of society were fast breaking up.

5. The principle of gambling is financially unsound. One man buys a farm and improves it, another buys a lot and builds a house on it, several others build a railroad, and so on. Well-cultivated farms, thriving cities and villages, railroads, telegraphs, in fact, all the comforts, conveniences and luxuries, wealth and happiness, of the nation, come through the patient toil of its industrious citizens. Labor and capital continually add to themselves instead of diminishing. But what about gambling considered as a business? What advantage is there in simply changing money from one man's pocket to another? Manifestly none, and money obtained in this way is generally squandered. Money earned by patient labor is carefully expended; but if it comes without effort, it is not appreciated; and "easy come, easy go" is a true maxim. Useful employment is beneficial to individuals and to society as a whole, but gambling is not.

Suppose ten men enter a room with one hundred dollars each and spend a day in playing games for each other's money, what will be the result? When the day is past, perhaps one man will have ten dollars, another fifty, another one hundred, another five hundred. Let them do the same every day for a week, for a month, for a year, what is the advantage to the ten men take them collectively? Manifestly none. The one thousand dollars which they had at the beginning cannot be increased a single dollar by this process, be it continued longer or shorter. Here is time spent without any advantage to the ten men collectively or to society. Time spent without useful employment is idleness, and here is idleness of the worst type, for the idler indulges the hope of good luck at some future time, and so have money without working for it; and if he should get money in this way, he certainly would not work as long as it lasted.

And then gambling is very exciting, and tends to disputes and contentions with more or less of serious consequences. It also leads to cheating and deception for the sake of gain. And here is the principle and effects of this whole business, a useless waste of time, and demoralizing effects on those who engage in it. It makes no difference if those who are considered great and good countenance it. It makes no difference if the majority practice it. That does not make it right. Every Christian and true citizen should discountenance it as something that is undermining the morals of society. Every one should have a principle in this matter in order to be able to resist temptation to engage in this practice. Some friend may ask you to engage in a lottery scheme simply as a personal favor, or you may be persuaded to go with the rest in something that looks very harmless, but the safest plan is to let it entirely alone. A clear conscience is a pearl of great price, and a principle should never be deserted even if circumstances seem to justify it, for if we step over the line once, we shall be more apt to do it again, and then again until the power of principle has little or no hold upon us. We should if possible have our minds made up as to what is duty in every respect and then perform it, leaving

the consequences with Him whose law we are trying to obey. D. HILDRETH.
Hannibal, Mo.

THE OLD CHURCH-YARD.

O, come come with me to the old church-yard,
For I well know the path through the soft green-sward,
Our friends slumber there we were wont to regard
We can trace out their names in the old church-yard.

O, mourn not for them, their grief is all o'er;
O, weep not for them! for they weep no more,
For deep is their sleep, though now cold and hard
Their pillow may be in the old church-yard.

I know it seems hard when friends depart,
To tear them away from a broken heart;
I know that the joys of life seem marred,
When we follow our friends to the old church-yard.

But were I at rest beneath yon tree,
Why should you weep, dear friends, for me?
I am wayworn and sad, only then you regard,
The rest that I seek is in the old church-yard.

Our friends linger there in the sweetest repose,
Released from the world's sad bereavements and woes.
Oh! who would not rest with the friends they regard
In quietude sweet, in the old church-yard.

We'll rest in the hope of that glorious day,
When beauty shall spring from the prison of clay;
When Gabriel's voice and the trump of the Lord,
Shall awaken the dead from the old church-yard.

O, weep not for me; I am anxious to go
To that haven of rest where tears never flow.
I fear not to enter that dark, lonely ward,
For soon shall I rise from the old church-yard.

Yes, soon shall I join in that heavenly band
Of glorified ones at my Saviour's right hand,
Forever to dwell in bright mansions prepared
For the saints who shall rise from the old church-yard.
J. F. HOVER.

Cain's Substitute.

How passing strange it was that the first-born of the human race became a murderer; and that his victim should have been his own brother; and, if possible, stranger still, it came concerning the law of their God, of religious variance, and because his victim was true and himself false to God's commandments. Since the time of that horrid event, the same terrible tragedy has in various forms and for similar reasons been repeated a million times.

There is an untold lesson in the brief history of Cain the world would do well, even yet, to consider. God in his wisdom had determined that no sin could be atoned for without the shedding of blood, and this he doubtless communicated to Adam and his sons. Abel respected God's wisdom as authority, and was pleased to secure his favor and his approbation in the way he proposed to grant it. He therefore brought a lamb from his flock to the altar, and God manifested his pleasure by lighting the altar with celestial fire. But Cain, like thousands that follow his example, reasoned, perhaps, thus: "God has said a lamb; but then it matters little. What is the difference? There is no salvation in a lamb. There is just as much virtue in one sacrifice as another. It is nothing but a simple ordinance, an outward sign of an inward state. I am willing to risk it." Yes, and he did risk it; but God would not risk it. But if Cain had offered his substitute in faith, some one may ask, would he not have been accepted at the altar? No; and besides, Cain could not offer a thing in faith which God had never commanded to be done. Nor can any other man. It is willful presumption, not faith, that brings what God has not commanded to his altars. Obedience consists in doing just what God has declared to be his will.

"But Cain offered his flour *instead* of a lamb." Yes, and the "*instead*" was the willful, foolish part of the whole affair. All human substitutes for divine laws are miserable insults to divine authority, and forever must remain so. The Lord said to the disobedient and crest-fallen Cain: "Why art thou wroth? and why is thy countenance fallen? If thou *doest well*, shalt thou not be accepted?" Cain did not do well, because he did not do the thing required. Cain's offering was doubly defective; it lacked obedience and faith; and either was enough to insure its rejection. But we learn another important lesson from this primeval tragedy, namely: Who have the world's persecutors been, and will continue to be? Men that take the gospel from the lips of Christ, and are satisfied to preach and practice it just as he delivered it, can never persecute their fellow-men. Like Cain, they must first reject the law of God and substitute their own will; and then give them civil power and they will make first-class persecutors. This is human nature. We must be delivered from this present evil world according to the will of

God. The gospel contains that will. Reject any part of the gospel and you reject a part of God's will. Cain set aside one requirement, and failed. We may fail by doing a like thing.—*Golden Censer.*

The Soul's Hidden Life.

AN unrestrained flow of talk is a sure sign of a trifling, dissipated mind; and no one can turn readily from useless, frivolous conversation to recollected prayer, or spiritual reading, so as to profit by them. But there is another kind of silence to be cultivated besides that of the tongue as regards others. I mean silence as regards one's self—restraining the imagination, not permitting it to dwell overmuch on what we have heard or said, not engaging in the fantasmagoria of picture-thoughts, whether of the past or future. How hard this is, those only who have struggled with the difficulty know! And yet how necessary it is; for how can we hope to hear God's voice amid the invisible, but no less real, whirl of moral dissipation which such a mental habit induces? How can we gather those wandering thoughts into a recollected attitude of prayer? Be sure that you have made no small progress in the spiritual life when you can control your imagination so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt, you cannot prevent those thoughts from arising; but you can prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them, and by the practice of such interior mortification, you will attain that spirit of inward silence which draws the soul into a close intercourse with God.

You must resolve not to be disheartened, but even if you were to fall a hundred times a day, determined to rise up each time, and go onward. What will it matter if you have fallen by the way, if you reach your journey's end safely at last? God will forgive the falls; they often are caused by undue haste, which prevents us from taking fitting precautions, or, with timid souls, from a perpetual looking round for imaginary dangers which cause them to stumble.

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons, because they make you cross and impatient. How are you to attain self-control if you shun all occasions of practicing it? Is not such self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right; go wherever duty calls you, and believe firmly that God is an indulgent Father, and will forgive the fruits which take our weakness by surprise in spite of our sincere desire to please him.

A holy man writes to one of his children (a religious novice), "If you can learn to walk slowly, and speak slowly, I shall have hopes of you."—*Pere Jean Nicolas Grou.*

Sway of the Bible.

THE Bible is read of a Sabbath in all the thousand pulpits of our land. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into literature, and its colors are the talk of the street. The bark of the merchant cannot sail the sea without it. No ship of war goes to conflict but the Bible is there. It enters men's closets; mingles in all grief and cheerfulness of life. The aching head finds a softer pillow when the Bible lies underneath. It blesses us when we are born; gives names to half of Christendom; rejoices with us; has sympathy for our mourning; tempers our griefs to finer issues. It is the better part of our sermons. It lifts man above himself. The timid man, awaking from his dream of life, looks through the glass of Scripture and his eye grows bright. He does not fear to stand alone—to tread the way unknown and distant—to take the death-angel by the hand, and bid farewell to wife and babes at home. Men rest on this their dearest hope. It tells them of God, and of his beloved Son; of earthly duties, and of heavenly rest.—*Sel.*

GROWTH IN GRACE.—Grow in grace; because this is the only way you can be certain that you have any grace at all. If we

aim not at growth in grace, we have never been converted to godliness. He that is satisfied with his attainments, has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of graces, as to think that he has attained all he can desire, has never understood the first elements of the Christian life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress, has never set out to Heaven.—*Robert Hall.*

Fullness of Bread.

THE style in which some professed Christians live in obedience to the dictates of tyrant fashion, and the imaginary necessities of their station in Society, is thus described by Mrs. Gordon (Sir David Brewster's daughter) in *Woman's Work* for May, 1872:

"One difference between us and the world ought to be *moderation*. It is startling to notice that 'fullness of bread' was part of the iniquity of Sodom (see that striking verse, Eze. 16: 49), and to compare with it the increase of food and of meals in our own country. Fifty years ago few people thought of taking seven meals a day! Yet how common is it now to have tea, bread and butter in the early morning, then breakfast, lunch, afternoon tea, dinner, tea, coffee, and cake in the evening, and wine and water before going to bed! Then look at the unnecessary variety of dishes for a small party, for whom soup and fish, a joint, a couple of chickens, a pudding and a tart, would be ample variety of food; but, in addition, several entrees of meat, as well as sweet dishes, besides game, and varieties of cheese, &c., are rapidly becoming 'essential' even in middle-class houses. Is there not much in this 'fullness of bread' to make us tremble? It is certain that those who indulge in it, however Christian in other respects, are not obeying the command, 'Let your moderation be known unto all men' (Phil. 4: 5), and also that their eating will produce *weakness* and not 'strength.' What a frightful thing a dinner-party is as managed in some establishments. This family must be asked because we owe them a dinner, while another may be left out because we have not dined there this year, and so on. Then there is the absolute necessities of having as many courses, wines, and delicacies of the season as Mrs. Grundy had at her last dinner-party; and all this accompanied by so much worry and fuss that I believe many feel what I once heard an outspoken lady say—'her only happy moment was when she saw the last of her guests depart.'"

The Child's Place in Christianity.

I FIND a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children. They never threw themselves into the social ties of children. They were gods of terror, gods of passion, gods of lust, gods of blood, gods of might; but they were never gods of helplessness, a span long. Oh! no. That would not have been natural. That would not have been divine, in their conception. And hence they make no provision for children.

But the great elemental face of Christianity is the holy child Jesus. Born of a woman, born under the law, in total helplessness, physically, laid in a manger, cared for by no man, but the child of the Everlasting Father, and the Prince of peace. So that the gospel of Jesus is the only religion on earth that makes provision for a child, and is the only religion in which a child is laid at the basis and foundation of its faith.

The religion of Jesus is the only religion that dares to put its sacred books into the hands of a child. No other religion ever conceived of such a thing. No other religion dare hazard its existence on such a venture as that sacred books of Hinduism, sacred books of Mohammedanism, sacred books of any religion, put into the hands of its children, would shock its authors and its votaries. But the Christian religion brings its sacred books to the child. It says to the little one, "They are able to make thee wise unto salvation, through faith that is in the Lord Jesus;" and although the child cannot master their mysteries, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries.

The religion of Jesus is the only religion that boasts its noblest workmanship wrought in the spirit of a little child, and is better adapted to effect personal salvation in the childhood, than at any other period of life.—*Rev. Dr. Armitage.*

LOOK upward and onward. We learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 8, 1872.

To Correspondents.

W. J. HAYNES: The covenant mentioned in Dan. 9: 27, we take to be the new covenant which the Lord promised to make with the house of Israel and the house of Judah. Jer. 31: 31-34. That Christ came to introduce or confirm this covenant, is evident from Paul's argument in Heb. 8; for he brings up the promise of this covenant as proof that there has been a change from the priesthood of Aaron to that of Christ. Our Lord himself, during the three years and a half of his public ministry, before he caused the sacrifice and oblation to cease by his death on the cross, confirmed in his own person this covenant. After his death it was confirmed by the apostles, Heb. 2: 3, in the same manner the Lord had confirmed it, by giving all necessary instruction concerning.

W. P.: God's covenant with Noah was that he would no more destroy the earth, or cut off all flesh, by the waters of a flood. See Gen. 9: 9-17. This covenant is simply an unconditional promise.

"What Is Truth?"

With whom may Seventh-day Adventists properly participate in partaking of the emblems of the body and blood of Christ? Upon what evidence is the rule based?

May they engage in washing the feet of those that cannot properly partake with them of the bread and wine? If so, why? A SUBSCRIBER.

ANSWER. We think Seventh-day Adventists may properly participate in the emblems of the body and blood of Christ with those who keep the commandments of God and adopt the fundamental principles of Christianity. All the ordinances undoubtedly go together. We can see no propriety in engaging with an individual in one act, if we could not in the others.

It is Proper

THAT our brethren in Vermont should know that their sympathy and liberty, have already been sufficiently taxed, in response to repeated calls for help, by a middle-aged man, calling himself William Foster. His claim is, that he has passed through painful misfortunes, and that he is suffering under a class of severe afflictions and infirmities, incapacitating him for labor.

As a measuring rod, for the truthfulness of such statements, look at the following facts: On one occasion he presented himself to one of our brethren, as an S. D. A. minister, in need of money to help him on to attend a funeral in the State of New Hampshire. His credentials were called for, which he met with the declaration that the western Conference of which he was a member, did not give credentials. Being confronted on the point, he said he belonged to another body of Adventists, and showed the weekly paper of the class, with which he claimed connection.

He said he was acquainted with several of our preachers in the West, but he could not describe one of them. Recently he appeared to our brethren in this section, who have not long kept the Sabbath, where he found sympathy and money. While in West Bolton, with "swollen feet, weak limbs, and nearly a useless arm," he immediately declared himself "better," and "good for six or ten miles," that night, on hearing that one of our preachers was in the place, who could bear testimony to his deception. If this circumstance proved so beneficial, may not a gentle hint in this public manner prove more efficacious? A. S. HUTCHINS.

Huntington, Vt., Sept., 1872.

An Appeal.

To the Friends of the Present Truth in the 4th District of the Ill. Conference.

DEAR BRETHREN: We expect through the providence of God to visit, in connection with Bro. Andrews, all points where churches are established within the limits of this district, and look after the interest of the T. and M. Society. Will the scattered brethren in the district report to me at once their address, circumstances, how they are situated in reference to church privileges, what the prospect is for labor in their county, and what the prospect is for the distribution of tracts and our publications?

We want to see that every cent is judiciously expended, that our tracts go to the best locality for doing the most good. We cannot do this without your co-operation. We want to post up, and become acquainted with the wants of our people. We want your counsel, in this glorious work of sending the last message of mercy to the famishing thousands of our fellows that are hungering and thirsting for the knowledge of the truth. God has given us, of this district, the choicest land of America. And add to this the blessing of God that is resting on many of us as it did on the house of Obed-edom while the ark of God rested in it. Yet there are many in our midst that are faint, sick, and dying, for the bread of life.

Prepare to enroll your names among the reapers, mowers, binders, or gleaners, in the harvest field, that is already white for the great harvest day. And when that day comes, we shall all join in singing,

"The Harvest Home," not with tired, weary limbs, but with immortal bloom, free from pain, bringing the golden sheaves with us into the garner of our Lord.

Have we of this district any interest in these things? We hope to hear a hearty response from all, when we shall have the privilege of meeting you. W. O. DUNGAN.

News and Miscellany.

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

It is a curious circumstance, and one well calculated either to point a moral or to call a sneer from the satirist, that James W. Marshall, the man who first discovered gold in California, is now living at a place called Kelsey's Diggings, in Eldorado County, in reduced circumstances, working for his board and clothing, and unable to earn any more than the cost of these. "The yellow, precious, glittering gold," as Timon calls it, has done Marshall no service; and if he had turned his back upon it, and left it in the "dark and dirty placer, he might to-day have been in better circumstances. It is not opportunity which we lack, and for which we are always bawling like children, but the instinct of improvement which Nature has not been pleased to give to everybody.—N. Y. Tribune.

CHICAGO.—A proposition of employing masons to reduce the wages was met last night by a demand of bricklayers for \$4 for eight hours, and 50 cents per hour for extra work. One thousand men obtained their demands this morning and 4,000 are on a strike. Work is suspended on the Michigan Southern depot and Pacific Hotel.

PHILADELPHIA, Oct. 4.—An indirect communication from several members of the Merchant Tailors' Exchange, was received by the tailor strikers to-day, requesting a committee of conference to effect a compromise. Aid had been received from New York by the strikers, and also from other towns. It is likely the tailors will obtain their demands.

NEW ORLEANS, Oct. 4.—A San Antonio special reports that a party of Texans followed a band of Mexican cattle thieves into Mexico and attacked them at Newtown. Two Texans and several Mexicans were killed. The Texans burned the Alcalde's house with him in it. On Monday, 200 armed Mexicans appeared on the Mexican side of the river opposite San Felipe, and Lieut. Davidson, with a company of troops from Fort Clark, was ordered to watch their movements.

LONDON, Oct. 3.—Sir Charles Alderley, Conservative member of Parliament, and under-Secretary of the Colonies in the last Disraeli government, in a speech last night welcomed the Geneva decision, and declared that the parties who fitted out the Confederate cruisers ought to pay for their depredations. The Rt. Hon. Sir Chas. Alderley, Conservative member of Parliament, addressed a large meeting at Burston last night. In the course of his remarks he alluded to the work of the Geneva tribunal and settlement of the disputes between England and America, and said the prosperity of the world depended on a cordial understanding between the two nations. England had made great sacrifices to terminate this state of semi-alienation and relieve the anxiety of Canada. In conclusion, he said the settlement of the difficulty arising out of the depredations of the Confederate privateers had been dearly purchased by England, and maintained that the parties who fitted out the vessels and made fortunes at the risk of the honor of the country, ought to bear the burden of the award of the tribunal.

SPECIALS from London state that there is no abatement to the spread of cholera in Roumania. The nature of the plague is epidemic in the extreme, and it is feared that it will spread over the entire country. Ten thousand have already died from the disease.

DISTURBANCES IN IRELAND.

LONDON, Oct. 4.—Again violence is rife in the County of Mayo, Ireland. Land-holders in the vicinity of Newport have been shot at, and other outrages have been committed, but in all cases the perpetrators escaped detection.

THE HOME RULE QUESTION.

Dr. Isaac Butt, the well-known home rule member of Parliament for Limerick, delivered a lecture last night in the theater in that city. He advocated federal union, but was moderate in his demands for Ireland. He referred to the public declarations of Lord Hartington, Russell, and Montague, as favorable to the cause of the home rule members of Parliament and closed with the declaration that if their demands were rejected they would act, but at present their plans could not be disclosed.

NAPOLEON.

Authority is given for the contradiction of the current report that the ex-emperor Napoleon intends to visit Ireland.

MADRID ITEMS.

MADRID, Oct. 4.—The government has determined to send 14,000 men to re-inforce the army in Cuba. Senor Sagasta and other members of the former Conservative Cabinet had a conference yesterday to consider the policy of abstaining from active participation in political affairs.

INTENTION OF PRESIDENT THIERS.

PARIS, Oct. 3.—It is rumored here that President Thiers intends at the next session of the Assembly to urge the Conservative Deputies to support a proposition for a definitive establishment by proclamation of a permanent Republic, based on strictly conservative principles. It is also stated that Cassimir Pereire is now using his influence with the right center of the Assembly to bring it to accept the President's views.

A SPEECH OF THE POPE.

ROME, Oct. 3.—The pope, in replying to the deputation which visited him on the anniversary of the taking of a plebiscitum in Rome, declared that the triumph of the Church would assuredly come, if not in his lifetime, in that of his successors.

MAHMOUD PASHA, Grand Vizier of the Turkish Empire, has been deposed from his office by the Sultan, and condemned to banishment for life, and to a confiscation of all his estates, for appropriating public money to his own use. If thus Moslems make the way of embezzlers and dishonest officials hard,

should professedly Christian countries be behind them in it?

NAPOLEON III. tried to telegraph a long message in cipher to some continental friend, but unluckily it had to go through Berlin, and somebody stopped it. Could it have been by order of Bismarck?

THERE is a reasonable prospect that we shall soon have a postal treaty with France. The French authorities, it is reported, are becoming convinced of the necessity of some definite arrangement.

IN Lancashire, England, the cotton factors have been obliged to reduce their working hours in consequence of the high price of coal.

A HURRICANE in West Indies on the 9th instant wrecked some eighteen vessels. Of these, seven were large English and French vessels. No American craft are mentioned among the lost.

INDIAN TROUBLES AGAIN.—According to a Sioux City despatch, part of the Indians who fought Major Baker's forces in the Yellowstone Valley came to the Cheyenne Agency, a few days since, and reported that Baker's troops lost over forty in killed and wounded, while the Indian loss was only eleven. They also said that Baker was compelled to return to Fort Ellis without having accomplished the object of his expedition. At a recent interview between Sitting Bull and General Stanley, the former said that if the General did not turn back, "he would give him plenty of fight." From fifteen to twenty thousand hostile Indian warriors are believed to be now in the Yellowstone Valley, and serious trouble is feared.

ALASKA.—Despatches received from Victoria report that affairs in Alaska are in a very unsatisfactory condition. The steamer Rose was seized at Cross Sound by Indians, and the vessel and her passengers and crew were to be held as hostages for the payment of damages for the killing of Indians by the garrison at Sitka some time ago. The only place where there is anything like government in Alaska is in the immediate vicinity of Sitka. Elsewhere life and property are at the mercy of the Indians.

THE MORMONS.—Philip Clington Smith, an ex-Mormon bishop, has made an affidavit, in Utah, charging the massacre of a company of emigrants at Mountain Meadow, upon the Mormon militia. The massacre has been attributed to Indians, but Smith swears that it was perpetrated by order of the Mormon authorities.

THERE are 450,000 miles of telegraph wire in Europe, 180,000 in America, 14,000 in India, and 10,000 in Australia. There are in addition 30,000 miles of submarine cable, and yet telegraphic extension throughout the world is going on at the rate of 100,000 miles of wire per annum.

American Farmers.

THE Artisan says: We hazard the assertion that no class of equal average means live so well as American farmers. One of these, possessing a farm and buildings worth say ten thousand dollars, will gather about him and enjoy more real comfort than could be obtained from the income of a hundred thousand dollars in New York. He may live in a more commodious dwelling than a metropolitan citizen having ten thousand dollars annual income. He may have his carriage and horses. His table may be supplied with everything fresh in its season. His labor is less wearing than the toil of counting-rooms and offices, and he has more leisure.—Nature and Science, Scribner's for October.

English Bibles.

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

Diamond, Marg. Ref., Morocco, Gilt,	\$1.50
Pearl,	2.25
Nonpareil, Marg. Ref., Circuit,	3.25
Minion, Ref. after verse, Morocco, "	3.00
" Marg. Ref., Circuit,	4.25

Appointments.

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

Mt. Pleasant Iowa, Oct. 19, 1872.

GEO. I. BUTLER.

THE first quarterly meeting in the churches of Walton and Convis, will be held at Convis, the third Sabbath and first-day, Oct. 19, 20.

Will some of the ministering brethren meet with us? In behalf of the church. J. SISLEY.

P. S. We would say to the brethren in Burlington and Newton, that after counseling with the President of the Conference, the brethren here deem it best to join with the church at Walton, in quarterly meetings, but should be glad to have as many of you as can, meet with us. J. S.

QUARTERLY meeting at Farmington, Pa., Oct. 19, 20, 1872. A general invitation is extended to all. Let all our scattered members report. A. J. MARSH.

QUARTERLY meeting of the S. D. Adventists of Cattaraugus Co., N. Y., will be held in East Otto, Oct. 19 and 20. O. P. GALLOWAY.

QUARTERLY meeting of the S. D. Adventist church of Monroe, Green Co., Wis., Oct. 19 and 20. Also, the Missionary and Tract Society of Dist. No. 2, will hold its first session in connection with this meeting. We wish all members of this Society to send in their reports to the secretary, L. Hardy, of Monroe, one week at least before meeting. All are invited to attend this meeting. Come one, come all, prepared to work for the Lord. Bro. Downer will attend this meeting. Bro. Olds is invited. O. H. PRATT, Elder.

Monroe, Green Co., Wis.

ORANGE, Sabbath, 10 A. M., Oct. 12, where Bro. Howe may appoint. Baptism will be administered if desired.

Oct. 13, with the friends in Odessa. Will Bro. John Larger circulate appointment, and will the friends in Odessa attend the Orange meeting. P. STRONG.

QUARTERLY meeting of the church at Waterloo, Grant Co., Wis., Oct. 19, to commence at ten o'clock and hold over first-day. Bro. Sutherland is expected to be present to preach the word. We cordially invite the brethren and sisters at Mount Hope and Bloomington to meet with us. Let us draw near to God that he may draw near to us and pour out a blessing. JEHIEL GANIARD.

MONTHLY meeting for Tuscola, Vassar and Watrousville, churches at Watrousville, Mich., Sabbath and first-day, Oct. 12 and 13. Bro. Corliss will be present. J. L. MILLER.

MONTHLY meeting for Western New York will, Providence permitting, be held with the church at East Elma, Erie Co., Sabbath and first-day, October 12, 13. Take Buffalo, New York, and P. R. R. from Buffalo to Jamison Roads. Teams will be in readiness to convey all comers to homes on arrival of each train on Friday, the 11th. CHAS. B. REYNOLDS.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Notes.

THE P. O. address of Eld. E. B. Lane is for the present, Milton, Rock Co., Wis. Box 177.

THE P. O. address of Eld. D. T. Bourdeau, is East Charleston, Vt.

THE P. O. address of Eld. John Byington, is, for the present, Coopersville, Ottawa Co., Mich.

J M BUTE will find his money receipted in Vol. 40, No. 5.

D F RANDOLPH: In Vol. 40, No. 13, you will find money receipted for J I Harris and Wesley Acuff.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. H Lockwood 42-1, Eld Geo I Butler 42-9, John Frank 42-1, Geo M Irons 42-18, Jane A Wood 42-13, Mrs W Chipman 42-16, Wm Troth 41-24, James Sealy 42-1, W Chinnock 42-9, Mary Borden 43-1, Grace Holbrook 42-1, A D Walter 41-1, M J Desney 41-1, Mrs H M Bailey 42-1, J B Gregory 42-1, C A Shaw 42-16, Mrs Courtland Briggs 42-17, John Thomas 42-15, W T Hutchins 40-17, Robert Vorhees 42-1, Wm H Morgan 41-1, W L Northup 42-17, A J Stiffler 42-10, Geo Koon 42-1, C Van Horn 42-1, Thomas Barks 42-6, F E Nettleingham 42-15, Sarah Bliven 43-7, Fanny Palmer 43-1, Mrs Lizzie Lantier 42-17, Z Swearinger 40-13, Sarah A Harris 43-1, Sarah W Emerson 42-17, L B Hoyt 42-1.

\$1.50 EACH. Button House 42-17, Roberts House 42-17, Viola House 42-17, Martha Pursions 42-17, E F Moore 42-17, E Stark 42-17, Amy Thomas 44-1, C S Clark 42-5, E W Turner 42-17, Hannah Way 42-12.

\$1.00 EACH. Mrs H Jonson 41-9, C L Sweet 41-15, Wm Pepper 40-21, E B Lane 41-15, Ralph W Gammon 41-17, J W Pack 41-16, Mary Luke 41-17, Martin Creasey 41-16.

MISCELLANEOUS. Mrs B W Huston 75c 41-12, M Radabaugh \$3.00 40-14, H H Davis 50c 41-4, Wm Nelson 2.34 43-1, Mrs H S Zoller 3.00 42-1, J C Eller 2.09 41-22, C W Middleton 1.25 42-1.

Books Sent by Mail.

A M Brown \$1.50, Curtis Beachman 1.00, Wm H Kennedy 25c, D Curtis 25c, H W Lawrence 1.00, C W Middleton 50c, H Wilcox 25c, W O Dungan 50c, E Zytoskee 1.00, H Zoller 25c, D Call 1.00, Mrs L Lantier 25c, M Creasey 30c, N Hoyt 1.25, E Dow 50c, F Bechtel 60c, M E Phinney 1.50, J S Van Deusen 35c, L W Bates 1.50, Susan Shaw 1.00, A C Long 3.00, D C Elmer 25c, Mrs L D Bryant 35c, W W Sharp 50c, G M Cottrell 10c, H Hilliard 35c, M B Kelly 75c, R Geer 1.00, E J Nettleingham 25c, M Campbell 25c, J C Eller 41c, L B Hoyt 50c, D Hewitt 25c.

Books Sent by Express.

Albert Weeks, Holly, Mich. \$9.67, John Matteson, Avoca, Iowa, Chicago, Rock Island and Omaha Line, \$22.92.

Books Sent by Freight.

J N Loughborough, Santa Rosa, Sonoma Co., Cal. \$79.11.

Cash Received on Account.

W O Dungan for Ill. T. and M. Society \$54.00, R F Cottrell 3.85, E W Hutchins 2.20.

General Conference Fund.

D C Elmer (S. B.) \$1.00,

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

M G Kellogg \$10.00, John Ferguson and wife 10.00, J B Brown 10.00, G A Wilson and wife 10.00, M A Anderson 10.00, W T Ross and wife 10.00, A W Sala and wife 10.00, Anna Hall 10.00, Charles Chittenden 10.00.

Book Fund,—\$10,000 Wanted.

Amount previously received. \$5365 68.

Fifteen Dollars Each. M G Kellogg.

Ten Dollars Each. Charles Chittenden.

Five Dollars Each. F E Lyttaker, Thomas Barks, Judith Harrison, Hiram Hill, Hester Ferguson, Lovinia Harrison, J L Wood.

Miscellaneous. Mrs F E Lyttaker \$4.00.

HYGIENIC BOOK FUND.

\$50.00 EACH. Newell Grant.

\$15.00 EACH. Isaac Kaufman.

\$10.00 EACH. George Smith.

\$6.00 EACH. J W Wolf.

\$5.00 EACH. Mrs P R Chamberlain, E M Chamberlain, S A Chamberlain, J Q A Haughey, D S Plum,

Wm Chinnock, S J Smith, Isaac Zirkle, J R Stiles.

\$3.00 EACH. R A Underwood.

\$2.00 EACH. Maggie Grant, S M Booth, Addie Welch.

\$1.00 EACH. D J Overmier, Arthur Rowe, Mary Bowen, G W Mitchell, S J McFerrin, Dunham Moser,

Wm A Richardson, Jennie Null, Mrs C Mock, Eveline Moser, Mary E Smith, Hannah Kaufman.

George Brown 50c.

Harriet Hornaday 30c.

The Review and Herald.

TERMS:

If paid in advance.....\$2.00 a year.

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When ordered by friends, for their friends on trial, \$1.50 a year

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