

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 12, 1873.

NUMBER 9.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

"COMPLETE IN JESUS."

Complete in Jesus! Oh! how full
Of heavenly peace the thought;
Our souls redeemed, our pardon sealed,
Since Jesus' blood hath bought.

Complete in Jesus! Are we weak?
His power gives strength to all.
Sinful and helpless? He will spare,
And raise us when we fall.

Complete in Jesus! Have our souls
In bitter anguish cried?
'Tis Jesus hears, and gives relief;
'Twas for our souls he died.

Complete in Jesus! Blissful thought!
'Tis ours, whate'er befall;
Our Jesus is our Saviour, friend,
Our life, our hope, our all.

Oh! let us place our hand in his,
As on through life we go;
Like little children, trusting all
To him, come weal or woe!

Thus shall our trembling hearts be filled
With love that grows not dim,
If "Jesus only" be our peace,
And thus—"complete in him."
—Advocate of Christian Holiness.

OLD-FASHIONED RELIGION.

BY ELDER GEO. I. BUTLER.

THE prophet Jeremiah speaks of a time when the Lord says to his people, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But a certain class said, "We will not walk therein." Jer. 6:16. From the connection, it would seem that he is speaking of the last days, for it would be a time when many would be crying, "Peace, peace;" and the apostle Paul says that when that time comes, "sudden destruction" will also come. It was to be a time, also, when the people would not be willing to hearken to the law of God, and the Lord would bring great evil upon the earth in consequence. As both of these phases of public sentiment characterize the last days, as we can show from many scriptures, we are warranted in concluding that this scripture has an application in our own time.

As God is always the same, "yesterday, to-day, and forever," and "changes not," so religion of the genuine kind must be the same, for religion is but the living out of those principles which are in harmony with God's government, which are revealed to us in his law and word. We have, then, but to look back in the history of our world to any true religious movement in which God wrought powerfully by his Spirit for mankind, and to find how the Lord's work went forward, and how those that shared largely in his blessing lived, and we shall reasonably expect that God would approve the same now. We could be certain that this would be so if those same principles were laid down in the Bible. This is the best test of all. God calls upon us in the last days to seek for the "old paths," and walk in them, because, I suppose, there will be much that passes for religion that will be of a new order, and not the genuine thing.

One branch of this modern religion which I design to comment upon in this article is an easy way of going to Heaven, thought by many as an improvement upon that in which our forefathers trod.

This new way proposes to take a man through to that goodly land without his having very much to do with troublesome crosses, hard to bear, or trials and sorrow of heart; nor tribulation, nor coming out of the world and being separate in our dress, or in our associations, or in the

world's esteem. But we can have these largely, if but respectable, and can, indeed, be thought rather more of than before we become Christ's, to follow in his footsteps. This new religion talks largely of love and charity, without making very much difference as to what they are applied, if only respectable in the general esteem. It has much to say of humanity, but little of the strictness of God's requirements. It is always cheerful, never has any unpleasant words of reproof for sin, or anything that would hurt anybody's feelings. In short, to the natural heart, it is a pleasant kind of religion to have. It calculates to make sure of the life that now is, and feels quite certain it will secure that which is to come.

The great question in my mind is in regard to the latter point. I have some doubts in regard to that, which have arisen from reading an old volume which I fear is neglected in some households. It is called the Bible. These doubts have increased from reading the lives and experience of some old pilgrims of other years, who, we think, had a genuine experience in the things of God. Somehow, their experience does not seem to harmonize with the drift of this latter-day religion.

Perhaps I cannot illustrate the two better than by referring to a celebrated treatise on Christian experience, published years ago, called, "The Pilgrim's Progress." My readers have doubtless heard of it. In this work, John Bunyan, supposed to be a man of some knowledge in religious things, sets forth, in the form of an allegory, true Christian experience in his day, as manifested by certain characters who are represented as undertaking to travel from the city of Destruction to the city of God. He gives us, in a very interesting and instructive manner, an account of their feelings, sorrows, and joys, their victories and sufferings, their dangers and temptations, and final triumph. The experiences of these persons are designed to represent, and do, most graphically, as we believe, what true Christians will feel in their own cases, when traveling the road to Mount Zion.

Christian starts out on his journey with a very heavy burden, representing the heavy heart of the sinner as he sees himself condemned by God's law. This heavy burden nearly crushes him; and not only does he have this to carry, but he passes through a very miry, filthy place, called the "Slough of Despond." He gets over that, after great difficulty, in safety, and trudges on, afoot, with his burden, till he loses it at the foot of the cross. He passes the "Valley of Humiliation," and has a terrible contest with Apollyon. He passes, also, the valley and shadow of death, where all kinds of dangers thicken. He is exposed to all the temptations of "Vanity Fair," where the prince of this world keeps his wares to lure on true pilgrims to ruin. These are most dangerous. Here, Christian and his companion almost meet their death, because they are faithful in their allegiance to their king. When the rulers of "Vanity Fair" find they will not take their merchandise, they commence persecution in earnest. Christian goes on his journey, escaping the dangers of the hill, "Lucre," though tempted by "Demas" to behold the treasures of earth. But through "Vain Confidence" they fall into the hands of "Giant Despair," and come within an inch of losing their lives. And, finally, after getting safely over the "Enchanted Ground," they cross the dark river and emerge on the shining shore, safe, to all eternity.

This journey was full of crosses and hardships, sorrows and fears, care and anxiety, trials and temptations. But interspersed with it were joys and pleasures, given as a foretaste of the better land. Christian's journey was accomplished by plodding on foot, tired and weary many times, but gaining, at last, unending joys. Such was Christian experience, as portrayed by a master hand. Here, we have the genuine article.

We have the new and easier way very plainly set forth in the tract called, the "Celestial Railroad," written by the celebrated Nathaniel Hawthorne. In this narrative, the pilgrim starts from the same city, to reach the same destination, under the direction of Mr. Smooth-it-away, a famous religious teacher. Instead of taking the troublesome and laborious foot-path which Christian trod, the new pilgrimage is made over an easy railroad, which passes the "Slough of Despond" on a fine bridge, and avoids all the difficult places through which Christian had to toil. The road passes through the hill "Difficulty" by way of a fine tunnel. It goes high above the valley of Humiliation, and thus avoids the unpleasant trouble of going down into that place. And so far from having any trouble from attacks of Apollyon, he and his friends have become very useful employes of the new road to the Celestial City, Apollyon being chief engineer.

When they reach "Vanity Fair," which is a principal station on the new road, the pilgrims tarry quite a long time, and enjoy themselves very much. Indeed, they almost forget that they are going on a pilgrimage at all. They do not think of finding any such trouble and persecution there as Christian and his companion did, for the rulers of the "Fair" have become special friends of the new route, and entertain the pilgrims very pleasantly. The wares found for sale at the "Fair" prove very acceptable to the travelers by the new route. At "Vanity Fair," they meet a couple of antiquated pilgrims going by the old way to the Celestial City. They had passed them on the road, and amused themselves by funny remarks at their expense, and by blowing steam into their faces, and sundry other annoyances, wondering, the while, why they should be so simple as to take that hard, uncomfortable way of traveling, when they could go so much easier.

After satiating themselves with the pleasures of "Vanity Fair," they again take the train, passing the castle of "Giant Despair," and the perils of the "Enchanted Ground," till they come at last to the river, over which they expect to be safely wafted to the golden city. The two pilgrims, who had plodded past them while they stopped at "Vanity Fair," and whose ways were so strange, and who were thought to be so foolish, passed over just as they reached the river. Their own ears were saluted with the joyous sounds of welcome these received as they were closing their earthly pilgrimage. Our pilgrims by the new route, who had made a very pleasant trip of it till they reached this point, now began to feel some unpleasant emotions of fear and doubt, whether, after all, they would reach the goal in safety. Their conductor wore a strange smile. Many, as they stepped from the cars to the new ferry boat that was to waft them over the river of death, began to weep, and tear their hair, and turn pale at the heaving of the boat. Some feared it might explode. In fact, all were exceedingly ill at ease. Their new route, which had avoided the trials and hardships of the old one, and which had been so pleasant, at last turned out to end wrong. Fearful thought! The result is the touchstone that determines every enterprise. They had made a mistake, which was eternal in its consequences, simply because they had neglected the directions of the Sovereign who rules the eternal city.

Dear reader, this simple allegory contains a great lesson for us. The Bible is full of instruction upon the same point. It nowhere gives us to understand that we can go, hand in hand, with the world, but that we must be a separate people. The apostle Paul tells us plainly that we must, through much tribulation, enter into the kingdom of Heaven. This is a universal truth in all ages. It may well be doubted whether those who have had physical persecution to bear, have had more heart sorrow to contend with than some others.

The heart of man must be chastened, subdued, and humbled, or it never will be fit for the better world. Paul gloried in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Every one must learn these lessons.

It is just as true to-day as it ever was, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The simple reason why he does it is because every son needs it, and will never learn the lessons he needs to learn without. The human heart, being "deceitful above all things, and desperately wicked," needs this process to bring to light its hidden depravity, that it may repent, and receive help from God to become better. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit;" and the purging process is not a pleasant one. And I take it that the higher the station, and the more important the work a Christian has to do, the more of these chastenings and purgings he will have to bear, to fit him to do that work well. It is perfectly idle to talk of becoming a Christian of deep experience, and never having any trials, temptations, or sorrows. The heart must be wrung with anguish and sorrow to purify it from dross. Any religious teaching, that talks about always being happy in this world, and never having any trials, is spurious. It does not follow Christ, nor Paul, nor Daniel, nor Job, nor Moses, nor any of the worthies. Granted that we make ourselves a great many trials, many times when we need not, and that we ought to learn much faster than we do; what of it? Why do we not learn faster? Because our hearts are so wicked; our necks so stiff. If we were not so, perhaps we could get along with less trials. But seeing we are so, we must learn in this slow way.

And here is where the deceitfulness of this modern religion comes in. It proposes to carry us through in an easy way, leaving the painful, cleansing process out. It is going to grasp the crown without bearing the cross after Christ, which he says cannot be done. This is simply a delusion of the devil. It is but the new railroad route to the celestial city, which is found to lead to the wrong place. The fact is simply this: The idea is simply preposterous that a person with a carnal, sinful heart, deceitful above all things, and desperately wicked, surrounded by all kinds of evil influences, where the god of this world rules, who is Heaven's great enemy, can become pure, and pass along, and never have any trials or warfare, and all be pleasant and joyous. Common sense and the Bible agree. We must fight if we would reign. This life is our trial-trip, our probation; and our faithfulness is to be tried. The world is an enemy, and we must have our affections severed from it.

"Blest be the sorrow, kind the storm,
Which drives us nearer home."

To be sure, there are joys, and peace, and rest, to the heart that fully submits to God, such as the world cannot give or take away, which far surpass earthly joys. But no one ever obtained them without bitterly repenting, and humbling the heart. Trials are designed of God to bring us where we can enjoy these. They are part of God's great school of instruction.

I confess, for one, that I fear as much from this spirit of approximation to the world, as from anything we have to contend with, as a people. Almost every religious movement which has made any stir in the world, when it started out, its followers were humble, and God wrought through them. But, as soon as they increased in numbers, they gradually began to conform in spirit and practice to those around them, and soon lost that fervor and spirit of sacrifice that at first characterized them. If we prove an exception to this rule, it will be because we are forewarned, and shun the dangers to which we are exposed. How was it in the apostolic age? We have but to read the

Acts of the Apostles and the epistles, to learn the spirit which was seen then. We all know how gradually pride and worldliness came in, till finally the culmination was reached in the great apostasy. The same was seen in Luther's reformation. Humility, sacrifice, and burning, humble zeal, were at first seen; but formality came in, and worldliness, which finally settled down into the state of things which is seen in the State religion of Lutheranism, but one remove from Catholicism.

The great Methodist reform left a powerful impression upon the minds and hearts of its followers. They were a humble, devoted people. Earnestness characterized their efforts wherever they went. Indeed, their zeal was almost apostolic. The Lord was with them. Plainness of dress was a distinguishing feature of the Methodists. Indeed, they, like every other people whom God blesses with his Spirit to any marked degree, endeavored to carry out the exact instruction given in the Bible on this subject. In consequence of these characteristics, the Methodists became a power in the world, for God made their influence to be felt in all directions. It cannot be denied that Methodism did a good work in the world. But that denomination to-day do not very much resemble their ancestors, certainly not in dress. The time was when they could almost be known anywhere by their exceptional plainness of attire. And it is remarkable that at that time they enjoyed much of God's blessing. So it was with the Baptists, and, as I believe, with every other reform. But now how is it? A Methodist meeting is one of the last places where we expect to find plainness of dress. The spirit of primitive Methodism is gone also. Why do these things go together? Dressing seems to become a sort of spiritual weather-gauge. The reason I should assign is, that dress shows just about how much of a hold the fashions of the world have upon us. Dress, being upon the outside, can readily be seen, while the emotions of the heart are not seen; but it is very apt to show what is in the heart.

This was illustrated as well, perhaps, in the great Advent movement in 1844 as it ever was. That was a solemn time with the believers as they drew near to the "tenth day of the seventh month," the great antitypical day of atonement, when the Lord was expected to appear. People began to be honest with themselves. It was surprising to see how plain people became in dress, how the adornments and artificials and all these extras of fashion somehow came off. It was not necessary that some one should stand by them and pull them off, or talk about it very much. When these people believed the Lord was coming, and that immediately, their own consciences asserted their supremacy. There was an inward recognition that these things, condemned in the Bible, were not right. They were not willing to meet the Lord at his coming, knowing that they were dressing contrary to his express commands. The Adventists of that time were a plain people. But as they began to lose their zeal, after the passing of the time, and their faith in the near coming of the Saviour, these things which had come off so peculiarly began to come on again. Thus we have another illustration of my statement that dress is a sort of spiritual thermometer.

It seems very clear to me that this spirit of approximation to the world exists very largely among our people, and I confess that it fills me with anxiety and pain. I am determined that my influence, whatever it may be, shall count against it; for it seems clear to me that, just in proportion as we give way to it, we shall lose the favor of God. If this tendency is checked, it will take earnest efforts on the part of leading men and of ministers and people to bring about the right state of things. I am most heartily in favor of placing our work on a broader basis, of having our institutions of sufficient capacity to do a great work. Such a work must be done. This message must go to all the civilized nations of the earth, and the real body of the work exists right here in the United States. Our people here have the responsibility upon them of furnishing the means and largely bearing the burdens. God, in his providence, started the work here, and we cannot neglect it without bringing God's frown upon us for our unfaithfulness.

Our school must and will be established. Our Health Institute must and will be enlarged sufficiently to accommodate hundreds of patients at a time. Our facilities for publishing will be increased, from time to

time, as it is found necessary. I have no question but these things will be done. This cause is not going to stop here, by any means. But we may as well notice and realize dangers and influences we shall surely have to meet. As the cause increases in magnitude there will be danger of increase of pride also. This always has been the case in the past, and the same principle exists in the human heart yet.

When this cause first started, those who accepted its doctrines were very largely those who had been in the great Advent movement of 1844. It was virtually an outgrowth of that, as that was the first message of the series, and this, the third. Those who had been through the first, and felt its power, and learned its experiences, were not in as much danger, perhaps, on the score of pride and love of display and worldliness as others. Their experience taught them differently. Their views of these things were very radical, and any one who will take the trouble to look up the early issues of the REVIEW will find very much said in regard to these things. A very strong influence was exerted against any manifestations of pride by the ministers and prominent brethren. There was far more of simplicity then seen. It could not well be otherwise, for there was little wealth, and of course there could not be much display, had the desire existed for it; but that did not exist so much. Their Advent experience was all against such things. And I may as well add, right here, there was more power seen also; more marked answers to prayer, more faith, more devotion, zeal, and burning words of reproof against sin, than there is generally seen now.

I do believe we have been slipping away from the simplicity of the work. In our assemblies now, there is a marked contrast in some respects. Adornments of the bonnet or hat are quite plenty. Fancy collar pins, sometimes of gold, or something to imitate it, which is even worse, flaunting ribbons, bows and edging, and other ornaments are put on merely for show. Costly dresses, of rich material, also, are very plenty among those who can command the means to obtain them, the wearing of which acts very strongly as a stimulus to those who are poorer, but yet ambitious to imitate them to make an appearance. These things, I am free to say, are largely on the increase, and are all wrong. I know very well that many will think that it is small business to notice such matters; and I do not think, myself, that these things, in themselves, are the greatest sins, by any means. But these things show the strong tendency that exists. They show that love of the world, pride, love of display, conformity to fashion, &c., &c., are on the increase among us. And when that is so, we know that the Spirit of God will not be with us in power.

This shows a tendency which, unless checked, will just as surely place us where the fashionable religion of the day is, as that water will run down hill. No people ever leaped, at one jump, from humility, piety, and devotion, to pride, worldliness, and love of display. It is a gradual process. And as things exist around us and among us, if there is not great danger of our going over the same road, then I have made an entire mistake. Going, as our preachers do, with their tents to labor, where all such things are seen largely, and are thought to be all proper enough, judged by the standard that prevails in the world, it takes plain preaching and plain examples, and a determined purpose, to stand squarely up and faithfully uphold Bible plainness. Here and there those come among us who are good, sensible, honest people, who have moved in what is called "good society," and who have plenty of means, and have been in the habit of wearing jewelry, and dressing fashionably, and they think it hard to lay these things off. The pride of the heart cannot bear to do it. That is the truth in the case. The minister wishes they would; but he thinks they are honest, and hopes they will come along by-and-by, and is afraid of offending and driving them away. So they come in about as they were, and as a consequence, others who are troubled with the same kind of vanity, take example by them, thinking they cannot be very far out of the way, or the minister would not have passed over their cases so easily; and thus a false standard has been set up. And as we all know these influences are very catching, the evil perpetuates itself.

Again, in our anxiety to enlarge our operations, and reach the large class of intelligent people of our land, we are in great

danger of fostering this spirit. There is no question but what quite a large portion of those who have received this doctrine thus far have been those who have not been blessed with the best means of mental or moral training, in their youth; but they have been of the common or poorer classes of society. They have needed refining and instructing and elevating. Slackness and untidiness are not religion; and that kind of so called humility of outward appearance which such principles would teach, is not of the genuine stamp.

But there is a large class of respectable, intelligent people who have had good training and are refined, which this truth will reach, and is already reaching. Many of this class have been prejudiced against any new thing. The lies and calumnies, so busily propagated by our enemies, have shut their ears; but the way is opening to reach them, and in short, they must be reached. But it must be admitted that fashion and dress have a very large hold upon many of this very class. The world draws upon them with fearful power. The world will hold thousands in its grasp, who will admit the truth, but feel that they cannot let go worldly pleasures or honors.

Now the question is, How are we going to get hold of this very desirable class of people? Shall we lower down the truth to their worldly standard? Shall we make it more palatable by leaving out the cross, and dressing and doing as others do? This is the policy of worldly wisdom; the same pleasant, easy-going road over which so many bodies of professors have gone from humility and power, to pride and worldliness and spiritual dearth. No, the very thing these respectable people need is to be cut off and separated from the world. They are dying now from this very disease of pride and bondage to fashion. "Come out from among them, and be ye separate," is the only recipe that will save them. When they do this, they make the very best class of Christians. Their refinement is all right; but it needs to be consecrated to God. To make the way easy by conforming to worldly dress and fashion, is to surely ensnare these very ones we want to save. Primitive Methodism did not do this. It had its Lady Huntingtons and its people of refinement, but it taught them the Bible doctrine, just as much as it did others; and it is just such as these, who should set the right example.

We must beware of making the way to Heaven easier than Christ and the apostles have done, lest we be found in the day of Judgment to have deceived souls to their ruin. We cannot improve upon God's way. It is enough for us that we faithfully teach it as he has given it in his word. If there were more of that spirit of trembling at his word (Isa. 6:12), instead of dodging around its unpleasant commands, there would not be such danger. Why are not the commands of God to be obeyed in dress as well as in other things? "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." 1 Pet. 3:2, 3. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

These scriptures plainly teach that the principle of decorating or adorning for the purpose of setting off the person (and that is the only object for which it is done), is contrary to God's word. That principle springs from the great root of pride, and that alone. The root is wrong, and all its manifestations are wrong. The wearing of gold in chains, rings, or ornaments of any kind, or in necessary articles where cheaper material will answer the necessary purpose, is also forbidden. The putting on of rich and costly attire, is also just as plainly forbidden. The apostles do not say this kind of clothing, &c., is for those who cannot afford that which is more costly. But it is very evident that what they say has reference to that very class who are rich, and influential, and most likely to deck themselves in this manner. They do not carry the idea that people have a perfect right to dress as they please, if they can afford it; but that they are responsible for their example; and as stewards over God's money, they will be required to give an account of their stewardship. One great

reason why poor people distress themselves to dress as they do, depriving themselves even of necessary comforts, is, because those who are wealthy do it first, and the poorer classes know they must follow suit, or they are not thought much of. The rich and influential have a terrible responsibility to carry for setting such examples. They will have to give account for it in the day of God. Many a poor girl has been lost in trying to follow such examples.

In no place has fashion ruled, of late years, with such tyranny as in the churches. Every godless fashion, issuing from that godless sink of wickedness, Paris, finds thousands of professed Christians to carry it into the church of God, be it ever so monstrous; and nothing could be much more so than many which are exhibited of late. The whole system is wrong, from beginning to end, and true Christians should set their faces as a flint against it. But there is even among ourselves a strong influence drawing in the same direction; not to the same extent, but which will come there if not held in check.

But there are great difficulties suggested in regard to the bearing of these texts, which to me seem plain enough. Braided or plaited hair is spoken of among the things forbidden. How about this, says one? Is it wrong to braid the hair? The original word rendered "braided" is defined by Greenfield to mean, "locks of hair braided or curled; ornamental curls." The same principle of adorning for show is here referred to, and evidently the apostle does not mean at all that braiding which is done for convenience, and decency, and neatness. But the principle would evidently forbid much of the decorations of the hair so common nowadays, such as chignons, waterfalls and kindred abominations where, in many cases, the hair of dead folks is taken to ornament the living, and sometimes hair filled with loathsome insects, as well as big lumps of rubbish, are placed upon the back of the head to make an appearance of a luxuriant growth of hair. Such slavery to fashion is certainly forbidden by the spirit of this text.

Again, it is asked if the principle of adorning is forbidden. Are none to put ribbons or anything at all upon their bonnets or hats? Can they not wear a collar, or anything but what is absolutely useful? In the text which says, "In like manner also, that the women adorn themselves in modest apparel," the word rendered modest is, "Kosmos," in the Greek, and means, according to Greenfield, "decorous, orderly, decent, becoming." And he refers to this very scripture as an illustration of its meaning. The apostle's meaning is very plain when thus expressed. This is as we should suppose godly women, whose hopes were in the other world, would want to dress. There is no slackness or poor taste or untidiness conveyed in such words as those. Neither is there anything useless, or ministering to pride, or vanity, or show; no artificials made to resemble flowers, formed of wires and gauzy cloth, instead of nature's handiwork of beautiful workmanship, which, the more closely examined, is the more beautiful in appearance; no piling up of unseemly humps upon the back; no lumps of dead people's hair, or rolls of cloth, on the back of the head, to deceive people into believing that one was blessed with a luxuriant covering of nature's own providing; no flaunting of gaudy and unnecessary ribbons, bows, and edging, put on just for show; and no hanging of pieces of metal in holes bored through the ear.

That Christians can feel justified in following on after such nonsense and folly, in view of what the Bible teaches, is simply astonishing. The whole principle is wrong. It is of the world, and the god of the world, and will perish with them. The fact is, in no way can people look so becoming as in simple, neat, plain attire, gotten up with taste. All these ornaments and fixings, only show that vulgarity of taste which desires to bring attention to one's own person, and virtually says, See how pretty I have made myself. I know people would never admit this. But for what do they put these things on? What really causes them to do it, unless it be the hope that they will look more charming to somebody? I know that fashion rules the world. But of all people, S. D. Adventists, who believe in the soon coming of Christ, should away with such folly. The people are few who can nowadays put on a becoming, decent dress, and avoid all these things, and face the world. Slavery to godless fashion rules mankind.

I do not propose, for one, to stand and pick at this or that article of attire that different persons see fit to wear. This kind of fruit only shows where the heart is. There is not much use in picking at the leaves and trying to kill the tree of pride in that way. Rather strike at its root. But we must strike against the whole system of pride of which these are partial exhibitions. We must appeal in behalf of simplicity and genuine humility, or we shall be left of the Lord. We must open our eyes to dangers of this sort, or we shall be a melancholy example of a people starting out well, but dying prematurely, while others will take the places we might have filled. God will have a simple, humble people, who will not be led by the fashions of this world; who will not worship riches, or worldly honors; a separate people, zealous of good works. Those who labor in word and doctrine must stand up against the current which sets so powerfully toward the world. Those in high-places must be careful in *example* as well as precept. Ministers' wives, as well as ministers, have something to do with these things. An example of the wrong kind in such will go farther in the wrong direction than the efforts of "seven men who can give a reason," can in the other. It is so easy to go down stream, and so hard to go against the current. We can give of our means, and love to see the cause prosper, and yet be setting examples which will ruin souls in hell.

Of all classes who need to be warned in this respect, those who are well off in the world, and can dress as they please, need to be cautioned the most. Such must see to it that their example does not tell in the wrong direction, or they will not be guiltless. Plainness and simplicity much become these. These words of warning may not affect any very much. Perhaps it is not to be expected they will. But if they are not needed, at the present time, I have made an entire mistake in regard to the spirit of the Christian religion and the state of things about us, and the tendency among us. I submit them to the consideration of our people everywhere.

The Liquor Interest.

TRAMP, tramp, tramp, the boys are marching: how many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. "Tramp, tramp, tramp"—the sounds come to us in the echoes of the footsteps of the army just expired; tramp, tramp, tramp—the earth shakes with the tread of the host now passing: tramp, tramp, tramp, comes to us from the camp of the recruits. A great tide of life flows resistlessly to its death. What in God's name are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time.

The prosperity of the liquor interest, covering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the liquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men every year. The effect is inseparable from the cause. The cost to the country of the liquor traffic is a sum so stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame, the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast—so incalculably vast—that the only wonder is that the American people do not rise as one man, and declare that this great curse shall exist no longer. Dilettante conventions are held on the subject of peace, by men and women who find it necessary to fiddle to keep themselves awake. A hue-and-cry is raised about woman suffrage, as if any wrong which may be involved in woman's lack of the

suffrage could be compared to the wrongs attached to the liquor interest!

Does any sane woman doubt that women are suffering a thousand times more from rum than from any political disability? * * *

The country is to be sincerely congratulated on the fact that the wine interest of the United States does not promise much. Little native wine, after all our painstaking, finds its way to a gentleman's table. The California wines are a disappointment and a failure, and the Western wines are the same. Neither the dry nor the sparkling Catawba takes the place of anything imported. They are not popular wines, and we congratulate the country that they never can be. The lager beer interest is endeavoring, in convention, to separate itself from the whisky interest, claiming to be holier and more respectable than that. They are all to be lumped together. They are all opposed to sobriety, and, in the end, we shall find them all fighting side by side for existence against the determined indignation of a long-suffering people.

A respectable English magazine reports, as a fact of encouraging moment, that of the fifty thousand clergymen of the Church of England as many as four thousand actually abstain from the use of spirits! So, eleven-twelfths of the clergymen of the English Church consent to be dumb dogs on the temperance question! How large the proportion of wine-drinking clergymen may be in this country we do not know, but we do know that a wine-glass stops the mouth on the subject of temperance, whoever may hold it. A wine-drinking clergyman is a soldier disarmed. He is not only not worth a straw in the fight; he is a part of the *impedimenta* of the temperance army. We have a good many such to carry, who ought to be ashamed of themselves, and who very soon will be. Temperance laws are being passed by the various Legislatures, which they must sustain, or go over, soul and body, to the liquor interest and influence.

Meantime, the tramp, tramp, tramp—sounds on, the tramp of sixty thousand yearly victims. Some are besotted and stupid, some are wild with hilarity, and dance along the dusty way, some reel along in pitiful weakness, some wreak their mad and murderous impulses on one another, or on the helpless women and children whose destinies are united to theirs, some stop in wayside debaucheries and infamies for a moment, some go bound in chains from which they seek in vain to wrench their bleeding wrists, and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty, shame, wretchedness, and despair, hover in awful shadows. There is no bright side to the picture. We forget: there is just one. The men who make this army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the tramp, tramp, tramp, goes on, and before this article can see the light, five thousand more of our poisoned army will have hidden their shame and disgrace in the grave.—*Scribner's Monthly for August, 1873.*

Trusting God.

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they would be miserable; whereas God can make them a thousand times happier without them.

To mention my own case. God has been depriving me of one mercy after another; but as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this!—*Dr. Payson.*

If you wish to be happy, endeavor to promote the happiness of others.

HOLY poverty is heavenly riches.

A Timely Reminder.

PRESIDENT EDWARDS says: "God's people ought especially to abound in deeds of charity or almsgiving. If God's people in this land were once brought to abound in such deeds of love, as much as in praying, hearing, and singing, and religious meetings, and conference, it would be a most blessed omen. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in Heaven, to set up his tabernacle with men on the earth, and dwell with them."

Wesley on Dress.

THERE is just as much danger of Adventists indulging in a love of dress and finery as there has been in the past of other people doing the same. But as this comes in, the Spirit of God goes out. A few words of warning on this point, now and then, are much needed. Here are a few from that good man, John Wesley:

"I exhort all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering and showy, nothing made in the height of fashion, nothing apt to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces (of whatever kind or color), or ruffles, which little by little may easily shoot from one to twelve inches deep, neither do I advise men to wear colored waistcoats, shining stockings, glittering or shining buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable and expensive perukes. And whoever says that there is no harm in these, might as well say there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call Heaven and earth this day to witness that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years last past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls." D. M. CANRIGHT.

Shall I Be an Overcomer?

THIS question has, no doubt, presented itself to every believer in present truth. Looking forward to the hour of temptation, and the time of trouble that looms up in the near future, with a correct sense of the straitness of the way, and knowing our own utter powerlessness to overcome without divine aid, it truly becomes a matter of anxious thought. Could we, by some art of reading the future, see ourselves safely landed on the sea of glass, even this might tend to slacken our efforts to overcome. God has wisely hidden the final denouement from us, and so related us to the blessings of eternal life, that it is by patient continuance in well-doing that we shall obtain the prize.

But, shall I be an overcomer? again and again forces itself upon us with renewed importance. Is there any rule by which we can find an answer? any criterion by which we can judge of the result of our efforts? In working a problem in mathematics, we know that if we start from right premises and follow the rule, we shall, if we make no mistake in our reckoning, reach a correct answer. But if only one small mistake is made, it greatly deranges the work, and forces us to go back to the place of error and do our work over again.

The plan of God for our salvation has such a system, and his word imposes upon us such rules, that, if correctly followed, will as surely bring us to the end for which he has predestinated us, as that two and two make four. It is often said that "figures will not lie." So it is a matter of fact, as sure as mathematical demonstration, that those who are standing in the light of God, obeying his word in the love of it, willingly taking upon themselves its obligations, will be the overcomers in the true sense of the word. The importance that we give to the

great preparation for the coming of the Lord will be a guide to an answer. Does it have the first place in our hearts? and do we have the victory over our own ways, bringing them into subjection to God's ways? Are we making all the sacrifices necessary in our several spheres, with the love of God abiding in us, and Jesus in our hearts? If so, we need take courage and feel that we fight certainly, not as one beating the air, but as those who shall obtain. In the shaking time, upon which we are entering, such will stand firm, and, with the excellent spirit that Caleb and Joshua possessed, will deem themselves, in the strength of God, well able to go up and possess the land. A. M. LINDSLEY.

Work in God.

How many men keep their hearts green and fresh, clear up to the time when they shuffle off this mortal coil? Who go through life, beset by its care, toil and trouble and yet grow younger all the time? Only those who have discovered the great secret of replenishing their higher natures with the life that cometh down from above. No man ever comes so near to accepting and being guided by sheer folly as he does who, reaching the years of discretion and of reason, fails to set to work to cultivate his spiritual nature. No man ever did or will set to work to do that thing without finding God. No matter where he lives or what his station, if he sets out with a teachable spirit, with a persistency that knows no hesitation, to cultivate according to the laws, the economy, and the fundamental organization thereof, his spiritual nature, he will find God.

God, beloved ones, is everywhere present, beholding the evil and the good. And so attached is he to good, and so does he hold evil in disesteem, that any human being living on the earth may wake up in him a great throb of love by resolutely cherishing the good. The least spark of goodness in a man, honestly entertained by himself, is a thousand times more lovingly entertained by God. He will not allow any human soul to perish for want of assistance. When that soul says, in its extremity, however desperate, "Save me, O God, save me, for the waters cover my soul!" that cry for help will find its way to the ear of God where he sitteth in the glory of his nature and down from him to that soul will come spiritual blessings.

So there is no necessity on any one for going through life unhelped; for being a poor, selfish creature; for taking up the meanest elements in his nature and cultivating them. Men go to hell because they want to, not because there is any need of it. They go to damnation because they choose to, not because they are forced to go. They take all the consequences of sin, because they love darkness rather than light.

Letting Go.

A GENTLEMAN and his wife were taking a sea-bath, when a receding wave drew them from the shore and suddenly plunged them into deep water. The gentleman could swim, but his wife could not, and she instinctively threw her arms about her husband's neck, her struggles meanwhile rendering it impossible for him to assist her or save himself.

"My dear," said he, "this will never do. In this way we must both go down. Unclasp your hold, and allow me to save you in my own way." Trust me, and I will assuredly do so." In a moment she was in his arms, helpless as an infant, and he bore her to the shore, where they knelt to thank God for such a signal deliverance from sudden death.

Fearful soul, struggling amid the waves of doubt and temptation, cease all trust in your own doings. Jesus is with you. Trust in him, and his strong arms shall bear you through the deep waters which threaten to overwhelm you.

SPEAK kindly in the morning; it lightens the cares of the day and makes the household and its affairs move along smoothly. Speak kindly at night; for it may be that before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

HE is not only idle who does nothing, but he is idle who might be better employed.

WE should not repine at dark providences, for there is light on the other side of them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 12, 1878.

ELD. JAMES WHITE, } EDITORS.
" J. N. ANDREWS, }

White Robes.

THE SPIRIT OF CHRIST IN THE PROPHETS.

THE Spirit of Christ inspired the prophets of the former dispensations. It testified through them of the sufferings of Christ at his first advent, and of the glory that should follow at his second advent. The apostle Peter, speaking of the great salvation through Jesus Christ, says that the prophets had "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11.

In this is the harmony of both Testaments of the blessed book of God, that the Spirit of Jesus inspired the writers of both. And while the blind Jew shuts himself up to the Old, and the equally blind Christian virtually shuts himself up to the New, Testament, we thank God for the Bible entire. In the writings of both Testaments we see the entire plan of salvation in all stages of its development, in the several dispensations, and the Spirit of Christ inspiring the divine whole.

The Spirit of Christ was in Enoch, the seventh from Adam, testifying through him: "Behold, the Lord cometh with ten thousand of his saints." Jude 14.

Moses was a prophet. The Spirit of Christ was in this leader of the tribes of Israel, and testified, as quoted by Peter, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me." Acts 3:22; Deut. 18:18. The Spirit of Christ testifies in Moses that Christ, as a prophet, or teacher, was to be like himself. Hence the men of our times who labor to show a wide contrast between the teachings of Moses and those of the Son of God have not in this the mind of Christ.

Christ is the only Redeemer of sinners in all the ages. There is no other. All things pertaining to the grand scheme of redemption, whether in the types or figures of the former dispensations, or in the facts of the present, were revealed to the fallen race by our adorable Redeemer. He is, therefore, no more the author of the Christian, than of the Jewish, system. And those who contrast Moses with Christ, and the Jewish with the Christian system, are virtually arraying Christ against Christ.

It is not true that the apostle contrasts the ministrations of the two systems in the third chapter of his second epistle to the Corinthians. He simply draws a beautiful comparison, which illustrates the degrees of glory in the unit plan of man's redemption. His words touching this point are so very decisive that we give them in full:

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verses 7-9.

The typical system, under which the Redeemer was seen only in figure, was glorious. But the Christian system, with the great historical facts of the life, miracles, death, and resurrection, of the Son of God, exceeds in glory. Like the moon, the typical system shone by a borrowed light. Its glory was but the reflection of the light that enshrouds the death and resurrection of the Son of God, and his ministry in the heavenly sanctuary. Paul speaks to the point: "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Verse 10. Without the exceeding glory of the Christian system, the Jewish system would have had no glory, and no significance whatever. In fact, it could not have existed without the Christian system. And to array the two, as if they were independent systems, complete in themselves, and opposed to each other, is the very climax of stupidity and religious folly.

Moses was a prophet of God. Christ was with him and the children of Israel in the wilderness. Paul even states that they "all ate the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:3, 4. The angel that went before them, Ex. 23:20, 21, 23; 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13, 14; Acts 7:37, 38, was the Lord Jesus Christ.

The record states, chap. 5:13, 14, that Joshua was by Jericho, and that "he lifted up his eyes and looked, and, behold, there stood a man over against him with a drawn sword in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I come." We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. No, Joshua was still commander, as is seen by chap. 6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."

But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels. The captain of the host of the Lord is the head over angels, or the archangel of Jude 9, and the Lord himself of 1 Thess. 4:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams horns before the ark of God, the Son of God was to lead on the invisible armies. As archbishop is the head over bishops, so archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord. The Revelation, referring to the time when sin was first introduced, says, "And there was war in Heaven, Michael and his angels fought against the dragon." Chap. 12:7. And as captain of the Lord's host, the Son of God is represented in chap. 19:11-16, as riding forth from the opening heavens on a white horse, and the armies of Heaven following him.

Joshua had no battering rams with which to break down the walls of Jericho. At his command, the armed men passed on before the priests that blew the trumpets, and those that carried the ark of God. And the reward came after the ark. In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God.

The day was gained. "So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Josh. 6:20. And be it known that prominent among the united agencies employed to achieve that grand victory were the ten commandments in the ark, and the leadership of Christ.

And it is not a common angel that is spoken of in Ex. 23:20, 21. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Such language can be applied to no other than the Son of God.

Christ is the angel that was with Moses in the Mount Sinai. In that last address of the holy martyr, Stephen, he bears this important testimony. The words in brackets express our convictions relative to the persons meant. "This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38.

The work of emancipating, instructing, and leading, the Hebrews was given to One who is called an angel. Ex. 13:21; 14:19, 24; 23:20-23; 32:34; Num. 20:16; Isa. 63:9. And this angel Paul calls "that spiritual Rock that followed them," and affirms that "that Rock was Christ." 1 Cor. 10:4.

The eternal Father is never called an angel in the Scriptures; while what angels have done and said is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of Him who went be-

fore the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance, the mind of Jehovah was represented in Jesus.

The typical system was given to Moses by the Son of God in the Mount Sinai. Jesus Christ, the minister of the "true tabernacle," showed Moses patterns of it, and of the vessels of the heavenly sanctuary, that he might know how to form the typical. And as Moses is instructed relative to the several parts of the golden candlestick, Ex. 25:31-40, the boards and bars of the tabernacle, chap. 26:15-30, and the altar with its staves, pans, shovels, and other particulars, chap. 27:1-8, he is charged, as quoted by Paul, Heb. 8:5, "See, saith he, that thou make all things according to the pattern showed to thee in the mount."

The plan of salvation, by which man is reconciled to God, and God to man, was devised by both the Father and the Son. And in carrying it out, the counsel of peace is between them both. Zech. 6:13. But it was given to the Son to reveal this plan, in the several stages of its development, in the patriarchal, Jewish, and Christian, ages, to the fallen race.

The Spirit of Christ was in Abel, testifying of the sufferings of Christ through the blood of the firstling of his flock.

The Spirit of Christ was in Moses, testifying of the sufferings of Christ through the blood of those beasts which was typical of the blood of the Son of God.

The Spirit of Christ was in Daniel, testifying in his prophecy of the sufferings of Christ in the midst of the seventieth prophetic week. "And after threescore and two weeks shall Messiah be cut off." "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Chap. 9:26, 27.

The Spirit of Christ in the prophet also testified of the glory that should follow in these words: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Chap. 7:13, 14.

Our blessed Jesus had the supervision of giving this important prophecy. In proof of this proposition we first cite the statement of the angel that appeared to Daniel in his vision of the tenth chapter, that "there is none that holdeth with me in these things, but Michael your prince." Chap. 10:21. There were only three persons connected with the giving of the prophecy; Daniel, Michael, and another, which chap. 8:16, shows to be Gabriel. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." This command to Gabriel to further instruct the prophet Daniel came from Michael, as no other held with him in the things of the prophecy. Hence Michael, or the Son of God, having received the great things of the prophecy from the Father, shows them to the angel Gabriel, with the order for him to reveal them to the prophet Daniel.

There is a striking similarity in the manner in which the prophecy of this book was given, in the Jewish dispensation, and the manner in which the last book of the New Testament was given, in the Christian dispensation. The book of Revelation opens thus: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Chap. 1:1. They came from the Father to the Son, and both were shown to angels by the Son, to be revealed by them to Daniel and to John, for the benefit of the servants of God. The object of one was to show what shall be in the latter days," Dan. 2:28, and the object of the other is to show the "things which must shortly come to pass." Rev. 1:1.

The Spirit of Christ was in Isaiah, testifying of his sufferings in these impressive words: "He is despised and rejected of men; a man of sorrows, and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed." Chap. 53:3, 5.

The Spirit of Christ in Isaiah also testifies of his glory. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with jus-

tice from henceforth, even forever." Ch. 9:7.

We might continue these quotations from the prophets to almost any length. And we find the same ground briefly covered by these remarkable words of the Saviour: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

There is a painful blindness and an astonishing narrowness of views with many of the religious teachers of our time relative to the unit plan of salvation through Jesus Christ. In their efforts to get away from the moral law, as far as possible, in order to excuse themselves in the violation of the Sabbath of the fourth commandment, they will labor to show as wide a contrast as possible between what they call the law, and the gospel, and in treating the subject they often give the impression that the moral law was confined to the Jewish age, and that the gospel of Jesus Christ is confined to the Christian age.

These are simply blind leaders of the blind. Some go even so far as to discard the Old Testament altogether, as entirely superseded by the New. We were credibly informed at Tipton, Ind., that a certain camp-meeting was held in that State where the preachers and people had so far rejected the Scriptures of the Old Testament that, during the several days of their meeting, not a single copy of our old-fashioned, blessed Bible, complete, could be found upon the ground, the officiating ministers using copies of the New Testament.

Those who cherish the growing prejudice of our time against the Hebrews, the institutions they revered, and the prophets of the Old Testament, should feel rebuked by the wonderful words of Paul to the Gentile believers of the church at Ephesus. Chap. 2:11-19. The words in brackets are our brief comment on the apostle's scathing rebuke of that narrow-souled bigotry in Gentile believers that leads them to shut themselves up to the New Testament and the apostles, and despise the "commonwealth of Israel," the "covenants of promise," and the holy prophets of God. The apostle would not have the Gentile believers forget that, as Gentiles, they were far inferior to the Jews, and that in believing in Christ they had become partakers of benefits which had been enjoyed alone by the seed of Abraham. Hence his special appeal to them commences with—

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye [Gentiles] who sometimes were far off [from the commonwealth of the Israel of God, and the covenants of promise] are made nigh by the blood of Christ. For he is our peace, who hath made both [Gentile and Jew] one, and hath broken down the middle wall of partition between us [so that the Gentiles may come nigh, and receive the blessings promised to the seed of Abraham through Christ], having abolished in his flesh the enmity, even the law of commandments contained in [typical] ordinances; for to make in himself [Christ] of twain [Gentiles and Jews] one new man [or united body], so making peace. And that he [Christ] might reconcile both [Gentiles and Jews] unto God in one [Christian] body by the cross, having slain the enmity thereby; and came and preached peace to you [Gentiles] which were afar off, and to them [the Jews] that were nigh. For through him [Christ] we both [Gentiles and Jews] have access by one Spirit unto the Father.

"Now therefore ye [believing Gentiles] are no more strangers and foreigners [from the commonwealth of Israel and the covenants of promise], but fellow-citizens with the saints, and of the [entire] household of God [saved from all the ages of human probation]. And are built upon the foundation of the apostles [of the New Testament] and the prophets [of the Old Testament], Jesus Christ himself being the chief cornerstone."

Glory to God and the Lamb for this broad foundation, resting upon the "Rock of Ages," Jesus Christ, upon which the true church may stand, honoring the whole Bible, and keeping the commandments of God and the faith of Jesus. As we contemplate the breadth and the glory of the inspiring theme of salvation through Jesus Christ, our heart beats quicker, and our lips al-

most shout, in harmony with the voices of the angels round about the throne of Heaven,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

In our next, we will speak of the nature and perpetuity of the divine law. J. W.

A Place for the Spirit of God.

THE Scriptures do not shut out the Holy Spirit from participating in the work of God. It would be strange indeed if they did, for they were given by the inspiration of that Spirit. There can be, therefore, no controversy nor rivalry between the claims of the Scriptures and the claims of the Spirit of God. The Spirit of God has not abdicated its place in the church of God, nor do the Scriptures shut out the Holy Spirit from direct and active participation in the work of God. The Scriptures and the Holy Spirit each have an appropriate place, and there is no conflict in their claims. Each is of vital importance to the well-being of the people of God. Those who reject the Spirit of God are nothing but formalists; those who reject the Scriptures are fanatics.

The Scriptures are designed to render the man of God perfect, and thoroughly to furnish him to all good works. 2 Tim. 3:17. Of what utility then is the Holy Spirit, and what place is there for it? The Spirit of God is of just that importance which the Scriptures assign to it; and its place is precisely that which is marked out for it in the Bible. The first work of the Spirit of God is to reprove the unconverted, and to make them sensible of their sinful state. John 16:8. Its second work is that of regeneration, or conversion. Titus 3:5; John 3:5. It is thenceforward to abide with the Christian forever, leading him into all truth, sanctifying him wholly, bringing forth every excellent grace, witnessing that he is a child of God, restraining him from sin, strengthening him to every good work, and finally making him immortal. John 14:16; 1 Thess. 5:23; John 16:13; Gal. 5:22, 23; Rom. 8:16; 1 Pet. 1:5; Eph. 3:16; Rom. 8:11.

Such is the work of the Spirit of God with each individual Christian. It does not act as though the Bible were not in existence; but on the contrary it uses the words of the Scriptures as the means, in many cases and in many ways, of doing its work. But besides the work of the Spirit of God in each individual heart is its work in the church, as such. Here the Scriptures give to it a large place, and define with great distinctness its several offices and its sacred work. The twelfth chapter of first Corinthians very distinctly marks the several gifts which it confers upon the different members of the church, and the work which they are to accomplish. The same is true of Eph. 4. Now it is impossible that we make the Scriptures our rule of faith if we deny to the Holy Spirit the place which it assigned to itself when it gave the Scriptures. We cannot strike out those chapters which define the work of the Spirit of God in the church of Christ and in the heart of the individual Christian. These are a part of that Scripture which is profitable for doctrine, reproof, correction, and instruction in righteousness.

The Scriptures thoroughly furnish the man of God to all good works. But they do not do this in a manner to conflict with their own teachings. They never make the reader of the Bible independent of the Spirit of God. He must have the Holy Spirit to lead him into all truth, and to open to him the Scriptures. Nor in carrying out its precepts can man act independently of that Spirit. The Bible plainly commands the preaching of the gospel, but it is the office of the Spirit of God to select the proper persons, and to place upon them "the woe" if they preach it not. It commands those who thus go forth to this sacred work that they preach the word; but for all that, it is still the office of the Spirit of God to select the particular portion which shall be adapted to the time and place, and then to set home upon the people the words spoken. Without this, the work of the preacher will be vain.

But even the faithful preaching of the word cannot do all the work. There are secret sins and errors known only to the ones in fault, and oftentimes, because of self-deception, not even known to them, which the preacher cannot effectually reach. Now the Spirit of God has another agency. It is not confined to evangelists, pastors, and teachers. It has also placed in the

church the gift of prophecy and of discerning of spirits. The Spirit of God has never tied its own hands nor sealed its own lips. It reserves to itself the right to speak in the church, and in the Scriptures it has plainly stated the manner and the object of doing this.

One of those things, which is of the highest importance, and which at the same time gives the most general offense, is the bringing to light and reproof of secret sins. But this work can never cease unless God gives up the children of men to perish. It has a place assigned it in the Scriptures. It will be done in strict harmony with them. The Holy Spirit has the right to speak to men in dreams and in visions. It declares that it will do it. The Bible is a perfect revelation of divine truth, but it is the office of the Spirit to open the Scriptures to our understanding, and to lead into all truth. The Spirit of God may not reveal new truths and new duties, but it will certainly bring to light our failure to walk in the truth, and our transgressions of God's holy law. It will expose our self-deception, and set our secret sins in the light of his countenance. This work may give us great pain, but it will be of infinite value to us in the end. J. N. A.

Responsibility.

WE are slow to realize our responsibilities in regard to the influence we exert by our example. We are not to live for ourselves alone. We are under obligation to live for Him who died for us; and, in doing this, live for them for whom he died. Christ has made us debtors to him, and to them for whom he died. Our obligation does not end with ourselves; we may help others by our example, and we are in duty bound to do so.

Brother, by entertaining your unbelief, and talking your doubts and discouragements, you may retard and injure all the church with whom you are associated: but by taking a contrary course, you may encourage and cheer and help all around you. This, you should do; that, you have no right to do. Do you say, "I cannot be a hypocrite—I must talk and act as I really think and feel?" Let me tell you, You have no right to think and feel as you do. You have no right to your unbelief. You have the evidence. God has given sufficient, and has made it your duty to believe, and by your faith strengthen others. You can help them by your faith and courage, or you can harm them and yourself by your unbelief. Here you have a responsibility. Look around upon your brethren and friends. You can influence them in the way to life, or in the way to death. You can encourage them with words of good cheer, or you can sadden and discourage them. Which ought you to do? Ah! that is a fine scheme of Satan, to tell you that to talk and act faith would make you a hypocrite! You have a right to faith, and a right to talk and act it. Unbelief you have no right to. To justify it is hypocrisy and lying—it is to respect the wrong, as though it were right. You have a responsibility. Fulfill it for others' good and your own.

But here is another brother for whom I have a word. You, my brother, desire the prosperity of the cause. You would like to see all engaged in the work—all in working order. You are willing to contribute of your means as an individual, but you are not ready to say, "Come, brethren, let us go to work together." You yourself are not fit, you feel, to unite with the church, and take your proper post; for you acknowledge the use of tobacco is wrong—is only evil—and you use a very little. Now, is it so, that the car of truth must be blocked for a small quid of tobacco? How long? Here is quite a company who, because they are not acting upon the plan, are falling in arrears to the cause of God from year to year, for want of adopting this just and wise system. The annual interest is accumulating a large debt, and the prospect of redeeming the past is growing less and less. Perhaps some two hundred dollars a year held back from the cause of God to which it is due, and all this for a very small quantity of that filthy and poisonous weed! You, brother, have a responsibility. It extends beyond yourself, to those around you that should be bringing in their tithes and offerings, instead of robbing God.

It is the Lord's plan to send the truth to men freely; but when he has done this, he does not wish them to think that, because it is free, it is of no value—that they are free from obligation. No; he has made them his debtors to send the truth freely to others; and this, not because he has no other means, but for their own good. All, unitedly, should be doing a part in this work; and no small cause should retard united action. If one individual is not ready for this united action, he is responsible for the effect in others to a great degree.

Brethren, come up to the work and bear your responsibilities in the cause and work of God. God holds us accountable for our actions and influence. R. F. COTTRELL.

HE is wise who knows the extent of his own ignorance.

Spiritualism.—No. 3.

BY M. E. CORNELL.

WHILE at Woodland, last fall, the Hon. J. M. Peebles came and appointed to speak in a hall. Our meetings of course drew the people so that he had but few hearers.

Out of respect to the man, as one of the ablest and most candid of spiritual speakers and writers, and because he had resided in Battle Creek for years, and meeting as we did in this far-off land, and for old acquaintance' sake, we gave him a cordial invitation to give his last lecture in the tent. He accepted, and we took notes. He gave some very interesting accounts of the progress of spiritualism in Europe. He said there were in London no less than six journals entirely devoted to spiritism. In Paris, there were two journals, and not less than fifty thousand earnest believers, the great Jules Favre being among the number. There were four papers in Spain, and one each in Hungary and Russia, devoted to the subject. The Emperor Alexander was also a devout believer. He was delighted with the *seances* he attended in Naples, where he learned that the poet Longfellow was not only a spiritualist, but a constant visitor at the circles during his stay in that city. Mr. Peebles said he called upon Hiram Powers, the great sculptor, who is a devout spiritualist. When in London, he was introduced to many scientific men, and several members of the aristocracy, who were supporters of the doctrine. Mr. Peebles said there were hundreds of thousands of secret believers, not known to the public, and many of them were men in high authority in the governments of earth.

Mr. Peebles, after holding up to ridicule the orthodox idea, as he once believed, of an "undefinable nothing, going off at death," and an "immaterial God without body or parts," turned square about, and, to our utter astonishment, uttered the following:—

"God is not a body. He is not a located being, but a universal, all-pervading principle. He cannot be an organization of substance."

Spiritualists are always talking about the inconsistencies and contradictions of Bible believers, while they themselves exhibit the very climax of confusion. We will now give some of Mr. Peebles' positions, with our replies:

Peebles. The body is only the house in which the real man lives. The eyes are windows; the hair is the shingles on the roof; the head is the upper story of the house!

Reply. The Scriptures always treat the physical organism as the real man, whether it be dead or alive. "God formed man of the dust of the ground." "The first man is of the earth, earthy." "Behold there was a *dead man* carried out." But if Mr. Peebles is sure that the body is a house, and that it has an "upper story," it must also have a lower story or basement, and he ought to know in which story the real man lives. He neglected to tell us all about it, from his stand-point. Probably he went as far with it as he could see any adaptation, and thought best to keep silent about the remainder.

Peebles. The only evidence the world has ever had of a future life, has been the return of spirits.

Reply. We have positive evidence of future life by the resurrection of the body. Moses appeared on the mount of transfiguration with Christ and Elijah, who had not died. If Christ and Elijah were there bodily, Moses must have been there bodily, hence he must have been raised from the dead. Christ was raised from the dead and appeared to over five hundred witnesses at one time. And he took extra pains to show his followers that he was not a spirit. Said he, "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." Now if he were not raised from the dead literally and bodily, then he was the greatest impostor the world ever saw. How, then, could he be a good man, as spiritualists generally admit that he was?

Peebles. All force is spirit force. Nothing can move without spirit. Every living creature has a spirit as well as man.

Reply. Then dogs, cats, lizards, frogs, snakes, and snails, have spirits as well as men, and every living, moving thing will be in the spirit land, for they all have spirits. The only difference, according to Mr. Peebles, would be, that in the future state the spirits are disembodied, and float about with no house or home!

Peebles. The Bible does not speak of angels as a distinct race from mankind. There never was an angel except he was first a man with a human body in this world.

Reply. Friend Peebles seems to greatly err, not understanding the Scriptures; for nothing is more clearly set forth in the Scriptures, than the distinction between angels and men. In Hebrews, chapter 2, we have plainly stated, 1. That man was made "a little lower than the angels." 2. That, when Christ took man's nature, he "was made a little lower than the angels," and 3. That, when he took our nature, "he took not on him the nature of angels: but he took on him the seed of Abraham." Again, we find a distinction made between the "innumerable company of angels," and "the spirits of just men made perfect." So we always find it true that those who oppose the Bible do not understand it.

Peebles. There is no devil. The idea of a war in Heaven is ridiculous. But if spiritualism is of the devil, and he makes the blind see, and the lame walk, &c., he must be a blessed good devil! [Applause from the spiritualists.]

Reply. Is it any more improbable that there should arise a rebellion and war in Heaven, than on this planet? It seems to me that the idea of a successful war in Heaven to purify it, and clear out the rebels, is not half so absurd as the low, foolish description of the spiritualistic Heaven, given by Judge J. W. Edmonds, where he says he saw a dog with a split stick on his tail, yelling with pain, and a man kicking the spirit boy who inflicted such pain upon the spirit dog's spirit tail!

It is no proof that Satan is a "blessed good devil," because he sometimes does that which in itself is good. Does not Mr. Peebles know that there is such a thing as doing good that evil may come? Has he not read the account of the man who, for months showed every kindness to a family, until he had gained their confidence, and then at the midnight hour murdered every one of them, and left, with their money?

Peebles. If you would talk with the spirits, you must be pure and Christ-like.

Reply. In this, we have another proof that talk is cheap stuff. Mr. P. knows that the most abandoned often get first-class communications. King Saul, after he became base and rebellious, and God had left him, succeeded admirably with the spirits. Those who have rebelled against God and Christ and the Bible, are the very ones to be taken into communion with the army of Satan.

Peebles. There is no comfort or satisfaction in faith. We must have knowledge. And that is what your Bible says, "Add to faith, knowledge."

Reply. The gentleman has left out an important round in the ladder. It reads, "Add to your faith *virtue*, and to virtue, knowledge." But he has quoted it to suit their condition, for they "depart from the faith," leave out the virtue, and go to the dead for knowledge!

Peebles. But they make out that man has no more soul than a dog! Have, then, Theodore Parker and his spaniel dog gone to the same place?

Reply. Why not, Mr. Peebles? If dogs and men all have the same spirit, as you have just been claiming, where is the inconsistency? And that dog of Parkers may have been the very one that Judge Edmonds saw the boy tormenting in the spirit land!

In all this, we have proof enough of the blindness and confusion of those who talk about the contradictions of the Bible, and go by the spirits. But from such confusion may the Lord ever deliver us. The whole system, even as set forth by such men as Mr. Peebles, and their leading authors, is more and more disgusting to me. And here I am reminded of the prophecy of the spirits, that in less than two years I would be a spiritualist. The two years are now past, and, God be praised, I stand in his strength, and abhor spiritualism more than ever. I still believe that, "in all matters of wisdom," the word of the Lord is *ten times better* than all the magicians and astrologers of the whole world. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." And let all the people say, Amen!

Daily Soul Work.

THE world is full of broad, popular, shallow religious life. There are multitudes of religious books, enterprises, societies, assemblies and associations. There is no doubt much piety, zeal, and enthusiasm in all this, as well as much speech-making, self-praise, and trumpet-blowing.

But men's sins are not pardoned, nor are their souls saved, by the glittering generalities which go to occupy the attention of the religious world. Men will be ignorant, even in colleges, if they do not learn; hungry in cook shops, if they do not eat; and lost in the religious tumult, if they do not have personal dealings with the Lord.

We must have our daily soul-work between ourselves and God, our secret communion with him, or we shall starve even though surrounded by plenty. We must read our Bibles, do our praying, and believing, and weeping before the Lord, conquer our own enemies in the strength which Jesus gives, and grow in grace and in the knowledge of God singly and in his sight. We cannot be pardoned in masses, or saved in crowds. Strait is the gate, and each must find it and enter it for himself alone. Let us beware lest, in seeking outward excitements, we forget and lose the blessedness of inward Christian life. Let us walk with God.—*Sel.*

THOSE are not mothers, but monsters, that, while they should be teaching their children the way to Heaven with their lips, are leading them the way to hell with their lives.—*Earnest Christian.*

MEN often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the footprints multiply, when they are only following their own tracks.

TRUTH LIVES ON.

Through the rugged march of time,
Marked with misery, sin and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The Truth lives on.

Warriors strong and brave of yore,
Drenched Judea's plains with gore,
And the land with war was rife,
For his tomb who hated strife,
In the teachings of whose life
The Truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The Truth lives on.

Burning faggots blazing high,
Gibbets tow'ring to the sky,
Inquisition's rack and pain,
Slavery clanking loud its chain,
Falsehood triumphs still in vain:
The Truth lives on.

Underneath this load of wrong,
Truth eternal moves along;
Every true heart's mighty thro'ce
Rolls away some human woe;
Error reels beneath the blow,
And Truth lives on.

Fountains of the deep are stirred,
Mighty thoughts unbreathed in word,
Till the living Future's soul,
Bursting forth, will spurn control;
Shouts of freedom heavenward roll,
And Truth lives on.

Every blow at slavery's yoke,
Every true word boldly spoke,
Every holy thought within,
Breaks and curbs the power of sin;
Freedom's dawn is ushered in,
And Truth lives on.

—Jennie G. Kinley.

Progress of the Cause.

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

"Ye Shall Reap."

HERE are words of encouragement, again, for those who send the REVIEW to their friends:

"I must have the REVIEW if I have to work nights for it. It is my only preacher; and I am thankful to God that, by some means unknown to me, it was sent to me. It has been the means of solving many problems; it has given me light on many obscure passages, and led me to the keeping of the Sabbath of the Lord."

Vermont.

THE first Sabbath and first-day in June, I attended the quarterly T. and M. Society meeting for the first district, at Bordoville, Vt. Had a good attendance. Sabbath, had three meetings, and attended to the ordinances of the Lord's house; and first-day had two business meetings. Important matters were considered relative to some who were in a backslidden state, and to carrying out successfully the plan of Systematic Benevolence, etc. Organized a Vigilant Missionary Society for Franklin Co., Vt. About \$50.00 were pledged on delinquent fund, and about \$500.00 for the school at Battle Creek, Mich.

Sabbath, June 14, attended the quarterly meeting at West Charleston. Preached three times, had a good social meeting, attended to the ordinances of the Lord's house, had a business meeting, \$14.00 were pledged on delinquent fund, and \$230.00 for the school at Battle Creek. The next day (Sunday) drove twenty miles to West Burke, aided in holding three preaching meetings under the Vermont tent. Bro. M. N. Cross, who had helped in pitching the tent, and had acted as tent-master for two weeks, free of charges, and Eld. A. Stone, decided at once to leave for their respective homes. I continued with my brother, holding meetings, visiting, and aiding him and Bro. P. W. Saxby to purchase locations in Burke, till Monday, the 23d. Sabbath, the 21st, we held two interesting meetings in Westmore, Willoughby Lake, about ten miles from Burke. Was glad to find Bro. Litchfield, whom I had not seen for more than fourteen years, having fresh courage, and being much revived in the truth, and to see interesting individuals, who embraced the Sabbath under my brother's labors last winter, rejoicing in the present truth. When I left the tent the 21st, Bro. L. Bean had just returned from attending, in my stead, the quarterly meeting in Wolcott, designing to remain with the tent one week. There were pledged at that quarterly meeting \$7.00 on delinquent fund, and \$80.00 for the school at Battle Creek.

The next Friday, on my way to West Bolton, I received the sad intelligence of the sudden and unexpected death of Daniel L. Fuller, who was drowned while bathing in the La Moille river, and learned that I was

desired to attend his funeral the next day (Sabbath, the 28th), at West Bolton. The funeral was largely attended at the Baptist meeting-house in West Bolton. Evening after the Sabbath, held a preaching meeting in Jericho, near Bro. Smith's. Brethren and sisters were in attendance from Huntington, Starksborough, Bristol, New Haven Mills, and Essex Junction. Though they were disappointed on the Sabbath on account of the funeral, yet they were deeply interested in the remarks that were made on that occasion, and none of them felt in any way to regret the pains they had taken to attend this meeting. Had an interesting meeting on Sunday.

July 3, Bro. L. Bean and I went to Jamaica to attend a quarterly meeting in that district. The state of things was such there that we concluded to spend two Sabbaths and Sundays with the church in Jamaica. During our stay there, we held ten business meetings, besides several other meetings. We are glad to report that a large majority of that church are earnestly resolved to keep pace with God's people toward the Mount Zion. We hope that they will ever "dare to do right," and "dare to be true." Either God is with this people, or he is not. While we have every reason to believe that God has set his hand to this work, and we profess to believe that he has, it is not wisdom for us to hang back by entertaining a spirit of jealousy, distrust, fault-finding, and murmuring. Consistency would teach us to believe that God will carry on his work, and to have confidence in the means and agencies that he uses, in his own appointed way, to carry it on. This we are resolved to do by the assisting grace of God. \$16.20 were pledged on delinquent fund, and \$130.00 for the school. The general quarterly State T. and M. Society meeting, held in this place last Sabbath and Sunday, and attended by Bro. S. N. Haskell, was of deep interest and profit to all who attended. May the good work go on.

A. C. BOURDEAU.

Bordoville, Vt., July 25, 1873.

Northern Mo. and Kan. Tent.

BRETHREN Rogers and Long, from this tent, report the following:—

A traveler from Brandon, Ohio, on his way to Colorado, in search of health, and to seek a healthy location to which to move his family, while stopping here a week on business, availed himself of the opportunity of hearing our lectures. This man came into the tent, listened with care, and as the ancient prophecies were delineated as fulfilling before his eyes, his life-long skeptical ideas began to vanish, as belief and confidence in God's book began to break into his soul. As he gave us the farewell hand, tears coursed down his cheeks, and with deep emotion he declared to having been greatly strengthened by the lectures.

Said he, "I now enjoy that peace of mind, that heretofore I have been a stranger to. May God bless you to help others as you have me." He furnished himself with books on the subjects he did not hear, and is now speeding on his way to the wilds of Colorado with a light heart, a strong hope, and a firm resolution, as expressed to us, to prepare for the kingdom. L. R. LONG,
J. H. ROGERS.

New Hampshire.

JULY 11, returned to Campton; spoke in the evening in the house of Mrs. M. E. York, who has decided to keep the Bible Sabbath. A few of her neighbors gathered, and listened with attention.

Sabbath, 12, met with friends at Campton village, in Bible-class and meeting; it was good to be there.

Sunday, spoke three times; held two meetings during the week, and went to Ashland; obtained a hall for lectures. Was in Campton the 19th and 20th. Spoke four times. On the 22d, commenced lectures in Ashland; spoke there in the evening, and postponed further lectures until after camp-meeting, because we could not have the hall on Sundays, as the Free-will Baptists occupy it while their house is being repaired. Also, farmers out of the village can better attend after haying. We had from forty to one hundred and fifty in to hear; think a tent meeting would do good there.

On the 25th, went to Campton with Bro. B. F. Smith; 26th, attended Bible-class and meeting, held in the house of Mrs. Levitt. She is eighty-four years old, and used to preach. Age prevents her from laboring in the field; but she loves God and his truth, and enjoys our meeting with her to worship the God of our fathers on his holy day.

Spoke in the evening, in Holderness, in Greenleaf school-house. The 27th, listened to Eld. J. H. Evans, first-day Adventist, who, it was supposed, would preach against the Sabbath, so, by request of some friends, we attended the meeting; but he did not come out plainly, as it was supposed he

would. One man took to jumping, dancing, and slapping his hands, after which a brother spoke as though the jumping was going too far, when the preacher justified the first by quoting Luke 6:23. But I fail to see that it applies to jumping and dancing, with other fanatical exhibitions, in a quiet meeting, where no one is disturbing or disposed to do so. Please read verses 22 and 23, and the corresponding passage in Matt. 5:11, 12.

The third angel's message never looked more precious to me than now. Oh! for more of the spirit of the solemn messages by which a people is to be prepared for the time of trouble, and to meet the Lord.

Dear friends, we have no time to lose. The last message of mercy is swelling into the loud cry, and soon it will be said, from the throne of God, It is done, and Jesus will appear. Shall we hail him with joy, and follow him through the gates into the city? Isa. 25:9; 26:2-4; Rev. 22:14.

P. C. RODMAN.

Campton, N. H., July 29, 1873.

Southern Illinois Tent.

I CAME here with the tent one week ago last Thursday, July 24, and commenced meetings the next evening. Some having circulated the report that we were "Free Lovers," &c., we had some trouble in getting assistance in pitching our tent. Some refused us the privilege of cutting a center pole, and timber for stakes, although they had plenty of timber, and it is of but little value in this part of the State. It is but just to state, however, that due acknowledgment has been made, forgiveness asked for, and an effort made to repair the wrong as far as possible.

Our meetings have increased in interest from the first. Last evening, more were present than could get under the canvas. Our congregations have averaged, thus far, from three to five hundred. I have had no assistance as yet, either as a tent-master or minister, except what my companion has rendered. I hope for more help soon. But our trust is in God. Pray for our success. C. H. BLISS.

Minnesota.

I LEFT home, Thursday, after our camp-meeting closed, and met with the Concord church July 5; found them all trying to obey the Master, and very much encouraged by attending the camp-meeting which had just closed. All willing to take hold of the tract and missionary work, to spread the light, and open the way for the truth.

July 8, met with the brethren and sisters at Kenyon; organized Tract and Missionary Society; all had a desire to act their part in trying to live up to all the light. It has been but a short time since a part of this church heard on present truth and followed their Lord in baptism. They all have a desire to learn and obey God's will, and go through to the kingdom.

July 12, met with Pine Island church; some from other churches were present. The Spirit of the Lord was in our midst, and when we took part in celebrating the ordinances, we could say it was good to obey God. Even to obey God, helps to cheer up the lonely and almost discouraged ones.

July 19, Greenwood Prairie church held their quarterly meeting. Bro. Pierce, being present, preached in the forenoon, and it was good to listen to the words of those that have long been struggling for eternal life. The Lord helped on the occasion.

As I had one week to go to my next appointment at Maiden Rock, I thought best to go to the tent, and I spent two evenings there. I found a good interest, and the brethren very much encouraged. Some have already commenced to keep the Sabbath. Brethren and sisters in Minnesota, let us look up and take courage. God is able and willing to make the weak strong, and to lead those that are humble and act their part in the service of God.

July 26, was with the church at Maiden Rock. Our meeting on the Sabbath was very solemn, and encouraging. Almost all took part in the meeting. On first-day, we organized Tract and Missionary Society. All took hold as if they meant work. The enemy tried to discourage some. Three were baptized. I think this was the best quarterly meeting we have had for a long time.

I am on my way to Sauk Center to meet with the scattered ones there.

HARRISON GRANT.

July 29, 1873.

From Sister H. A. Steinhauer.

NINE months ago my attention was directed to the Sabbath question, and I soon found myself unable to observe the first day as I had been taught to do from my earliest childhood. Thinking that a seventh part of time was all that God intended and required, did not content me, so I kept the seventh day till I should be able to offer more satisfactory arguments for the observance of the

first, feeling that I could not go far wrong in taking God's commandments as literal. My investigations, however, took all the ground from under my feet. The Sabbath being commemorative of the act of creation it would by no sensible person be construed or transferred to our Saviour's life, in celebration of his resurrection. Nor could I find Scripture proof for its observance during the apostolic age; even the testimony of the "Fathers" (when fairly presented) proving the contrary. In vain I tried to prove that the present seventh day was not in unison with the original, on which the Creator rested, and which he hallowed to our use. The "day-line," and historic facts with regard to the manner of adding days to the year, took this last refuge of my first-day belief, compelling me to observe the seventh as the only possible Sabbath. That the Sabbath was made for man and not man for it, seemed far more true of the seventh-day Sabbath, than of the first, which is, in addition, made by man, instead of the "Lord of the Sabbath." I also believe in the near coming of the Son of man.

Being about to leave, I thought it right to make known the stand I have taken. Health Institute, Battle Creek, July, 1873.

Quarterly Meeting of the Ohio T. and M. Society.

THE third quarterly meeting of the Ohio T. and M. Society was held at Clyde, July 13, 1873. Meeting convened at nine o'clock. Opened by prayer by Eld. S. N. Haskell.

S. N. Haskell in the Chair. Brief remarks were made by Bro. Haskell on the workings of the T. and M. Society, after which the report of the previous meeting was called for, read, and accepted, with amendment of 3d resolution: *Resolved*, That the director of each several district decide who are worthy to receive our periodicals free, or below subscription price, in their districts, and the board of directors draw from the Missionary Fund to meet the want. The reports of the several districts were then called for and read, showing the distribution of publications during the quarter to be 43,729 pages.

No. of families visited, 90; No. of letters written, 68.

Received for memberships, \$ 5.00
" " donations, \$ 25.00
" " book sales, \$ 12.14

Subscribers for REVIEW, 14; subscribers for *Instructor*, 12; subscribers for *Reformer*, 10.

Distribution of periodicals, REVIEWS, 285; *Instructors*, 22; *Reformers*, 178.

Cash in hands of Treasurer, \$83.93.

Meeting adjourned to 12½ o'clock.

SECOND SESSION.

Meeting called to order by the Chair. Prayer by W. T. Carson. Remarks by Bro. Haskell on the necessity of a school as a means to prepare laborers for the closing work of the third angel's message; after which pledges were made to the school fund to the amount of \$146.50, making a total of \$1799.00.

Decided by board of directors that the funds of the society be invested in tracts and small works to the exclusion of bound books and new works in pamphlet form.

Decided by board of directors that all persons doing business for the T. and M. Society should meet their own expenses in stationery and postage.

Decided by board of directors that all of the receipts of the several districts be held by the directors during the quarter, and all accounts settled at each State quarterly meeting.

Meeting adjourned to annual meeting. O. F. GUILFORD, Pres.
M. E. REYNOLDS, Sec.

A CELEBRATED atheist gave it as the result of his observation that no mother who had buried a child could be persuaded to believe that there is no future life in which the sorrow and pain of this will find compensation. Infidel writers and speakers have attributed woman's faith in Christ and the unquestioned piety, and devotion of so many women to the church, partly to mental weakness, and partly to an excess of the emotional element. These cavilers seem to forget that religion has to do with the soul; that it is not contrary to reason, but has its foundation laid in faith. Religion does not aim to establish a philosophical scheme, but to produce holiness of heart. These free-thinkers will generally be found to be free-livers also, or those in whom there is such a disproportion of intellect and devotion to scientific studies that they have not the qualifications to sit in judgment upon religion, or the evidence by which the truth of Christianity is proven. Nor do we fear that woman will deny Christ until she find some better refuge for her soul.

THE door of mercy is closed to none but those who shut it against themselves.

SELF-SURRENDER.

LORD, one deep trouble of my soul,
From which I pray to be set free,
Is that I cannot self control,
And give up all the world for thee.

My weak, corrupt, deceptive heart,
Whenever early lusts I flee,
Like Ananias, yields a part,
But will not give up all for thee.

Sapphira-like, false thoughts arise
When, penitent, I bend the knee,
To hold the world before mine eyes,
And say, I gave it all for thee.

Well do I know how small the worth
Of all the gains that here may be;
But still my fond heart clings to earth,
And will not give up all for thee.

Lord, make me victor in the strife!
Thou who hast given so much for me,
Teach me this parable of life,
That I have NAUGHT to give for thee.

—WM. O. STODDARD, in *Independent*.

THE JUDGMENT DAY.

BY S. S. GRISWOLD.

Do the Scriptures teach that the Judgment day is some definite day in the future, in which the dead bodies of all mankind will be raised up, and their souls summoned from their abodes of happiness or misery, and made to re-enter those resurrected bodies, and that then, both their souls and bodies, thus reunited, will be rejudged, and resented to Heaven or hell?

This is my last proposition, as set forth in my schedule of May 21, 1872, and hence will close the series.

This proposition, as will be seen, does not belong to the Advent theory of the Judgment, exclusively. I refer to what is the popular orthodox theory of eschatology which is, that mankind possess a soul or spirit, that does not die with the body; but that continues to exist after death, separate from the body, and that at death every soul passes to a condition of happiness or misery, where it continues to enjoy or suffer until the final end of this world, at which time, a great white throne will descend from Heaven, on which will be seated the Lord Jesus Christ as Judge with attendant angels. An archangel will then, by the blast of his trumpet, awaken every dead body buried in the earth, and recall every soul from Heaven or hell, and cause each soul to re-enter and inhabit its former body; then the vast multitude will all be assembled before the throne, and in presence of the Judge; and each one will be re-examined, and rejudged, and resented. Each one then will be remanded back to its former condition, either worse or better, that is, to Heaven or hell; and that is to be the final closing up of all probationary condition of things, the world, in the meantime, having been burned up. Such is, I believe, a synopsis of what may be called the popular, or orthodox, view of the subject.

Before proceeding to examine the proposition of this article, it may be well to notice both the agreement and the difference between the popular orthodox view, or theory, and that of the second Adventists as it may lead to more mutual charity for each other's opinion.

First, their agreements:

- (1.) They both agree to the supposed fact of the personal coming of Christ in the clouds of heaven.
- (2.) They both agree in the resurrection of the bodies of the dead.
- (3.) They both agree in the day of Judgment.
- (4.) They both agree in the burning up of this world.
- (5.) They both agree in the fact of future rewards and punishments.
- (6.) They both agree that there is to be a final end of this mundane system.

Secondly, they differ:

(1.) Respecting the intermediate state of the dead. The orthodox believe the dead are conscious, and are happy or miserable, during this intermediate state, from death to the resurrection. The Adventists believe the dead are unconscious, and know nothing after dying until their bodies are resurrected.

(2.) They differ as to the time of Christ's personal coming. The Adventists believe it to be near. The orthodox, that it probably is not.

(3.) They differ respecting the nature of the reward of the future state, especially that of the wicked. The orthodox believe the wicked will exist forever in endless misery, perhaps in a hell of fire and brimstone. The Adventists believe that the wicked will be annihilated, consumed by fire into smoke.*

The above are, I believe, the main points of agreement and difference between the orthodox and Adventists. The Sabbatharians, as a body, hold with the orthodox, although there are many Adventists in their midst. And a question arises, whether that manner of Bible exegesis, by which the orthodox party maintain their theory, does not almost necessarily tend to, if it does not require, the theory of the Adventists. Both are materialistic in their interpretation. Both hold that temporal death was the effect and past penalty of sin. Both hold the resurrection of the body, and the bodily, personal coming of Christ, and the final conflagration of this world. Their main difference is the conscious or unconscious state of the soul after death, and the annihilation or endless existence and misery of the wicked.

I am not certain but that consistency of interpretation will not, sooner or later, require the orthodox

* Since writing the above, a sermon from Elder James White, published in the Review, of July, sets forth the following eschatological view. At the end of the world (which is supposed to be near), Christ will come in person, raise all the righteous dead, change all the righteous living, destroy, slay all the wicked living. The righteous will ascend with Christ into the upper regions of space, to which has descended the city of the New Jerusalem, into which he and his resurrected saints will enter to remain one thousand years. During this thousand years, the earth is to be punished for its sins. Satan and his angels are to be chained to this earth, which is made desolate, upheaved, upturned,—this is the bottomless pit. At the end of the thousand years, the devil and his angels are to be burned up, consumed into smoke, the earth rejuvenated, and Christ and the saints then descend to the earth, where they are to reside forever.

From one part of this sermon, I should understand the speaker to hold that the wicked will all be burned up at the time of Christ's coming; although the speaker says he has "yet to learn that the element of fire will accompany the Lord Jesus Christ in burning flames." Yet farther on, I understand him to teach that the day of Judgment will continue one thousand years, and that during all that time Christ and his saints will hold court, and the wicked will be put on trial. And, surely, if every person of them is to have a separate and distinct examination, trial, and witnesses are to be called in to testify, as he says Noah, Lot, and Elijah will, and if so in these cases, why not in every other case? I presume one thousand years will be none too long a time; for if the Judge, who is Christ, has to depend on witnesses before he can sentence, who can tell when that day will end?

party, and especially the Seventh-day Baptists, to either embrace in general the views of the Adventists, or recede from their basis of interpretation of the Scriptures on those subjects. And is it not significant that some of the leading, religious journals of the age, and some of the most prominent orthodox ministers, have thought most favorably of the writings of Professor C. F. Hudson. Nor will it, I think, be largely questioned, but that there is quite an under current of eschatology running nearly in the direction of the Advent theories. Few sects have had a more rapid growth than second Adventism. Being resurrected from the graves of ancient Chiliasm, Millinarianism, and fifth Monarchism, by the trumpet voice of William Miller, it came forth with its grave clothes laid aside, and ascending toward its zenith, it now stands in mid-heaven, if not as a star of the first magnitude, yet, as one of noted dimensions.

And I am of the opinion that much of the success of the Seventh-day Adventists, in making converts to the Sabbath, grows out of their mode of Bible exegesis respecting the nature and destiny of man; the literalism of the latter would seem to require the observance of the former. Hence, the first-day Adventists are inconsistent in that respect with this manner of William Miller, it came forth with its grave clothes laid aside, and ascending toward its zenith, it now stands in mid-heaven, if not as a star of the first magnitude, yet, as one of noted dimensions.

But I will not pursue this train of thought farther, and but for the importance of the subject, I would not have introduced it.

Then to the proposition. Do the Scriptures teach its affirmation? I think they do not. But that while they do teach a day of Judgment, a resurrection of the dead, they do not set them forth in the manner the affirmative of the proposition would imply; and that the popular orthodox theory on those subjects is in error as to the time and manner in which those events will take place.

First, then, there seems to be a great inconsistency in the popular view of the intermediate state.

If the soul at death enters immediately the world of spirits, conscious, as it is admitted, it must of necessity enter more or less upon the rewards of that state, and hence it must of course be happy or miserable, the incipient state of Heaven or hell. This is admitted. And if the soul is thus in happiness or misery, must it not have been arraigned, tried, and either condemned or justified? Hence, it must have passed its Judgment day, and received its sentence. Such being the case, of what use can another Judgment day be? Why should the souls of the departed, who have (some of them) been in the heavenly or hellish condition, perhaps for ages, be rearraigned, and made to undergo another trial and sentence, and then be remanded back to their former Heaven or hell?

Now the Adventists' view seems far more consistent than this, for, according to their theory, the whole man becoming unconscious at death, the reconstruction of his former body is therefore a necessity to his re-living. But not so in the other case, for they strenuously maintain the continued existence of the soul—the man. Hence, if the man can exist and enjoy or suffer during the intermediate state without its former body, why may it not ever afterward? and hence there is no real need of the resurrection, reconstruction of its former body, in order to enjoy or suffer the pains of hell or the joys of Heaven. Having shown in a former article that the Scriptures nowhere teach the resurrection of our bodies, I need not recapitulate what was there said. I will simply say that, by the resurrection of the dead, the Scriptures invariably mean man's future existence or a continued one of this.

President Dwight, of Yale College, says that the Greek word, *anastasis*, which we render resurrection, always means man's future existence, and hence does not refer to the resurrection of the body, and that the Greek word, *egoiro*, which occurs, I think, but once in the New Testament, is the word that would represent the re-living of the body. The scriptural idea, then, of the resurrection is that of man's future existence, a higher and more glorious existence after death.

Hence, then, unless man's probationary state continues after death, which is not generally believed, the judgment of each one is passed at death, and the Judgment day is continuous, and, as the apostle says in Hebrews 6:2, eternal. Such, I apprehend, will be found to be the teachings of Scripture. The popular notion of judgment does not accord with the scriptural one of that word. The scriptural idea seems to be rather of administration than of sentence. Christ says he came not to judge, but to save, and then, "For judgment have I come into the world, that they which see not may see, and that they which see might be made blind." Again, "Ye judge after the flesh. I judge no man. If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world." "My words shall judge him in the last day." "Now," says Christ, "is the judgment of this world." Paul says, in his sermon on Mars Hill, that "God hath appointed a day in which he will judge the world by that man whom he hath ordained, whereof he hath given assurance to all men, in that he raised him from the dead." "that God winked at the time past, but now commandeth all men everywhere to repent." The day here referred to is evidently the gospel day, in which all mankind are to be judged by the gospel truths. That is, the divine government is to be administered by Jesus Christ. Hence, to stand before the judgment-seat of Christ is to have the divine government administered according to the gospel of Christ, and as he says. His words shall judge men in the last days.

As the reign of Christ is to continue until all things are put under him, all nations are to stand before his tribunal, judged by his doctrine. Hence, when he shall sit upon the throne of his glory, or glorious throne, before him shall appear all nations. That is, when Christ shall have fully established his kingdom on the earth, when he shall rule or reign King of kings and Lord of lords, when all nations and kingdoms and peoples shall serve him, then will he sit on the throne of his glory, and before him will have been gathered all nations, who will be separated according to their character. This process of judgment is ever going on.

Therefore, although the Judgment day is spoken of as a particular day (it seems to be so represented in some passages), the substance is this, that, either in this world or the next, or both, there shall be a revelation of God's truth to the soul, so that every soul shall see itself as God sees it—see its own evil or good and so be rewarded or punished by that sight. The Judgment consists in showing to the good that when they did anything good to men, they did it to Christ and God; and in showing to the bad that when they refused anything to their poor brethren in want, they refused it to Christ and God. The Judgment is the making known to each man his real character,

and the consequences of such a revelation is that some men go into spiritual happiness, and others into spiritual sufferings. This seems to be the substance of the Christian doctrine of judgment, as taught in the New Testament.

But I have already exceeded the limits allotted me in this article.

In taking leave of this subject, I wish to present my high appreciation of the favor granted me by the editors of the REVIEW. They will please accept my sincere and heartfelt thanks. The REVIEW has shown a liberality in publishing which many other religious journals might well emulate. Differing as we do, and each having made out his case according to his best ability, yet I trust nothing has been said to mar our Christian sympathy or intercourse. I can but respect the sincerity and zeal of my Adventist brethren, a zeal most commendable and worthy of the cause of any truth so important. May the great Head of the church ever guide us all into all truth, is my sincere and earnest prayer.

REMARKS.

As Bro. G. has stated, the proposition discussed in the foregoing paper does not belong to the Adventist theory of the Judgment exclusively. He might have gone further, and said that his controversy in this proposition is principally with the orthodox view; for the great inconsistency involved in that theory, that all, as fast as they die, enter upon a state of conscious suffering or happiness, but are all finally to be summoned to Judgment to have their cases decided, is so great as to overshadow all other portions of this proposition. An inconsistency so glaring and palpable must in time produce its effect. That God should hold a soul in the agonies of the lake of fire, or permit it to bask in the bliss of Heaven for ages upon ages, and then bring it to the Judgment to see if this was the right treatment to be rendered to it, or to go through the farce of re-affirming decisions already made, is so unlike all the revelation we have of his attributes and character, that it cannot be entertained by any one who will both honestly and seriously consider the subject. And many will thus consider it; for this question is destined to have a hearing. Then what will be the tendency? So long as the different denominations hold the views that now generally prevail respecting the future resurrection of the dead and the Judgment, they will be logically driven to the ground taken by Adventists, which is the only ground that makes throughout a scriptural harmony on these questions. We rejoice in the certainty of the progress of truth in this direction; and we shall neither be surprised nor sorry to see the day draw rapidly on when many of our Seventh-day Baptist brethren will be influenced by it in the manner indicated by Bro. G. Certainly one or the other of these positions must be taken: that the soul is not conscious from death to the resurrection, or that it is judged as soon as it leaves the body; but the moment we attempt to locate the Judgment at death, we find ourselves in conflict with the Scriptures at every step; for they everywhere represent the Judgment as an event to take place, in its execution at the end of all human probation, and the conclusion of all human mortal history.

Respecting the present paper of Bro. G.'s, we heartily second his efforts to show the absurdity of the position of the orthodox party that the soul is conscious, happy or miserable, according to character in death, and yet that the Judgment is future. We accept his statement of the agreement and difference between ourselves and the orthodox, as substantially correct, excepting the idea of the end in the sense of the annihilation of this mundane system which we do not hold. We take issue with him, on the proposition, which is the only one that need be noticed in this article, that the Judgment is a continuous event, to be eternally in progress, and not a definite and future one, to be finally completed upon all the human race.

The resurrection and the Judgment are so plainly taught in the Scriptures that they cannot be ignored, but must have a place in every religious system founded thereon. But the resurrection, we are told in the present instance, is simply our future existence, continued uninterruptedly from this, and the Judgment is constantly going on. We hardly know how to make an application of Scripture to Eld. G.'s theories; for we have come to regard it as a matter of complete uncertainty what unaccountable explanation he would give of their testimony. We have tried to grasp some of his positions, but with about the same result, we must confess, that would attend an effort to grasp a ray of moonshine. The fogs of mysticism, and the chilling blanks of vacuity seem to hold about equal place in his system. So we are at a loss to know what scriptures he will accept, and what explain away in a manner virtually to reject. We have the testimony that Enoch and Elijah were translated to Heaven without seeing death. What construction he would put upon this narrative, whether his would call it veritable history or an allegory, we know not. But if the resurrection means simply a future existence, beyond this present state, we would like an answer to the question whether Enoch and Elijah are ever represented in the Scriptures as having had a resurrection, having been raised from the dead. Is this the way they speak of them? They certainly have a continued existence in a higher sphere, which Bro. G. says is the resurrection. Then they should be spoken of as having been raised from the dead. That the Scriptures do nowhere thus speak of them, and instead of saying that they were raised from the dead, say that they did not see death, shows that the resurrection from the dead is not simply future existence.

Again, if the resurrection is constantly going on, how could Christ say, as is recorded four times in the sixth of John, speaking of those who believe in him, that he will raise them up at the last day; for there is to be no time which can be called the last day, and they are raised up all the time. Or how could he say to Martha, "Thy brother shall raise again"? for according to the continuous-state theory, he had risen already.

We understand Bro. G. that the day of Judgment which God appointed, Acts 17, is the gospel day. How, then, with those who died before the introduction of this day? Cain and Abel died ages before the first advent of Christ. How and by whom were they judged? Peter says of the present heavens and earth that they are reserved unto fire against the day of Judgment and perdition of ungodly men. The day of Judgment had not then commenced when he wrote. The angels that fell are reserved to the Judgment of the great day. Jude 6. The Judgment had not then, any part of it, taken place when Jude wrote. Daniel and John both saw a specific time when the Judgment was set, and the books were opened, and the dead were judged out of those things

written in the books. And to the same effect testimony might be multiplied to almost any extent.

Into the particular events of the Judgment, as we view it, it is not necessary for us here to enter, as they were so fully set forth in the REVIEW, some time since, in the series of articles entitled, "Order of Events in the Judgment," by Bro. Andrews, which we hope soon to see in book form. That a Judgment, investigative in its nature, must take place before Christ comes, is evident. And if, at the final perdition of the ungodly, who are raised one thousand years after the righteous, Rev. 20, they are judged out of those things written in the books, it is evident that an examination of the books must have been made; and in no other place can the thousand years' work of Judgment committed to the saints, Rev. 20:4, have its application. This is not because God needs evidence in the matter, but that all interested intelligences may see and understand the principles upon which he acts. Giving each person a view of his deeds is not the execution of the Judgment; for that would be no punishment to the wicked. They boast of their deeds of fraud and violence, and glory in their shame. And to say that in the future state they are going to look with abhorrence on their own characters, is to say that a work of reformation will be wrought for every one of them by which their moral natures will be purified and quickened; which is absurd.

Looking the whole field over, how harmonious and consistent the view that in death we lose the consciousness of life; that Christ, who has undertaken our redemption, will raise us up from death; that this event is left till the probation of all the race is finished; that then those who are judged worthy of eternal life, will be saved to live forever, while those who have thrown away the proffered boon, will perish everlastingly. And for these positions the Scriptures give the most abundant evidence. But how disjointed and irreconcilable with the Scriptures is the view that there is no death, that the resurrection and Judgment begun with Abel, and will last forever. This view robs Christ of the glory of his work, and leads to the logical conclusion that as those who enter the other world in a state of sin, are far more numerous than the righteous, the time will eventually come when the wicked will infinitely exceed in number all the good of the whole universe, when the principle that shall be enthroned as the ruler of all, shall be a principle of evil, and the whole creation of God be turned into one vast and unmitigated hell.

God will not thus be overcome. Evil, with its author, and its abettors, will be rooted out. Truth and righteousness alone will live, and their friends alone will behold their everlasting triumph.

Whatever view we may take of the "science of last things," may He who has undertaken the redemption of our fallen race, have compassion upon us in our low estate, and help us to make that preparation that will secure to us at last all the blessings and privileges contemplated in his glorious plan for our salvation. u. s.

NO ROOM IN THE INN.

The inn is full—but is there none to yield?
She is so weary—must she go afield?
Oh! had I that night chanced to be a guest,
Thrice welcome, Mary, to my place of rest.
Are such thy thoughts? then hast thou room for all?
Hands for the fallen, ears for every call?
Christ claims our love in many a strange disguise:
Now fever-stricken on a bed he lies,
Friendless he wanders now beneath the stars,
Now tells the number of his prison bars,
Now bends beside us, crowned with hoary hairs:
No need have we to climb the angel stairs,
And press our kisses on his feet and hands:
In every saint who suffers here the Man of Sorrow stands.

—George O. Sutram, in the *Sunday Magazine*.

Obituary Notices.

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

DIED, in Cambridge, Vt., June 26, 1873, Daniel L. Fuller, aged nearly twenty-five years. At 3 o'clock p. m., he, and two young men who were working with him in his cornfield, went into the La Moille river, near by, to bathe, and while he was wading backward toward the deep water, he suddenly fell over into the channel of the river. Those who were with him could not swim, and though he gave signs of distress, he received no assistance, and was drowned. He was a member of the Baptist church in West Bolton, and was looking favorably toward the present truth. His parents, who had chosen him as a staff in their old age, and his wife embraced the Bible Sabbath two years ago. And he left, besides these, three brothers and three sisters with their families, and many friends, to mourn their loss.

Sabbath, the 28th, from Cambridge, drove sixteen miles, followed by the corpse and a long procession of mourners, and reached the Baptist meeting-house in West Bolton at 2 p. m., where a discourse was given on the occasion, by the writer, to a large and attentive audience.

A. C. BOURDEAU.

DIED, in Freeport, P. Q., June 22, 1873, sister Vina, wife of Samuel Herriman, in the seventy-first year of her age. She died in hope of the soon coming of the Lord. Her disease was of a lingering nature, yet she bore it with Christian resignation. She embraced the Sabbath, in the State of New York, a number of years ago, and was zealous for all the kindred doctrines of the third angel's message. Her loss we deeply feel, as her influence is much needed in this section to help hold up the standard of truth. Her will proves the genuineness of her faith, as it embraces the cause which she loved.

Text for funeral sermon, 1 Cor. 15:57.

P. E. RUTER.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 12, 1873.

The Eastern Camp-Meetings.

We give the time of these meetings, and their order, as follows:— New England, So. Lancaster, August 21-25. Maine, Pishon's Ferry, Aug. 28 to Sept. 1. Michigan, Battle Creek, Sept. 4-8. Ohio, Lexington, " 11-15. Indiana, " 18-22.

AGENTS who have quantities of the "Key to the Chart," are requested to return them to the Office.

Michigan Camp-Meeting—R. R. Arrangement.

We have received notice from the Gen. Superintendent of the Michigan Central Railroad that the Mail and Accommodation trains, both directions, will stop at the ground of the Michigan Camp-Meeting, Sept. 3 to 9, inclusive. He also writes: "We may decide to place a person there to sell return tickets from the encampment grounds to the several stations; and if so, shall expect the influence and cooperation of Mr. Root to induce all persons taking trains from the encampment to purchase tickets, and thus prevent confusion on the cars."

Going east, the accommodation train stops at Battle Creek at 6 A. M.; the mail train, at 12.20 P. M.

Going west, the mail train stops at I, and the accommodation, at 7.30 P. M. These are the only trains which stop at all stations. We will give the time at other stations next week.

A Word to Subscribers.

1. If you want the REVIEW continued, there is no reason why you should let it be stopped, for your pastor tells you every week just when your subscription expires, and a blue cross opposite the special note gives each one notice of the time it will stop if not renewed. If it is discontinued, it is no fault of the Office.

2. Do not expect any discrimination to be made in your favor because you are "an old subscriber," or "an old friend of the cause," for the clerks in the counting room have no means of knowing this; their only guide is the number on the paper. And even if they knew all of the subscribers, they could not be expected to examine a list of 5,000 names to see who should be exempted from the rule. And old friends of the cause should show their continued interest by renewing their subscriptions in good season.

3. If you want all the numbers, you must renew in time, for the back numbers cannot always be supplied. When they can, it causes additional labor.

4. If your papers do stop, do not complain of the Secretary or clerks, but remember that advance pay is the rule, and full and long notice has been given.

5. If you will remember this, and act upon it, many unpleasant feelings will be prevented, and, perhaps, unchristian words will be avoided.

Note from Bro. Canright.

AFTER parting with our dear brethren and sisters at Medford, Minnesota, we came home to Monroe, Iowa, and sold our place, household stuff, &c., retaining only my library, and what things we can carry with us from place to place.

For nearly four years, Monroe has been our home, where we had hoped to stay much longer. It seemed sad to break up, and leave our dear friends, and associations there, with little probability of soon, or ever, seeing them again. But this has been our lot for years, and probably will be till the Lord comes. We feel now that we shall never buy another home, but live as it were, in our trunks and satchels, ready to move at any time.

We left Monroe, July 14, and arrived at Bro. White's, near Black Hawk, Colorado, the next Friday. We found them very comfortably situated—free in spirits, much improved in health, and greatly enjoying this quiet retreat. Have been with them now about two weeks. Excepting a little labor at the Medford Camp-meeting, I have done nothing in preaching, writing, or studying, for about two months, on account of poor health. Since coming here I have improved quite fast, so that I now feel pretty nearly well. I have strong hopes that it is the will of the Lord that I shall entirely recover my usual health. Hope now to soon be able to commence labor again, working into it as I find my strength will bear.

We shall not soon forget our many dear friends in the East. We ask to be remembered by them in their prayers, and shall be very glad to hear from any of them frequently by letter.

As our expenses are necessarily very heavy this summer, our friends who are owing us for books and papers will oblige us very much by sending it to us by mail as soon as consistent. Our address, till further notice, will be, Black Hawk, Colorado.

D. M. CANRIGHT. Black Hawk, Col., July 31, 1873.

Maine State T. & M. Society Meeting.

THE Maine State Tract and Missionary Society will hold its first annual meeting in connection with the Camp-Meeting near Skowhegan, Aug. 28 to Sept. 1, 1873.

We want a report from every member in the State, that we may learn what has been done for the cause this year. The Librarians will see that the reports are handed to the Directors of each district, so that they can report to the State Treasurer, Wm. Haynes, So. Norridgewock, in season for him to report to the meeting. J. E. BAKER, Pres.

New England Camp-Meeting Arrangement.

THE special notice I sent to the REVIEW last week for those coming to the New England Camp-meeting, I wish to correct, as different arrangements have been made. Free return passes can be had on the ground over all railroads running to Clinton or Lancaster from Bellow's Falls, N. H., Norwich, Conn., Lawrence, Mass., New Bedford, Mass., Boston (via Boston and Fitchburg R. R.) and all points on Vermont and Massachusetts's R. R., except those starting from Worcester, where camp-meeting tickets should be purchased. Return free passes will be given to those coming through Worcester, but not to Worcester. Pay full fare one way, and then return free. S. N. HASKELL.

Answers to Correspondents.

CAN a Seventh-day Adventist engage in peddling patent medicines, and be consistent with our faith? E. O. H.

There are three words which have suspicious-looking faces in this question—peddling, patent, and medicines. It is always with regret that we hear of an S. D. Adventist peddling, especially if he is able-bodied, and can labor for his support, and if he peddles unnecessary things. We have known some strong, healthy men to go around the country peddling pictures! and if they knew what the majority of sensible people thought of them, they would be ashamed to enter a house with their wares; always provided that a peddler can be ashamed of anything. That which our faith embraces forbids our dealing in "patent rights;" they have a bad odor; there is so much of humbuggery about them, that the world looks with suspicion upon those who deal in them. And ninety-nine one-hundredths of all the patent medicines in the land are worse than humbugs—they are positively injurious, and to be avoided. We may safely caution all against buying "bitters" of every kind. We would as soon keep a pet viper in the house, as to introduce the use of "bitters" in a family. We must answer the above question with a decided negative. J. H. W.

Michigan Institution for the Education of the Deaf, Dumb, and Blind.

TO THE PUBLIC: The Michigan Institution for the Education of the Deaf and Dumb and the Blind is now completed. It will accommodate far more pupils than are now in attendance, and it is of the utmost importance that all proper subjects for instruction should enjoy its privileges.

You are respectfully requested to communicate to the undersigned the name and address of the parent or guardian of any Deaf-Mute or Blind child residing within your jurisdiction, in order that arrangements may be made for the admission of such child to the Institution.

Deaf-Mute and Blind children, between the ages of ten and twenty, who are of sound mind, good moral character, and who are free from contagious disease, are entitled to eight years of instruction, without charge for board or tuition. Parents or guardians unable to provide suitable clothing can have it furnished at the expense of the county they reside in.

It is hoped that every man to whom this circular is addressed will feel a lively interest in seeking out and reporting all the Deaf and Dumb and the Blind who reside within his jurisdiction.

By order of the board of Trustees. ROBERT L. BANGS, Principal.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Michigan Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, Sept. 4-8, 1873. Let all the churches, and scattered brethren be well represented. Also let each s. b. Treasurer see that all pledges are paid up to Sept. 1, 1873. E. H. ROOT, Mich. S. H. KING, Conf. D. H. LAMSON, Com.

The Health Reform Institute.

THE stock-holders of the Health Reform Institute will hold their seventh annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Sept. 5, 1873, at 9 A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stock-holders who cannot attend will please see that their stock is represented by proxy; neglect of this may defeat the object of the meeting.

JAMES WHITE, IRA ABBEY, WILLIAM INGS, HARMON LINDSAY, E. B. GASKILL, M. S. MERRIAM, C. W. COMINGS, Directors.

Ohio Camp-Meeting.

THE Ohio Camp-meeting will be held Sept. 11-15, at Lexington, one mile south of the village. Lexington is situated on the Sandusky, Mansfield, and Newark railway, nine miles south from Mansfield. Provisions and straw will be furnished on the grounds, as heretofore. We trust the brethren and sisters in this Conference will come up to this yearly feast prepared to work for the Lord. CAMP-MEETING COMMITTEE.

A Request.

WILL not Bro. Nicola, or some other suitable laborer meet with the Afton church on the first Sabbath and first-day in September, or as soon after as convenient? We consider this important, as there are several who wish to be baptized, and it is desired that the ordinances be attended to, with other important matters. By the earnest solicitation of the church. I. L. STP, Leader.

MONTHLY meeting for Western N. Y., at East Elma, Sept. 13 and 14, 1873. JOHN HICKS.

Tract and Missionary Society.

THE Mich. T. and M. Society will hold its next annual meeting in connection with the camp-meeting at Battle Creek, Sept. 4-8. E. H. ROOT, Pres.

Ohio Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at Lexington, Wednesday, Sept. 10, 1873. The Conference is appointed one day in advance of the camp-meeting, in order to get the business out of the way of the religious services of the meeting as much as possible. Let all the delegates be on the ground Monday, to help fit up the ground for the meetings. O. F. GULFORD, Conf. GEO. BISEL, Com.

Ohio T. and M. Society.

THE next annual meeting of the Ohio T. and M. Society will be held in connection with the Ohio Camp-meeting at Lexington, Sept. 11-15, 1873. O. F. GULFORD, Pres.

Quarterly Meetings.

QUARTERLY meeting for the church, and T. and M. Society, at Clyde, Aug. 23, 24. At Appleton, Licking Co., " 30, 31. At North Bloomfield, " 30, 31. O. F. GULFORD.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at the Rich Valley school-house, near my residence, Aug. 16, 17. As we transfer this meeting to a place where they know but little of us, we are anxious for a general attendance of the friends of the cause. Bro. E. B. Saunders has been invited to attend. W. W. STEBBINS.

WILL Bro. Root meet with the Tract Society, Aug. 23, 24, at Springport, Jackson Co.? J. F. CARMAN, Director Dist. No. 4.

THERE will be a quarterly meeting in the village of Allegan, Allegan Co., Mich., in connection with the T. and M. Society, Aug. 16, 17, 1873. A general rally is expected at this meeting, it being the last one before camp-meeting. We invite all to come prepared to labor for the Lord, and his cause. Bro. Hutchins is expected at this meeting. In behalf of the church. CHARLES JONES.

THE next quarterly meeting for the churches at Little Prairie, Johnston, Raymond, and Oakland, Wis., will be held at Oakland, Sept. 6, 7. There will also be a meeting of the Tract and Missionary Society. Hope to see a representation from all the churches including Dist. No. 1. A. OLSON.

California Camp-Meeting

THE California State Camp-meeting will be held from September 17 to 23, one mile east of Yountville Station, on the Napa Valley Railroad; nine miles north of Napa, and six miles south of St. Helena. It is desired that all the tents be on the ground Monday evening, the 15th, and those designing, as far as possible, to arrive Tuesday evening, the 16th, as suggested in the REVIEW. We expect Bro. and sister White, and Bro. D. M. Canright, to join us in the camp-meeting. Come, brethren and sisters, to this camp-meeting. Bring your friends with you that you think may be benefited. Come, praying that the meeting may be a signal blessing to the cause in our midst. Teams will meet trains each way to convey passengers to and from the camp ground free of charge. J. N. LOUGHBOROUGH, Cal. JACKSON FERGUSON, Conf. JOHN JUDSON, Com.

California Conference.

THE first session of the California State Conference will be held in connection with the camp-meeting, Sept. 17 to 23, at Yountville. At the session of our State meeting, we, by vote, resolved ourselves into a State Conference. According to the State Constitution circulated among you, you will see that each church of twenty members or less is entitled to one delegate, and one delegate for every additional fifteen members. Thus, twenty members, or less, will entitle you to one delegate; thirty-five members, to two delegates; fifty members, to three, &c. Blanks will be sent to each church clerk in due time, with proper instructions how to fill them for the Conference. Let each church immediately elect their delegates, that all may be ready in due season. CAL. CONF. COMMITTEE.

New England Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at South Lancaster, Mass., Wednesday, Aug. 20, 1873. Delegates should be on the ground at the latest by Wednesday morning. The Conference is appointed one day in advance of the camp-meeting in order to get the business out of the way of the religious services of the meeting as much as possible. Let all the churches and scattered brethren be well represented. It is expected that each church will send delegates according to the constitution. Also let each s. b. Treasurer see that all pledges are paid up to July, 1873. The Conference Secretary will furnish each s. b. Treasurer with a blank to fill out. S. N. HASKELL, N. E. H. B. STRATTON, Conf. A. W. SMITH, Com.

Quarterly Meetings.

GREENVALE, Ill., August. 16, 17, at the Chelsea meeting-house. Rockton, 23, 24. We hope all the friends of the cause, within a reasonable distance of these meetings, will attend. There will be a Tract and Missionary meeting held at each of the above places. There will also be opportunity for baptism. Meeting to commence with the Sabbath. R. F. ANDREWS.

THE Tract and Missionary Society of Dist. No. 8, of Michigan, will be held at Bushnell, August 17, 1873. A general attendance and reports are expected at this meeting. J. FARGO, Director.

THE quarterly meeting for the District will be held August 16, in connection with the T. and M. meeting. Bro. Hutchins is requested to meet the churches at this meeting. There will be an opportunity for baptism if any desire. CONFERENCE COMMITTEE.

Maine State Conference.

THE Maine State Conference will hold its next annual session in connection with the camp-meeting to be held one mile above Pishon's Ferry, on the Portland and Kennebec R. R., on the same ground occupied last year, commencing Aug. 28, and continuing to Sept. 1. Let all our churches in this Conference immediately take the necessary steps to fully represent themselves, by delegates; also, let all see that their s. b. pledges are paid up to Sept. 30, if possible.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

We earnestly request all to see that their tents are put up, and things set in order, and be ready to commence with the first day of the meeting and remain until the close.

J. B. GOODRICH, Maine G. W. BAKER, Conf. WM. MORTON, Com.

QUARTERLY meeting for Sand Prairie church, Wis., August 30, 31, 1873. The brethren visiting the churches are expected. THOS. DEMMON, Clerk.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

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. Mary Randall 44-10, Mrs N Kilmar 44-8, Henry Kilmar 44-7, J C Williams 44-10, Mary Husted 44-7, James Cornell 44-7, Mary Selby 43-23, H G Washburn 44-8, A A Marks 44-4, W H Edson 44-4, Robert Sawyer 44-6, R R Coggeshall 44-9, J S Van Deusen 44-14, Daniel Strout 44-4, Calvin Stone 44-6, N R Stains 44-8, W G Jenkins 44-6, P F Ferociot 44-7, Catharine Bricker 44-7, Joseph Ball 44-10, E P Kellogg 44-7, Mary S Wisellogal 44-9, Mrs F Robinson 44-7, Mrs F Minor 44-7, Gertrude Cobb 44-7, B L Whitney 44-10, J S Wicks 44-7, Asa Chapman 44-7, Peleg Tabor 44-7, Aaron Meeker 44-7, D M Morgan 44-7, Henry Moore 44-7.

\$1.00 EACH. Oliver Hoffer 43-9, J G Benton 43-9, E A Hillis 43-9, Mary Zittel 44-9, Fred O Whitman 44-9, M E Murphy 43-9, H B Wheeler 44-4, Chas E Hyde 43-7, T S McDonald 44-3, B F Smith 43-10, Nancy Gibbs 43-8, Antoinette Wilbur 43-9, Ira Gardner 43-5, Sam'l Downing 44-6, Peter Vogle 43-6, Mrs E Ireland 43-7, Mrs S V Cooper 44-7, Mrs J E Pond 44-7, G Prosper 44-7, Lorida Hutchinson 43-7, Almira Lane 43-7, Polly Holday 43-7, George Thomas 44-7, Mrs Emma Frost 44-7, William Stout 43-9, Joseph Eggleston 44-7, C F Eaton 44-7, H N Kincaid 44-7, A W Everts 44-7, P Canmyrny 44-7, S Tracy 44-7, T P Goodwin 44-7, John Custor 44-7, Frederick Stoddard 43-7, Martha Olmstead 44-7, William P Hammond 44-7, John Grey 44-7, M W Steere 44-1, N B Burrows 43-7, John Countryman 44-7, A Bailey 44-7, Wm T Comary 44-7, Soren Nelson 43-7, Washington Brown 44-7, Wm Brown 43-7, I M Williams 44-7, L J Shaw 43-14, L M Ogden 44-7, S J Rogers 44-7, Matilda Cady 43-7, Warren Beebe 43-8, M F Conklin 43-14, Frank Olson 43-7.

MISCELLANEOUS. Joseph Rawson \$5.00 47-4, Eld H Mills 75c 43-4, D N St John 3.44 43-6, Henry Beasley 1.50 44-7, J D Butcher 1.17 43-17, S B Thomas 1.50 46-1.

75 CENTS EACH. Harvey Pierson 43-7, Lucy H Tiller 43-7, Aaron Harland 43-7, William Lamberson 43-7, Henry DeFord 43-7, Mary A Black 43-7, G W Bricker 43-7, Gustavus Swan 43-7, Samuel Pierce 43-7, S E Bute 42-20.

50 CENTS EACH. Addie Moore 43-4, F A Chamberlain 43-6, Mrs M A Baker 43-6, Martha Gibson 43-4, Mrs E Beaumont 43-7, Mrs N Green 43-6, Mrs A Conklin 43-7, Esther H Caswell 43-7, Peter Sloat 43-7, C H Bliss 43-1, M A Donichy 43-7, D G Ely 43-7, Nathan Jarman 43-1.

Cash Received on Account.

Mich. Delinquent Fund \$30.00, Robert Sawyer 3.00, J W Bond 6.75, Robert Morrison 1.00, Chas Buck, Dist No 7, 62.50.

Book Sales.

S E Emerton 25c, Taylor Steele 15c, J S Van Deusen 90c, Wm Mankin \$1.00, L McCoy 2.00, Kohler, Chase & Co 25c, Mary A Morey 35c, P A Paine 1.00, Sarah E Stringer 50c, C H Bliss 4.69, R Morrison 1.25, J O Corliss 2.50, E B Carpenter 10c, T O Moon 20c, Emily I Weeks 50c, D A Denison 50c, R Winter 2.00, B H Peck 3.00, O P Galloway 3.70, R D Benham 3.00, S B Brown 25c, R S Webber 5.08, L A George 1.75, Libbie Erubaker 50c, A M Crawford 1.53, J Wilkins 5.75, Morris Hale 5.45, Mary Rush 15c, E M Kingsbury 20c, J W Bond 7.00, H G Washburn 1.25, W M Humphrey 1.40, Peter Geiger 1.00, S H Lane 2 19.

Books Sent by Express.

G S Honeywell, Wilmington, Del., 6.00, Geo I Butler, Kirkville, N Y, 239.25, D H Lamson, Armada, Mich., 7.50.

Books Sent by Freight.

J N Loughborough, St Helena, Napa Co., Cal., \$97.18.

Michigan Conference Fund.

Received from church at Wright, \$134.84. Donations for the Danish Monthly. A P Green \$2.00, J C Tucker 2.00, C L Sweet 1.00, M J Prossor 50c, E Slocum 50c, J G Brown 25c, J A Sullivan 50c, E Macomber 25c, G E Thomas 10c, H G Arnold 25c, H E Sweet 50c, M A Sweet 25c.

HYGIENIC BOOK FUND.

Irwin Edgerton \$10.00.

The Review and Herald.

TERMS:

One year in advance.....\$2.00 " " " " when paid by Tract Societies, or by individuals, for the poor, or to other persons on trial.....1.00. Address, REVIEW & HERALD, BATTLE CREEK, MICH.