

# The Advent Review

AND HERALD OF THE SABBATH.

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

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## VISIONS AND PROPHECY.

HAVE THEY BEEN MANIFESTED AMONG  
SEVENTH-DAY ADVENTISTS?

(Continued.)

ANOTHER distinguishing feature of this "remnant" is that they "keep the commandments of God." In Rev. 14:6-16, we have a prophecy commencing with an announcement of the hour or period of God's Judgment, bringing to view the "fall of Babylon," and, finally, a terrible threatening against those who worship the beast or the Catholic power, and bringing us to the appearing of the Son of man to reap the harvest of the earth. This last event we know to be the second coming of Christ. The first message brings us to the Judgment, which must be an event that commences to take place just a short time previous to his advent. So this whole prophecy is a last-day warning, being a threefold message for the purpose of preparing a people for Christ's coming. The distinguishing characteristics of God's people under the third or last of this series of messages which distinguishes them from the adherents of the Catholic power is this, that they "keep the commandments of God and the faith of Jesus." While being Christians in the strictest sense, they are also careful to reverence the "commandments of God." No one who will candidly examine the subject can come to any other conclusion but that the "remnant" who are spoken of in the twelfth chapter, and those brought to view here in the fourteenth, are identically the same. They both keep the "commandments of God." They live in the same age. They are both opposed to the Catholic persecuting power, and both are God's peculiar people when Christ comes.

What, then, are the "commandments of God" which are thus made a distinguishing mark of God's true people when Christ comes? They are clearly the ten words which God spoke with his own mouth and wrote with his own finger on the two tables of stone. Ex. 20:1-17; Deut. 5:7-22; Matt. 5:17-20; 15:4; 19:16-21; Rom. 7:7-12; Eph. 6:2; James 2:8-12.

In these and many other scriptures, they are plainly referred to by that special title, "commandments of God." And in the last quoted from James, we are told who are commandment-keepers. It is those who keep them all; while it is only necessary to break one of them to be a commandment-breaker. We boldly affirm that the greater portion of the Christian world are weekly trampling under their feet one of these commandments. This code requires men to keep the seventh-day Sabbath, set apart at the creation of the world by God himself. But a large part of the church have chosen to observe the first day of the week, for which there is no authority in the Bible. This observance came into the church through the apostasy which developed into the papacy. To all intents and purposes, Sunday is as much a Catholic institution as any festival of that church. In the end of the dispensation, the struggle is to be between the commands of the "beast," or Catholic power, and the plain commandments of God, and people will show by their actions which they serve.

The "remnant," then, of the seed of the woman, keep God's holy Sabbath in distinction from those who observe another day. They live in the last days.

There is another peculiarity of this last church. They are an unpopular people. Satan is wroth with them, and makes war upon them. They are persecuted. When we search for them, therefore, we will not

find them among the popular class of professors but among the opposite class. They will exist at the proper time, but will be hated.

There is still another peculiar feature which distinguishes the remnant church. They "have the testimony of Jesus Christ." Whatever this is, it is peculiar to them; for the prophet notices it as a feature which distinguishes them from others. If God had not seen fit to tell us what the "testimony of Jesus" was, we might not be able to agree in regard to it. But in Rev. 19:10, he has given us an inspired definition of the meaning of this term. The prophet there tells us that the "testimony of Jesus is the spirit of prophecy." As it is a universal law of language that the definition of a word will always give us the true sense when put in the place of the word itself, we will take the liberty of inserting this definition in the passage of scripture we are considering. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy."

Here we learn by the very simplest and plainest statement that this last church will have the spirit of prophecy in their midst. When that church, then, does come upon the stage of action, one at least of these spiritual gifts will be in its possession. We will, then, dismiss the part of this subject which pertains to the perpetuity of spiritual gifts as positively proved. Not only do the Scriptures plainly teach that the gifts were designed for the whole gospel age, but it states in the plainest manner that they will be in the last church which exists on earth when Christ comes. However much people may dislike this conclusion, it cannot be avoided by any fair logic.

The spirit of prophecy here referred to as being in the last church is evidently that spirit which causes certain persons to prophesy. This Spirit comes upon certain ones. They speak as they are moved upon by this Spirit. Future events or things necessary for the well-being of the church to know are thus revealed. From the instances referred to in a former article of this series, we learn that the usual manner of the Spirit's manifestation, when prophecy is uttered, is through vision, the person's mind being completely under the Spirit's control, and lost to all sublunary things. After things are thus revealed to the person, the things shown are spoken or written out for the benefit of others. It is not the prophecies of the Bible which are in the last church that are thus referred to as the "spirit of prophecy." All classes and churches have them in their possession. But this Spirit is something which distinguishes this last or true church from others.

This same expression, "testimony of Christ," is used in 1 Cor. 1:6, "Even as the testimony of Christ was confirmed among you; so that ye came behind in no gift." This expression plainly refers to the spirit of prophecy. It was a gift exercised in the Christian church by living individuals and not the writings of those who had lived ages before.

Here we see not only that spiritual gifts were to be continued in the church till the last days, but we have a peculiar test by which to determine who the true people of God are in the last days from this last verse of Rev. 12. It is easy to demonstrate from the Bible that we have reached the last days. The prophetic periods demonstrate this. The signs which our Saviour gave show that we are near the end. There is no lack of evidence on this point. It becomes, then, an important point to determine where the remnant church—the true people of God—are. We shall be likely to find them where all the characteristics referred to in their description by the Revelator are met. He said they should be known by certain characteristics. Can those be found in any existing church or body of people in our world? Let us see.

They are to be an unpopular class. There is to be a bitter hatred toward them; for Satan is wroth with them and makes war upon them. They are to be the last of the true church, and they are advent believers. They are to keep all the ten commandments, as a distinguishing feature. They are also to have the spirit of prophecy in exercise among them, and to be known as believers in it. They are not Jews, who disbelieve in Christ, for these are Christians. They are not Catholics, for these are specially distinguished from the worshippers of the "beast." Neither can they be the orthodox popular churches of our land, for these do not, as bodies, believe in the soon coming of Christ. Satan is not specially wroth with them; they are not persecuted. It is popular to belong to them. They break the fourth commandment every week. They do not claim to have the spirit of prophecy, but tell us it was not to be manifested since the time of the apostles.

The Mormons are not the remnant church. They tell us that Joseph Smith gave them a revelation that Sunday was to be kept in place of the Sabbath of the Lord. They are not commandment-keepers. The remnant church are not spiritualists, for spiritualists reject Jesus Christ as their Saviour and the Bible altogether. Neither can first-day Adventists claim to be the "remnant" church; for although they do believe the last days have come, and while they expect the advent of the Saviour, and might thus claim on that ground to be that people, yet the other points will not be met in their case at all. There is no special persecution of them. And as for the commandments of God, they claim they were all abolished at the cross. So they are not commandment-keepers. And as to the spirit of prophecy, not only do they not claim to have it in their midst, but they ridicule everything of the kind, and deny its existence in this age.

Our Seventh-day Baptist friends may with propriety claim to be commandment-keepers, and doubtless there are many in that church who are striving to truly keep them. But they cannot be the remnant church here brought to view. They do not profess to be living in the last days. They are not specially persecuted, and as for the spirit of prophecy, they do not claim its existence among them, and have no faith at all in its exercise in this age.

Is there then no people in whom these conditions combine in these last days? We believe they truly do in Seventh-day Adventists. They have everywhere claimed to be the "remnant" church for the last twenty-five years. As their name signifies, they are believers in the soon coming of Christ and the close of earthly probation. This has ever been a leading feature of their religious views which they are everywhere teaching to the people.

Does the persecuting spirit follow them more than others? From some practical experience we can answer, Yes. There seems to be a bitter prejudice existing among many people against them, and everywhere they go they have to meet a combined opposition, such as no other church meets. Wives have been driven from their homes, children disowned by their parents, for no other reason than because they were honestly believers in the doctrines of S. D. Adventists. It cannot be shown that the reception of these views makes them worse citizens and companions, or makes them less worthy of respect, yet we see a hatred manifest on many occasions by otherwise good people which can only be accounted for on the supposition that Satan stirs people up to hate these views.

Do they keep the commandments of God? Every one knowing anything about this people can answer that this is the most important part of their faith. They profess to be agents of a very important reform, designed to vindicate before the world the claims of God's holy law of ten command-

ments, and rescue the Sabbath of the Lord from desecration. They make this a principal issue everywhere. They claim that God's true church when Christ comes to gather his people home will not be trampling under their feet some of the Father's commandments. They believe that the papacy at the close of its twelve hundred and sixty years' reign will not be able longer to make true Christians believe that he is able to change the "times and laws" of God. Dan. 7:25. They feel that the closing contest with this blasphemous power is to be over the law of God, and they mean to be loyal to their Creator.

In regard to the spirit of prophecy, it is a remarkable fact that from the first of their existence as a people, S. D. Adventists have claimed that it has been in active exercise among them. It is a fact further to be noticed that they have had to bear more scorn and derision from this cause, perhaps, than any other. Where they are not known, opponents generally endeavor to prejudice the public mind by circulating the report that there is a woman among S. D. Adventists who has visions, and that this people generally believe in them. This is a fact for which this people are very grateful; and that which to others serves as a reproach is to them an honor and a mark of God's special favor. It is a fact that for nearly thirty years, Mrs. Ellen G. White, the wife of Eld. James White, both of them pioneers in this movement, has had visions which are generally regarded by those in sympathy with this church as being from the Lord; and it is freely admitted that they have exerted a large influence in making Seventh-day Adventism what it now is.

But while this fact is so objectionable to many, we regard it as one of the signs of the times which shows that we have not made a mistake in our application of this prophecy. Whenever the last end of the true church of Christ appears, it will have in its midst the spirit of prophecy. The Bible says so, and so it *must* be. The other churches noticed have nothing of the kind; therefore they are not that church. We must look elsewhere for it. S. D. Adventists are prepared to give the best of proof that this gift has been in their midst from the very first of their existence. This, then, becomes to them an important sign of the times to show that their application of the prophecy is right.

We are well aware that in claiming the existence of true visions and prophecy in this age of the world we meet the strongest prejudices. We are also aware that such claims have been put forth by Swedenborg, Ann Lee, Joseph Smith, and a host of spiritualist mediums; and that some at least of the very arguments used in this article to prove the perpetuity of spiritual gifts have been advanced to uphold their claims. We have no question but the fact of these cases just referred to, connected as they are with doctrines contrary to the Bible, and in many of them with practices abhorrent to true religion, has done much to prejudice the minds of candid people against everything of the kind. This, doubtless, was the design of Satan in having these instruments appear on the stage in this particular period. The Bible plainly informs us that such counterfeits would come up in the last days. Matt. 24:11-24. But does the presence of counterfeits prove that there is no true work of this kind in existence? When so cunning a manager as Satan floods the world with counterfeits, it is pretty good evidence that there are some genuine gifts in existence, and we have positively proved that they will exist in the last true church.

The apostle Paul seems to have this very time in view when speaking upon this subject in 1 Thess. 5. In this and the preceding chapter, he speaks very explicitly of the Lord's second coming. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." He says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." "Therefore let us not sleep, as do others; but let us watch and be sober." He continues in this strain at considerable length, finally giving some practical instruction just calculated to help the people in such a period. In verse 19 and onward we read, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

If there ever was an age when this instruction was necessary it is the present. We quench fire with water. The Spirit is quenched by unbelief. Even Christ himself did not do many mighty works on a certain occasion because of their unbelief. Mark 6:5. It is contrary to the design of God to gratify such a spirit. This age is full of unbelief. Men pride themselves because they possess it. It has reached that point where anything claiming to come by supernatural agency is scoffed at. The apostle cautions those living in the age when the Saviour is soon to come on this very point. "Despise not prophesyings," he says. He does not speak of the *prophecies* here, but of *prophesyings*, which are defined to be the "exercise of the gift of prophecy;" in other words, having visions. According to Paul, then, there would be in the last days just such things, and a great danger on the part of the people of despising them. There is nothing perhaps in the world at the present time which will excite more scorn and derision in the public mind than to know that a man believes in visions. The apostle has not thrown in this admonition for nothing. It is greatly needed. And we advise all to heed it.

But he continues in the same connection: "Prove all things; hold fast that which is good." He has just been speaking of prophesyings; so when he tells us to prove all things, he refers to what he was speaking about. When the false and genuine are both in the world, as we have proved they will be in the last days, the direction of the apostle is very much to the point. How applicable to the present time. How can we prove such things? says one. We answer, By going to the great detector, which is able to thoroughly furnish the man of God for every good work. It contains a storehouse of wisdom for every emergency. It gives us plainly the points of difference between true and spurious manifestations. Just as the merchant goes to his counterfeit note detector to ascertain the kind of money in his possession, so the child of God should go to the Bible to "prove all" these things. This is his only safety.

As there are two great sources of spiritual manifestations in the world, one of them good and the other evil, it is reasonable that God should give us rules to determine in which class any manifestation belongs. We have in the Holy Scriptures many such rules. But as space forbids us to notice all of them, we will introduce only a few of the plainest of them, and try various classes of manifestations by them, those through Mrs. White among the rest. These all must be judged by their own utterances and teachings, and not by the voice of public opinion. And it is not the verdict of our rule alone that must decide this question, but the concurrent testimony of all the rules given. It would be manifestly impossible to frame any one rule that would apply in every case. The true coin will stand every test, while the false will fail in some one or more.

We will first notice a testimony in Isaiah 8:16-20: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." These words certainly apply in the gospel dispensation, and evidently in the last days. The prophet here speaks of "disciples" who are looking for the Lord. Among these the "testimony" is to be bound up, and the law to be sealed. Here a reform connected with God's law is brought plainly to view.

This is in exact harmony with the scriptures we have noticed in Rev. 12 and 14.

The work of spiritualism is also plainly referred to, going to the dead for knowledge, and consulting familiar spirits. A familiar spirit is one which "comes at a call." It is an exact description of the work of spiritualist mediums in our time. It matters not how vile the character of the medium is, the "spirits" are ready to attend. It is remarkable that this work of modern spiritualism has originated since the Advent movement commenced. In 1848 the first manifestation was seen, and now the world is full of them. And as Satan is to manifest himself with special power in the last days, so as to deceive if possible the very elect, how shall the true child of God be able to distinguish true manifestations from false ones. The prophet here gives us a rule. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The law of God written on the tables of testimony is the standard of reform for the last generation and the test by which manifestations are to be decided. Do Mormons speak according to the law of God? They do not. Joseph Smith has had a revelation that the first day of the week is to be observed as the Sabbath. Do spiritualists speak according to the law of God? We know they do not. They do not believe the Bible. They teach that every one is to be a law unto himself. One of their principal writers teaches that a man receives greater benefit from breaking the law than from keeping it. It is notorious everywhere that they despise the law of God, the Bible, and the name of Jehovah himself. We are therefore authorized to conclude there is no light in them. They are from the regions of darkness. The prophet's rule shows where they belong.

We apply the same rule to the writings of Mrs. White, and what is the result? She has been prominently before the world for nearly thirty years. She has spoken in nearly every northern State from Maine to California, and that before the largest audiences. Her writings number thousands of pages of what has been shown her in vision, and in not one page or one statement which she has made during this long period can there be found a sentence contrary "to the law or the testimony." But every one knows, who knows anything about the matter, that one great burden of her labor is to exalt the holiness of that law and to persuade people to live in harmony with it, always teaching that they will be judged in the last day by it, and urging them to seek Christ for the forgiveness of their transgressions of it. Are we not justified then by the rule of the prophet to conclude there is "light" in her visions?

We will next notice the rule given in 1 John 4:1-3, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." This is a very important and emphatic rule. In it is contained a strong argument to show the perpetuity of spiritual gifts. The apostle wrote in the year A. D. 90. He was the last of the apostles and was soon to pass away. His words were evidently written for the gospel age. Had spiritual gifts been about to cease with him, the last of the apostles, he would not have given a rule by which to test spiritual manifestations, and told the people to "try the spirits." He would have told them to reject such things altogether, for there would soon be none genuine in the world. The fact that he tells them "to try the spirits" proves that there were to be two kinds in the world as long as his words were to apply; viz., through the gospel age. The "spirits" here brought to view evidently refer to prophesying, for he calls on us to try the spirits, because "false prophets have gone out into the world." The other class of course would be true prophets, or those who had genuine visions. We are commanded to try these, showing that it would not be safe to reject everything of the kind.

The rule the apostle gives is a decisive one. "Hereby know ye the Spirit of God." Let us apply it to spiritualism. Do their spirits confess that Jesus Christ has come in the flesh? We never knew one to do

it. Ask them if they believe in Jesus Christ. Perhaps they will say, Yes. But ask them what they believe about him, and they will often say that he was a good man, a powerful medium, far in advance of his age, &c. But ask them if he was the divine Son of God, the agent by which the world was created, who became incarnated in the flesh to come to the world to die for sinners, the one by whom we must have salvation if we have it at all, and they will universally deny every such proposition. But this is the Christ the Bible teaches. They do not believe in such a Christ. Therefore they come from the wrong source. "They are not of God."

Apply this rule to the visions of Mrs. White. Do they teach that Jesus Christ has come in the flesh? On almost every page the plainest declarations of this great fact are made. To any one who has ever read her writings this statement is unnecessary. It is safe to say that no public speaker or writer has more to say of Christ's coming in the flesh than she. It is the great central idea of all her speaking and writing. The sufferings, ministry, and death of Christ, are her special themes, and have been for nearly thirty years. She everywhere teaches that the divine Son of God was with the Father before the world was created, and that he was the agent by which that stupendous act was consummated, and being touched by man's lost condition, because of his fall, offered himself as his substitute to receive the penalty of God's broken law in man's stead; that in the fullness of time he was incarnated, taking upon himself man's nature that he might be man's Saviour, and through him alone can man be saved. He thus honors the law of his Father and saves all who will come to God through him. "Every spirit that confesseth that Jesus Christ has come in the flesh is of God." So says the word of the Lord, and so we believe.

We next notice the words of our divine Lord himself, Matt. 7:15-20: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."

The Saviour is not speaking here merely of a person who is teaching erroneous doctrines, but of one who claims supernatural powers or assistance. The original word proves this. Doubtless there may be some who teach erroneous views, honestly, to whom these words would not apply. The Saviour is speaking of those who are either under the influence of wicked spirits, or who falsely claim to be under the special direction of the Spirit of God. He says of such, "By their fruits ye shall know them." We may be just as certain in their cases as we can be of the character of the tree when we behold the fruit it bears, and nothing is a more certain test than this. By the fruits, in the case of the class he refers to, we are to understand their words and actions. By carefully inspecting their own words and acts under a variety of circumstances we may judge with absolute certainty of their true character. This is certainly a fair rule to apply to any work.

In the latter part of the last century Emanuel Swedenborg professed to have revelations of great importance from the spiritual world to communicate. He taught that the Bible, as written, could not be understood in its true sense; that the key which unlocked it was lost for many ages; and that at last it was revealed to him. He professes to give us the real meaning of scripture in which he denies the literal sense. He claims that Christ will never come again personally, that the last judgment took place not far from one hundred years since; that there is to be no resurrection of the body, and many doctrines of a similar character. He really lays the foundation in his teachings for modern spiritualism. His system of explaining the Bible away by his spiritual key virtually makes another book of it; for his system is contrary to its most plain teachings, and any of his followers admit it to be contrary to the Bible in its literal sense. Such fruits are not good, and we therefore reject the tree upon which they grow.

Ann Lee came with her pretended revelation, claiming to be herself the second

manifestation of Jesus Christ, thus denying the plainest teachings of Scripture which tell us he will come personally in the clouds, and thus be seen by all. Those fruits are not good.

In our own time, Joseph Smith, Brigham Young, and many more among the Mormons, come claiming to be true prophets. Are their fruits good? We think not. Let polygamy answer. Let thousands of poor, honest souls, deluded away to Utah and robbed of everything, answer. Let the early history of that people in Nauvoo and Missouri, where battles were fought and raids made upon others' property, answer. Hundreds and perhaps thousands of simple women were seduced away from their homes to become the wives of Mormon elders. Peaceful emigrants have been robbed and slain upon the trail in several instances by Mormons, disguised as Indians, and the property found in their possession. And one of the most terrible despotisms ever organized in any land has grown up among the mountains of Utah in the support of these pretended revelations. Surely these fruits are not good. They are not in harmony with the peaceable principles of our Lord Jesus Christ. We are authorized therefore to reject them.

Spiritualism also comes up with its host of mediums, professing to have supernatural revelations. They do give signs and wonders of astonishing magnitude. What source are they from? Are their fruits good? We answer, No. Their words are blasphemous. They deny the Bible and the God of the Bible, the Lord Jesus Christ and the plan of salvation, the law of God and the plainest principles of morality. In their practice, the most advanced have progressed so far that the most terrible corruption is unblushingly defended. Free-loveism is taught by many of the most able, and the sanctity of the marriage compact is openly disregarded. So far has this gone, that the influence of spiritualism upon the morals of the community is a matter of no small anxiety to every thoughtful mind. They are rapidly increasing all over the land. While thus "foaming out their own shame," "speaking evil of dignities," and turning to lasciviousness, they abundantly advertise themselves as the false prophets of whom our Saviour said, "Beware." Their fruits inform us of the character of the tree which bears them.

It is remarkable that so many of these have come in these days, and that they so uniformly deny the second personal advent of Christ. Would Satan send them so near together if there was nothing genuine to counterfeit? We think not.

We now notice the case of Mrs. White. For nearly thirty years she has labored in public from State to State, speaking hundreds of times to public audiences, and writing much, which has been published to the world. She claims to have visions from the Lord. She should therefore be tried by the same rule. We call upon any person to show where she has in any of her writings or teachings put forth one single sentiment contrary to morality, or contradictory to the principles of the Holy Scriptures. Her labor has not been in a corner. Her writings are open to public inspection. We confidently affirm that none will undertake to meet this challenge. And as for her private life, while we would ever be very careful not to claim perfection in this world for poor humanity, yet we freely state that not even her bitterest opponents are able to fasten upon her character the slightest immoral stain. Most of them admit that she is a humble, devoted Christian, but in some unaccountable manner deceived.

The very rule we are considering, they do not dare to apply in her case. The Saviour says, "Ye shall know them by their fruits." They admit her words and acts are good, but think she is deluded herself. Our Saviour says a "corrupt tree cannot bring forth good fruit," while her opponents virtually say it can. Nearly thirty years' ardent labor in public ought surely to be sufficient to test this matter. Having had full opportunity to know in regard to this point, we claim the fruits of these visions to be unmistakably good. No person can obey them without being better for it. They teach the highest principles of morality. They tell us we must render strict obedience to the law of God—that Jesus Christ has set us the perfect example we must follow in order to salvation. The life of the humble instrument herself has been in strict harmony with these teachings, her enemies themselves being judges. We have



made to the false and malicious stories set afloat by our enemies in regard to Mrs. White and the visions when prejudice had been excited, was to have her come and speak to the people herself. This rarely fails to silence every battery. There is such an evidence of sincerity going with what she says that few people are hardened enough in prejudice to still maintain that she is a corrupt person.

Many a time have we seen strong men, not of our faith, sit weeping under her appeals in behalf of humble religion, while setting forth the character of Jesus, the Man of Calvary, and picturing before the mind the glories of the better world. The trouble people have with her teachings is never that they are too lax, but they are too straight, too close, for the carnal heart. Her leading opponents have often admitted that if people would follow her teachings they would be saved.

It is surely a new thing in the world if an imposter, a deceiver for thirty years, can teach all the time doctrines of the highest morality which will save men if they will live them out, without showing a single exception in all she has taught. Our Saviour says, "Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." Matt. 12:33. We dare declare the tree good and its fruit good however unpopular this may be. We can sometimes tell a good tree by seeing how many clubs have been thrown at it. Satan don't originate so many slanders for nothing.

We have now examined three important rules and in each case with the like result. We boldly affirm that there is not a single rule in the Scriptures given to show the distinction between true and false manifestations that will not prove hers to be from a good source when fairly applied. We have noticed three of the most prominent, and the reader can judge of the result. If this be true, it is an important fact. The apostle says, "Try the spirits," and Paul says, "Prove all things," and hold fast that which is good. We take the very rules the Scriptures give us, and they prove the visions of Mrs. White to be genuine. If we cannot accept the conclusion, we must say the Bible has made a failure in its attempt to give us rules to test this matter with. Let those who choose that conclusion take it. We prefer to accept that which the word of the Lord teaches to be good.

GEO. I. BUTLER.

(Concluded next week.)

#### The Kingdom.—No. 9.

THE time of setting up the kingdom is not revealed in the Scriptures. But the Saviour says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. By certain signs given we may know when it is near.

But before we enter upon a direct argument to show that it is near, we will examine the difficulties which stand in the way of many, and which, if not noticed, might prevent their reception of the evidence. The chief difficulties are these: 1. A belief in the doctrine of the millennium, or the conversion of the world. 2. A belief in the restoration of the Jews to their national pre-eminence. These points are sometimes united, or so connected as to be made to prove each other. But the proof properly falls under two distinct heads.

As both these doctrines rest on the interpretation of certain prophecies, and as there are great differences of opinion in regard to the meaning of these prophecies, it is necessary, if possible, to establish some *method of proof*, by means of which we may reasonably hope to come to some agreement in our interpretations.

We believe that on every doctrine of the Bible there may be found plain, direct expressions, containing neither figures nor symbols, or only such figures or forms of speech as may be easily understood. And all our interpretations of the prophecies, or of passages more obscure, must be made to harmonize with these plain declarations. This rule is so obviously just that all must accept it. By following this rule we shall always be guided by the principles of the doctrine under consideration, which ought to settle every question. To depart from this rule we must disregard plain, positive statements, in doing which we are left only to conjecture.

And 1. The commonly received view of the millennium, or the conversion of the world, is not taught by any plain statement

in either Testament, it is only inferred from certain prophecies which will all bear a construction in harmony with certain plain declarations which contradict the popular view.

But we are met at the very outset with the affirmation that there are certain *principles* which prove that the world will and must be converted. Prof. Finney, of Oberlin, has stated these principles, showing that the doctrine is one of necessity, and is based upon the divine attributes. The following is a fair statement of his argument:—

The majority of mankind have been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly exceed the number of the righteous, and so the majority of mankind would be lost. But to say that the majority will be lost is to say that God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For, we can only judge the attributes of Deity by their manifestation; and, if he should fail to save the greater number, malevolence, and not benevolence, would predominate in his character. Therefore the majority of mankind must be saved to vindicate the character of God, which renders the millennium, or the conversion of the world, necessary.

But the objector is reminded that there is a vast difference between the principles which govern a doctrine by plain statements of the Scriptures, and merely abstract reasonings not based on the statements of Scripture. Plain Scripture statements are infallibly correct, and they must be tests of our opinions. Abstract reasonings may be correct or they may not. They are always open to criticism. The above argument of Prof. Finney is defective, and contains serious errors. For,

1. If it proves anything, it proves universal salvation. For if the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it *necessary* for God to save a majority, without regard to their choice or willingness to be saved. Or,

4. It makes the character or nature of the plan of salvation *contingent* on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature!

5. It denies the infinity of God's benevolence by making it a question of degrees. For, according to that argument, if the majority is saved, his benevolence would predominate; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God!

And the argument actually charges the worst of these conclusions on the divine government; for the Scriptures plainly say that the number of the saved *will* be to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that *will* come, but by a provision of free salvation for all, so that *whosoever will, may* come, and have eternal life. The Saviour said, "Ye *will* not come unto me that ye might have life." So the failure to be saved is *in their wills*, not in the divine plan. If men will not accept the offer, it does not show any want of love in Him by whom the offer is made; it shows only their folly and hardness of heart.

In contrast with such vain reasonings we present the declarations of the Scripture, quoting only such as are unmistakable in their import.

1. The way to life is narrow, and few find it; but the way to destruction is broad, and many walk in it. Matt. 7:13, 14. There is not an intimation in the Bible that the way to life will ever become so wide that all will walk therein, and the ever found the best reply that could be

way to destruction so narrow that few or none will find it. See also Luke 13:23-27.

2. The gospel was not expected to convert the world, but to *call out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." John 15:19. "God at the first did visit the Gentiles, to take out of them a people for his name." Acts. 15:14. The saints of God are redeemed "*out of* every kindred, and tongue, and people, and nation." Rev. 5:9.

3. The Saviour taught that wickedness would prevail on the earth till his coming, or to the end of the world. In Matt. 13:24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, will grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. And the same subject is presented in Joel 3:9-16, where the nations of the earth are called to prepare for the battle of the great day. Verse 13 says, "Put ye in the sickle, for *the harvest is ripe*; come, get you down; for the press is full, the fats overflow; for *their wickedness is great*." Compare Rev. 14:14-20.

4. The last days will be days of peril. This could not be so if the church was to have her triumph in this world, or if the world was to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached unto all nations; and then shall the end come." Matt. 24:12-14. In this chapter we notice, 1. Before the end comes, iniquity will abound. 2. Endurance will be necessary even unto the end, which could not be the case were the world converted.

3. The gospel will not convert all nations, but is for a witness unto all nations. And this it is, wherever it is preached, whether people believe its testimony or not. 4. In verse 24, is predicted that, before that day, false Christs and false prophets shall arise, to deceive, if possible, the very elect. 5. In verses 42-50, it is shown that even some of the servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. And this agrees with what the Saviour said: "Iniquity will abound, and the love of many will wax cold." And Paul further says, in verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus, in the last days, perils and persecutions will befall the true followers of Christ, because the great mass of them that profess godliness, or have its form, will deny its power. This is a most decisive testimony, and would forever settle the question, had we no other evidence to present.

And Peter also said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and how could such perils exist, if all were converted long before his coming?

Our Saviour has given Scripture examples on this subject so plain that we need not be mistaken. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

These are all plain, definite declarations. They need no studied argument to show

their force as applied to this question. The only mystery is that any will offer their "expositions of prophecy to sustain theories in conflict with such plain statements.

And there are yet other New Testament proofs on this subject, in regard to which there will perhaps be as little difference of opinion among the generality of believers in the Bible as upon the foregoing positive testimonies. It is generally held by all Protestants that the rise of the Roman apostasy marks the revelation of the "man of sin; and of his end, Paul says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. And so "that wicked," the man of sin and son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshipped," will not be destroyed before the coming of Christ. This fact is destructive of the doctrine of the millennium.

Again, it must and will be admitted that the seven trumpets of Revelation, chapters 8-11, reach to the end of this age. Events under the seventh trumpet prove this: such as the anger of the nations; the coming of the wrath of God; the time that the dead should be judged, and of giving reward to the saints. But the last trumpet introduces a *woe* upon the earth, and not a blessing; the *anger* of the nations, and not peace; and it is easily proved that the seven last plagues, in which "is filled up the wrath of God," Rev. 15:1, are poured out under this trumpet. This point cannot be evaded by allowing a period of apostasy *after* the millennium; for the man of sin exists from the "falling away" to the Saviour's coming; therefore there is no period of universal righteousness to elapse between the apostasy and the coming of Christ.

5. The Saviour did not promise his ministers that all should believe their word. He did not lead them to expect that they should meet with the favor of the world, more than he had met with it. But he said, "If ye were of the world, the world would love his own." And, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25. Who dares to rise above his Lord and say he shall be exempt from persecution? Who desires to be free from the sufferings of his Master? The Scriptures say that the Captain of our salvation was made "perfect through sufferings;" that he was partaker of our infirmities; that "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. 2:10-17. But they also teach, in the clearest manner, a necessity that we should suffer affliction or tribulation with him in the gospel. To this, his followers are appointed. 1 Thess. 3:3. It is consequent upon a godly life. 2 Tim. 3:12. It is the way to the kingdom. Acts 14:22. It stands connected with blessings in this life, and in the life to come. Mark 10:29, 30. It is necessary to try or prove our faith. 1 Pet. 1:7. It works patience. Rom. 5:3. It yields "the peaceable fruit of righteousness." Heb. 12:11. It works "for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is the realization of Christ's sympathy for his members. Heb. 4:15. It is the measure of Christ's affliction filled up for the church. Col. 1:24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. 3:10. And it is the partaking of his sufferings. 2 Pet. 4:13. And it will all be counted *as his own* in the day of his coming. Matt. 25:40, 45. According to the commonly received view of the millennium, not one of the above gospel truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer by turning his heart toward a state of ease; a state free from trials, from endurance, from persecutions, from chastisement, from temptation, and from all that pertains to Christian watchfulness and forbearance. The influence of such a belief is already apparent in the worldly-mindedness, slothfulness, and self-exaltation; of the body of professors of the present day, by which they are acting out the cry of "peace and safety," for the last days. 1 Thess. 5:1-3.

J. H. WAGGONER.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1874.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH. } EDITORS.

Agitate! Agitate!! Agitate!!!

THE WORK AT OAKLAND, CAL.

THERE had been a discouragement over the minds of our tent preachers about entering large cities, owing to the difficulties in the way of arresting the attention of the people, and building up churches in these cities. It had been decided to labor with the tent the present season in small towns and villages. But the providence of God seemed to arrest the efforts in that direction, and has brought the California tent to this wealthy, proud city, which is the seat of the State University, theological, military, and many other schools.

And while the transition in plans was going on, we took the ground that the advertising, and seizing every opportunity to arrest the attention of the people, must be proportionate to the difficulties in the way, and the importance of the subjects to be presented. The tent-meeting was therefore noticed in three papers daily, large posters, small bills to be scattered, bulletin boards, and in large letters on canvass at the side of the tent. These efforts have secured a good attendance.

A few days only before the tent was pitched in Oakland, there was, at the house of a respectable citizen, startling physical manifestations in the line of spiritualism, which excited the whole community around as far as the San Francisco dailies reached. Eld. Cornell seized upon the opportunity to explain the phenomena, and expose Satan. He succeeded in calling the tent full on the very start. This effort succeeded in establishing the reputation of the tent-meeting in the city, so that all the daily papers have treated it with respect. They not only give notices at very reasonable rates, and speak well of the meetings; but they are almost daily giving brief articles from the pens of our preachers. This has been secured by a little foresight and active effort. Without a wide-awake, earnest effort, an extensive interest cannot be gotten up and maintained in a city like this. And we solemnly believe that we are annually losing one-half from want of earnest, prompt, liberal action, to come up and meet the people where they are in conducting our tent and camp-meetings.

We have long been disgusted with that kind of careless, tardy, reckless, stingy, cheap humility that will be satisfied with conducting these meetings in a manner to impress the public that there is little or nothing to our message. The prophets of God, and the apostles of our Lord Jesus Christ, talked and acted in a manner to give the impression that they, at least, thought that their work was of the greatest importance of any going on under the heavens. The notice of the first meeting held in the tent at Oakland was as follows:—

### "HAUNTED HOUSES!"

"THE MYSTERY SOLVED! OR THE DEVIL UNMASKED!"

"A candid and critical examination in the light of Reason and Revelation in a Commodious tent in Oakland on Broadway and Thirteenth Streets, Thursday and Friday evenings, April 30 and May 1."

In a day or two the following appeared in one of the dailies:—

### "UNDER CANVAS."

"The tent-meeting at the corner of Broadway and Thirteenth streets continues to draw large audiences, and, by special request, the managers have decided to remain at least one more week. Whatever motives induce so many candid and intelligent people to come nightly and listen to the strangers, it must be regarded as quite complimentary to the speakers. The novelty of the tent, or the prevailing desire to hear some new thing, may, in part, account for the large attendance. It was supposed that with the solving of the haunted-house mystery, the interest would subside, but it seems rather to increase than diminish. The speakers certainly ought to be gratified, and to give Oakland credit for a good degree of liberality and courtesy. Some wealthy member of their sect has offered \$500 reward for one Scripture text which plainly states that the soul of man is immortal, or that men go to Heaven at death. Probably the hope of obtaining the reward will occasion the removal of dust from some of the Oakland Bibles, and the gentlemen may be called upon by some of our biblical scholars before they leave the city."

And soon the following came out:—

### "THE TENT LECTURES."

"The interest manifested in the lectures being delivered every evening at the tent, corner of Broadway and Thirteenth streets, seems to be on the increase. Their books and tracts are being taken quite freely, and they say there is an increasing demand for Bibles."

"At first, many went to the tent out of curiosity, but the peculiar style of the speakers arrested their attention, and now they are deeply interested. Their way of constantly urging upon the consideration of the hearers the Bible proof for every point, seems to be a new feature in preaching; and their enterprise is a sort of theological school!"

"On Monday evening a variety of questions were asked by several persons in the audience, all of which were readily answered from the stand. It is very evident that the speakers understand their business, and are prepared for any emergency."

"The presence of police officers insures the best of order, and the managers express themselves as highly pleased with the general cordiality they have met with during their stay in our city. They announce that their future lectures will be of still more thrilling interest. The company have issued a very neat little paper called

### "THE TENT MEETINGS."

"This they hand out freely to those who wish them. A general synopsis of their enterprise is given in this paper. They propose to start an eight-page weekly, entitled, 'The Signs of the Times.'"

And when the tent preachers struck the immortality theme, the Oakland Transcript gave the following:—

### "THE TENT ELDERS."

"TO THE TRANSCRIPT—How then? Supposing, '1. That the Bible nowhere directly states that the soul of man is immortal, is it mortal?'"

"2. That the Bible nowhere prohibits gambling, are we to disregard our State laws because they are unscriptural?"

"3. That the Bible nowhere commands the observance of Sunday, are we to give up its observance and our liberal laws enforcing it?"

"4. That the Bible nowhere forbids polygamy (the fact that a bishop is scripturally required to have but one wife would surely intimate that other men might have two), are our laws against polygamy invalid because unscriptural?"

"5. That the Bible does speak of the 'foolishness of preaching,' is all preaching foolishness?"

"6. That the Bible does require us 'not to dwell in their tents,' are we not to go to hear the elders?"

"7. That the Bible does tell us that 'the elders took counsel against Jesus,' are we to conclude that all elders are taking counsel against the Lord and his church. H."

The above of course demanded a prompt reply, which Eld. Cornell made in these words:—

### "THE TENT ELDERS."

"MR. EDITOR: In yesterday's Transcript we find several questions addressed to us by 'H' on the soul question, prompted as we think, by an entire misapprehension of our position on that question."

"We do not deny the immortality of the soul merely on the ground that it is not called immortal in the Scriptures, though we think that fact ought to have some weight when we consider how often the word soul occurs in the Bible. The phrase 'immortal soul' is so common in religious books and papers, and so often heard in prayers and sermons, a person would expect to find it on almost every page of the Bible; but while we find the word soul in the two Testaments 873 times, it is never once called immortal."

"1. If we now have immortality, why need we seek for it, as we are told to do in Rom. 2:7?"

"2. If we have immortality by nature, then it does not come as a gift through Christ at the resurrection. 1 Cor. 15:54."

"3. That which is immortal cannot die, but the soul of man can and does die, hence it cannot be immortal. Eze. 18:4; Ps. 89:4; 78:50."

"4. When a man dies his thoughts cease, and he is unconscious until the resurrection. Proof—Ps. 115:17; 146:4; Eccl. 9:5, 6, 10."

And soon the Oakland Transcript gave the following liberal statement:—

### "WHO WILL ANSWER?"

"TO THE TRANSCRIPT: With many others, I have been attending the tent-meetings on Broadway and Thirteenth streets, and must confess that the Elders there are upsetting my theology on some points which I had supposed were impregnable, and I find this to be the case with the majority who attend. Either these preachers have a very plausible way of presenting their theories, or we do not know what good evidence is, if their positions are not true. They give the Bible, chapter and verse, for everything they affirm, and back it up with testimony from eminent authors. They do not seem to shun investigation, but give liberty for questions and objections, which they readily answer."

"Now, I think these men ought to be answered by some one capable of doing it; for it is not right to allow honest people to be thus deceived, if it is a deception. They not only affirm that the end of the world is at hand, but boldly deny the immortality of the soul, the conscious state of the dead, an eternal hell, etc. But they claim that the wicked will be burned up, that the dead know not anything, etc. They have offered a reward of five hundred dollars for a single Bible text plainly stating that the soul is immortal. If the whole world has not been wrong, there must be some Scripture on this point which can be found. I do not claim to be posted, but there are ministers in this city who are; and we ask them to furnish us the proof on these points. The Elders offer the use of their tent for any of the pastors of the churches of Oakland to show wherein they are wrong. By request of those attending, I write this to ask our ministers to take up these subjects in the tent and show what the Bible does teach concerning them. These are important questions, and many are becoming deeply interested in them. I hope some one will take them up in a candid manner, and so give us both sides. A HEARER."

"Oakland, May 11, 1874."

About this time, the editors of two of the dailies invited the tent preachers to give brief notices of the progress of the meetings, and items of interest, which they give in their editorial columns. Here is a brief statement:—

### "THE CANVAS CHURCH,"

"At the corner of Broadway and Thirteenth streets is still thronged nightly to hear the new and

somewhat novel subjects dwelt upon by the earnest tent preachers. They have issued a little paper in the interest of their lectures, called *The Tent Meeting*, in which they give a synopsis of their enterprise and what they propose to do. It is given freely to those who wish it. We learn that they are about starting, in this city, an eight-page weekly to be devoted to their cause. They announce a subject of thrilling interest for this evening, viz., The Second Angel, or, Babylon and her Fall."

Here is another fair statement of the facts in the case:—

### "THE TENT MEETINGS."

"The Elders are still holding forth every evening in their canvass church. Evidently the interest is on the increase, as their audiences are steadily growing larger. The weather also being more pleasant of late, the people find the tent a most comfortable place for meetings. In connection with the lectures, a small paper entitled *The Tent Meeting* is being published and distributed gratuitously. It is designed to contain a synopsis of the matter presented in the lecture. They are also just starting, in this city, a weekly paper, *The Signs of the Times*. So it would seem that they hope to establish a permanent organization in Oakland. We have not heard them call for converts as yet, nor do we know that any one has openly embraced their views, though many seem deeply interested. We notice that they are selling a good many books advocating their doctrines."

They hold that the Bible does not teach the immortality of the soul, but that the righteous will obtain eternal life through Christ at the resurrection. Hence, they attach great importance to the advent and the resurrection of Christ. They hold that the wicked will not be tormented eternally, but will be burned up. They quote many passages of the Bible to prove all this. Some think that they prove it while others think differently. These are days of free thought on theological as well as scientific subjects. Old and long cherished theories are being disputed and examined in the light of modern developments. Whatever faith a man may hold, old or new, he must be prepared to defend it inch by inch. The authority of tradition, creed, or party, is growing less each year. As one extreme follows another, so, doubtless, there is danger that men may now be carried too far in their liberal ideas. No better injunction can be given than that of the apostle, "Prove all things; hold fast that which is good. A LISTENER."

And again our preachers speak to the people of Oakland in the following statements:—

### "THE TENT ENTERPRISE."

"In view of the increasing interest in our lectures, we find it necessary to give a brief statement of what we are doing. The inquiry is heard every day, 'What are they doing? What is their object?' etc. It is heard in every part of the city. It is certain, therefore, that a statement would be of general interest; for that which influences the public mind, and arrests the attention of a considerable number of people is of interest to the public, whether it be good or evil. We will therefore submit the following brief synopsis of our subjects:—

"1. The Messiahship of Christ, demonstrated by prophecy."

"2. Man and his attributes, his creation, fall, nature, and destiny."

"3. The Reward of the Righteous—what it is, and when and where it will be realized."

"4. The United States as noted in Prophecy. Its Republican form, and its unparalleled growth, and wonderful inventions, foretold."

"5. The Signs of the Times—showing where we are in the world's history."

"6. Will Christ come before or after the Millennium?"

"7. The Dangers and Duties of our Times."

"We dwell upon these subjects because they are so prominent in the Scriptures, and because they are so much neglected in the preaching of the present day. But while we earnestly warn the people of the shortness of time, we do not believe that the day, or even the year, of Christ's second advent is revealed in the Bible. We are not, therefore, of that class that are continually setting time for the end of the world."

"We expect the result of these lectures will be that many will become more interested in the Bible than ever before. The way of life and salvation through Jesus Christ, as we teach it, has converted thousands, and we confidently expect much good will result from our efforts in this city."

### "TENT ELDERS."

We have already published two numbers of a little paper called *The Tent Meeting*, which has been circulated gratuitously. In the last number, the tent preachers offer

### "\$500 REWARD!"

To any person who will produce one text of Scripture plainly stating either of the following points, namely:—

"1. A commandment for keeping the first day of the week holy."

"2. That the first day of the week is a Sabbath day, a holy day, or a day of religious worship."

"3. Giving any title of sacredness to the first day, any more than to Monday or Wednesday."

"4. That the disciples of Christ ever had a religious meeting in the day time of that day."

"5. That the disciples ever had more than one meeting, even in the evening of the first day."

"Report to the Tent Elders."

What the result of this meeting will be, the future will fully decide. No expression has yet been taken upon the Sabbath question; but the brethren have already conversed with fifteen or twenty who have decided to keep the Sabbath. The last two evenings the tent has been occupied with temperance mass meetings which have given a good opportunity to advertise, and learn the crowd the way to the tent. A second California tent is nearly completed, and will probably be pitched in East Oakland next week.

J. W.

### The Two Houses,

2 COR. 5:1-10: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

1. The apostle represents the Christian as having two houses, one a temporary structure, called a tabernacle because liable at any time to be taken down; the other an eternal house, because incapable of dissolution.

2. The tabernacle or temporary house is our mortal body, or the present state of mortality.

3. The eternal house is our immortal body, or immortality itself.

4. The dissolution of the tabernacle or temporary house is the unbuilding of the mortal body by death.

5. At death we have the eternal house, not in actual possession, but by God's promise which is then ours without condition.

6. For the eternal house, or house from Heaven, is the immortal body, or more properly it is immortality itself. And this is not given till mortality is swallowed up of life.

7. But mortality is swallowed up of life, not at the death of the body, but when it is raised from the dead.

8. The unclothed or naked state is that of death, for the tabernacle is dissolved, and the eternal house exists only in God's promise. The man has laid down the mortal life, and has not yet laid hold on the immortal life. He is asleep in death.

9. Paul did not desire this state of death, but did desire the state of immortality in the resurrection.

10. This immortal state is that for which God hath wrought man.

11. The indwelling of the Spirit of God is the earnest or pledge, not of death, but of the resurrected or immortal state.

12. Paul speaks of the first of these houses in which we have always lived as our *home*, and so long as we continue in this home we are absent from the Lord.

13. He was "*willing rather*," that is, he chose, to be absent from the mortal body and present with the Lord. But this cannot mean that he chose death, for he expressly declares in the previous verses that he did not.

14. But as he has used the figure of two-houses, one a temporary structure in which we have always lived, and which for that reason he calls *home*, and the other an eternal house, so now he speaks of moving from our home, when we are absent from our mortal body, and present with the Lord in immortality. Until the resurrection, Paul did not expect to be with Christ. 1 Cor. 15:32.

15. Let it be observed that there is but one house at a time, for the two houses are simply the body in its mortal and in its immortal state. The figure is like that used with respect to conversion when it is said that we put off the old man and put on the new, and yet these are simply two conditions of the same mind.

16. And the apostle fixes the time when we shall appear in the presence of Christ to receive our reward, and that time is the Judgment. It is manifest that Paul looked not to death but beyond it to the immortal glory of the resurrected saints in the presence of Christ. J. N. A.

WITHOUT God's assistance, we can do nothing; John 15:5; 2 Cor. 3:5; and without God's blessing, all we do will come to nothing.

GOOD sense accommodates itself to the world; wisdom endeavors to conform itself to Heaven.



## The United States in Prophecy.

## CHRONOLOGY OF THE TWO-HORNED BEAST.

HAVING become satisfied where the power symbolized by the two-horned beast must be located, we now inquire respecting the time when we may look for its development. At what period in this world's history is the rise of this power located in the prophecy? On this point, as on the preceding, the foundation for the conclusions at which we must arrive, is already laid in the facts elicited in reference to the preceding or leopard beast. It was at the time when this beast went into captivity, or was killed (politically) with the sword, verse 10, or (which we suppose to be the same thing), had one of its heads wounded to death, verse 3, that John saw the two-horned beast coming up. If the leopard beast, as we have conclusively proved, signifies the papacy, and the going into captivity met its fulfillment in the temporary overthrow of the popedom by the French, in 1798, then we have the time definitely specified, when we are to look for the rising of this power. The expression, "coming up," must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence. The power represented by this symbol, must, then, be some power which in 1798 stood in this position before the world.

Thus clearly is the exact time indicated in the prophecy when we are to look for the rise of the two-horned beast; for John, as soon as he beholds the captivity of the first or leopard beast, says: "And I beheld another beast coming up." And his use of the present participle, "coming" up, clearly connects this view with the preceding verse, and shows it to be an event transpiring simultaneously with the going into captivity of the previous beast. If he had said, "And I had seen another beast coming up," it would prove that when he saw it, it was coming up, but that the time when he beheld it was indefinitely in the past. If he had said, "And I beheld another beast which had come up," it would prove that although his attention was called to it at the time when the first beast went into captivity, yet its rise was still indefinitely in the past. But when he says, "I beheld another beast coming up," it proves that when he turned his eyes from the captivity of the first beast, he saw another power right then in the process of rapid development among the nations of the earth. So, then, about the year 1798, the star of that power which is symbolized by the two-horned beast must be seen rising to the zenith of its glory. In view of these considerations, it is useless to speak of this power as having arisen ages in the past. To attempt such an application is to show one's self utterly reckless in regard to the plainest statements of inspiration.

Again, the work of the two-horned beast is plainly located, by verse 12, this side the captivity of the first beast. It is there stated, in direct terms, that the two-horned beast causes "the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." But worship could not be rendered to a beast whose deadly wound was healed till after that healing was accomplished. This brings the worship unmistakably within the present century.

Says Eld. J. Litch (Restitution, p. 131):—

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."

Mr. Wesley, in his notes on Rev. 14, says of the two-horned beast:—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

We find three additional declarations in the book of Revelation which prove, in a general sense, that the two-horned beast performs his work with that generation of men who are to behold the closing up of all earthly scenes, and the second coming of our Lord Jesus Christ; and these will complete the argument on this point.

The first is the message of the third angel brought to view in the 14th of Revelation. We have already given in brief an exposition of the three messages of that chapter. We call the attention of the reader to only one fact, which must be apparent to all; and that is, that the third of these messages is the last warning of danger, and the last offer of mercy, before the close of human probation; for the event which immediately follows is the appearance of one like the Son of Man on a white cloud, coming to reap

the harvest of the earth, verse 14, which can represent nothing else but the second advent of the Lord from Heaven. Whatever views, therefore, a person may take of the first and second messages, and at whatever time he may apply them, it is very certain that the third and last one covers the closing hours of time, and reaches down to the second coming of Christ. And what is the burden of this message? It is a denunciation of the unmingled wrath of God against those who worship the beast and his image. But this worship of the beast and his image is the very work which the two-horned beast endeavors to enforce upon the people. The third message, then, is a warning against the work of the two-horned beast. And as there would be no propriety in supposing this warning to be given after that work was performed; as it could appropriately be given only when the two-horned beast was about to enforce, and while he was endeavoring to enforce, that worship; and as the second coming of Christ immediately succeeds the proclamation of this message; it follows that the duties enjoined by this message, and the decrees enforced by the two-horned beast, constitute the last test to be brought to bear upon the world; and hence the two-horned beast performs his work, not ages in the past, but among the last generation of men.

The second passage which shows that the work of the two-horned beast is performed just before the close of time, is found in Rev. 15:2, which we have shown to refer to the same company spoken of in chapter 14:1-5. Here is a company who have gotten the victory over the beast and his image and the mark and the number of his name; in other words, they have been in direct conflict with the two-horned beast, which endeavors to enforce the worship of the beast and the reception of his mark. And these are "redeemed from among men" (14:4), or were translated from among the living at the second coming of Christ. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17. This again shows conclusively that it is the last generation which witnesses the work of this power.

The third passage is Rev. 19:20, which speaks of the two-horned beast under the title of the false prophet, and mentions a point not given in Rev. 13, namely, the doom he is to meet. In the battle of the great day, which takes place in connection with the second coming of Christ, verses 11-19, the false prophet, or two-horned beast, is cast alive into a lake of fire burning with brimstone; and the word "alive" signifies that this power will be at that time a living power performing its part in all its strength and vigor. This power is not to pass off the stage of action and be succeeded by another; but is to be a ruling power till destroyed by the King of kings and Lord of lords, when he comes to dash the nations in pieces with a rod of iron.

The sum of the argument, then, on this matter of chronology, is this: That the two-horned beast does not come into the field of this vision previous to the year 1798; that it performs its work while the last generation of men is living on the earth; and that it comes up to the battle of the great day, a living power in the full vigor of its strength.

As it was shown in the argument on the location of the two-horned beast, that we were limited in our application to this western continent, so we are limited still further by its chronology; for it must not only be some power which arises this side of the Atlantic, but one which is seen coming up here at a particular time. Taking our stand then in the year 1798, the time indicated in the prophecy, we invite the careful attention of the reader to this question: What independent power in either North or South America, was at that time "coming up," in a manner to answer to the conditions of the prophecy? All that part of North America lying to the north of us was under the dominion of Russia and Great Britain. Mexico, to the south-west, was a Spanish colony. Passing to South America, Brazil belonged to Portugal, and most of the other South American States were under Spanish control. In short, there was not then a single civilized, independent government in the New World, except our own United States. No other nation, therefore, can be the one represented in the prophecy; but this one so far answers to it most accurately. It has always taken the lead of all European settlements in this hemisphere. It was "coming up" at the exact time indicated in the prophecy. Like a lofty monument in a field all its own, stand the United States on this continent, grand, unique, unexplainable. So far

as God's providence works among the nations for the accomplishment of his purposes, it is visible in the development of this country as an agent to fulfill his word. On these two vital points of location and chronology the arguments which show that our country is the one represented by the symbol of the two-horned beast, are absolutely conclusive. U. S.

## Promptness in God's Service.

"Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." These words were spoken by Ananias to Paul after they had learned what the will of God was. Saul was on his way from Jerusalem to Damascus, having authority to bring those Christians that were there bound unto Jerusalem to be punished. And it came to pass as he was nigh unto Damascus about noon, suddenly there shone about him a great light, and a voice from heaven, saying, Saul, Saul, why persecutest thou me?" The inquiry was at once, "Who art thou, Lord?" The reply was, "I am Jesus of Nazareth whom thou persecutest." Then with promptness came these words, "What shall I do, Lord?" He was told to "arise, and go into Damascus; and there it shall be told thee of all things which are appointed thee to do."

The Spirit of God instructed Ananias to go to him and bear the following message: "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be a witness unto all men of what thou hast seen and heard." After Ananias had delivered his message, he immediately said, "Now why tarriest thou?" &c. Acts 22.

He that was thus called of God promptly obeyed. It was his uncompromising promptness in the service of God that made him so useful a man. He would not reason with sin for a moment. He did not count his life dear unto himself in accomplishing all the will of God concerning himself. On one occasion when the prophet Agabus notified Paul that he would be bound if he went up to Jerusalem, and in view of it the brethren wept, "Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:13.

God has committed talents which are a means of usefulness to every one of his people. "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15. Thus all are responsible to a greater or less extent in the cause of Christ. We have something to do to help spread the truth and bring men and women into the one fold. None can fold their hands and sit in idleness in this cause but at the peril of their soul. One in the parable alluded to tried it. "Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." Matt. 25:24, 25.

The result of this was, the talent was taken from him and his portion was assigned into outer darkness, where there was weeping and gnashing of teeth.

The work of the Christian is an aggressive work. Individually they are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Daily victories are to be gained over those selfish propensities which war against the soul. It is not a pleasant task to be crucified and die, yet this is really to take place with the carnal heart in the experience of all that are saved. Says the apostle, "I die daily." The work of God is also aggressive in the world. And our duty in relation to this work is according to the nature of the work itself. If we live in a time when God has a special message to give to this world, a warning to go to many "peoples, and nations, and tongues, and kings," then certain steps must be taken to do this. Plans must be laid, and the work itself must be extended. The borders of Zion must be enlarged. The banner of truth must be unfolded and flung to the breeze in new fields. A promptness in this work on the part of God's people should be manifested in every indication of the providence of God in this direction. It is cheering to the heart of every believer in present truth when any plan is laid to extend this work in new fields, when any enterprise presents itself that indicates progress. Then comes a question of importance to each one of us, What is my individual duty under the circumstances? What can I do to help these particular moves forward? The earnest prayers throughout the entire ranks of God's people should ascend as the prayers of one man for its success. Our sympathies should be alive and drawn out in all such indications of God's providence. Means should come in from the rich and the poor, and even children, according to the ability of each, to sustain such moves.

It is when these various moves are new that help is most needed. It is when they are weak that one dollar will count more than ten after the mission or enterprise has become strong by many friends being raised up to sustain it. It is in

such a crisis when special efforts should be made to advance in this work. And those who cannot see the importance of moving then are great losers spiritually.

The question then comes home to us, How much faith have we in the work? Are our souls stirred to the very depths by these solemn truths? Does every pulsation of our hearts beat with lively emotion as the evidences appear from time to time that this truth is finding a reception in the hearts of almost every tongue under heaven? Do such moves as the Danish and Norwegian enterprise, the Swedish and Oregon Missions, stir our hearts? If so, where is the evidence of this in the responses to the calls for the work to be sustained?

It is a great blessing to have a heart that can feel in times like this; and it is a great misfortune to have hearts so full of murmurings, or to become so overcharged with the cares of this life that there is no room for an interest that will lead us to a prompt action in these things. If we share in the victory we must take part in the conflict. Would we be strong in God, then energetic and prompt action on our part is necessary. Ere long and the work of grace closes, probation ends, and we are called upon to bring the talents committed to us to see how much every one has gained. If there is no gain, if we have not gathered with Christ, if the Judgment reveals that there be no fruit as the result of the talents God has committed to us, then no place will be found for us in the kingdom of God.

Now is the time to "be ready to distribute," to "lay up treasure in Heaven," to "make our calling and election sure." These are golden moments. God is calling to us by his providence and Spirit to move forward, to take advance steps in his precious cause. Happy is the man that knows the joyful sound and whose heart beats in unison with the Spirit of God in his work.

S. N. HASKELL.

## Benevolence.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

Let him who would learn a lesson of benevolence read the whole of the fifty-fifth chapter of Isaiah, and let him see there how full and free God has made the offer of salvation. Again, in John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. What a costly gift has God made to man to save him from ruin! The inspired word of God, is free as the air we breathe. Read aright, it lifts us above the clouds of unbelief, into the clear, bracing atmosphere of faith. And again; "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, shall it be measured to you again. Luke 6:38.

Again, in Acts 10:4; said the angelic messenger to Cornelius; "Thy prayers and thine alms are come up for a memorial before God." Yes; his alms went up with his prayers, and were his bank stock; and his dividend was infinitely better than large per cent and high rates of interest and premium.

Read of the dealings of God with Israel. When they became penurious and close and withheld the costly offerings that the law required, then came famine, pestilence, and war; but when they cheerfully met the demands of the law, and liberally supported their religious institutions, then came prosperity and peace, victory and success.

Says the wise man: "The liberal soul shall be made fat; and he that watereth shall be watered also himself;" Prov. 11:25; and Isaiah testifies that "the liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32:8.

The providence of God has been, is now, and will always be, favorable to the liberal heart and hand. You have only to observe carefully the history and experience of individuals to see this. There is a record above of all that is done in this world; and the sympathizing heart which responds at once to the calls of benevolence and philanthropy is well known in the home of angels, and God's care is especially exercised in their behalf.

Men live and toil and struggle year after year for a fortune; yet suddenly they die and leave it all. Strange that no more of their wealth is deposited in the bank of Heaven. There it is safe—no need of insurance there; there all is security and bliss. Are you a person of large or of small means, by all considerations hasten to send on something to the bank of Heaven for your future need.

JOS. CLARKE.

Love is the weapon which Omnipotence reserved to conquer rebel man when all other weapons failed. Reason he parries; fear he answers blow to blow; future interests he meets with present pleasures, but love, that sun against whose melting beams winter cannot stand—that soft subduing slumber which wrestles down the giant—there is not one human being in a million whose clay heart is hardened against love."

It is ours to witness for Jesus; but our testimony cannot go beyond our experience.

"ROCK OF AGES."

"Rock of Ages, cleft for me,"  
Thoughtlessly the maiden sung;  
Fell the words unconsciously  
From her girlish tongue;  
Sang as little children sing;  
Sang as sing the birds in June;  
Fell the words like light leaves down  
On the current of the tune—  
"Rock of Ages, cleft for me.  
Let me hide myself in thee."

"Let me hide myself in thee,"  
Felt her soul no need to hide;  
Sweet the song as song could be—  
And she had no thought beside;  
All the words unheedingly  
Fell from lips untouched by care,  
Dreaming not that each might be  
On some other lips a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."

"Rock of Ages, cleft for me"—  
"T was a woman sung them now,  
Sang them slow and wearily—  
Wan hand on her aching brow,  
Rose the song as storm-tossed bird  
Beats with weary wing the air,  
Every note with sorrow stirred—  
Every syllable a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."

"Rock of Ages, cleft for me"—  
Lips grown aged sang the hymn  
Trustingly and tenderly—  
Voice grown weak and eyes grown dim,  
"Let me hide myself in thee,"  
Trembling through the voice and low,  
Ran the sweet strain peacefully,  
Like a river in its flow,  
Sung as only they can sing  
Who behold the promised rest—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."

"Rock of Ages, cleft for me"—  
Sung above a coffin lid;  
Underneath, all restfully,  
All life's joys and sorrows hid,  
Nevermore, O storm-tossed soul!  
Nevermore from wind or tide,  
Nevermore from billow's roll,  
Wilt thou need thyself to hide.  
Could the sightless, sunken eyes,  
Closed beneath the soft gray hair;  
Could the mute and stiffened lips  
Move again in pleading prayer,  
Still, aye, still the words would be,  
"Let me hide myself in thee."

Progress of the Cause.

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

Walla Walla, W. T.

OUR meetings have now been in progress nineteen days. The congregations and interest still hold good. We have presented for the consideration of the people, the prophecies, the second coming of Christ, and the law and Sabbath question. On Sunday evening, the 10th inst., after considering the subject of the restoration of the Bible Sabbath, we called for an expression, when between fifty and seventy-five arose, thus saying they were convinced that the seventh day was the Bible Sabbath. When the question was reversed, not one witness, out of a congregation of about three hundred and fifty, arose in favor of Sunday. We have had but few books, but they have been eagerly taken to the amount of about \$20.00. Some of the best citizens of the town are interested in our meetings. We believe the Lord is hearing prayer for us here, and that his good hand is with us.

I. D. VAN HORN.

May 12, 1874.

Malden Rock, Wis.

I CAME to this place the evening of the 7th with fear and trembling. I was with the friends here nine days. Visited sixteen families, and held six meetings. Obtained one subscriber for the REVIEW, seven for the *True Missionary*, and five for the *Instructor*.

In our meetings the Lord was truly with us. The spirit of weeping and confession was with us. I only spoke three times, but endeavored that the words should be such as to encourage, and show what we must be if we stand the test of the Judgment. At our last Sabbath meeting nearly forty were present, old and young. All rose for prayers, pledging that they would seek God for themselves. One, who has been a bitter opposer, has recently embraced the truth.

This church has passed through some terrible trials. But God has blessed them. Six of the families are young in the cause, and some of them have been reading and investigating the truth for six years. Now the seed is springing up, and may it bear fruit to the glory of God. This should encourage us. Let us sow by the side of all waters. This church seem encouraged. Several of the young rose for prayers, and there is a very great responsibility resting upon these parents and the church to lead these young people on.

We organized a Sabbath-school and Bible-class. The most of them are in earnest, and still others are interested. I called on, and prayed with, our Danish friends where Bro. Olsen labored last winter. Two attended our meetings.

I am now in a new place. Held one meeting—about fifty present. Best of attention. Pray that the blessing of God may be with me.

H. F. PHELPS.

Frankford, Pepin Co., Wis., May 18, 1874.

St. Anne, Illinois.

PROGRESS OF THE WORK AMONG THE FRENCH.

HAVE held two Sabbath meetings here. We held our first Sabbath meeting two weeks sooner than we usually do. But the Lord was with us. Three took a firm stand on the commandments. Last Sabbath, six spoke, expressing their determination to obey the truth. There are others keeping the Sabbath, and still others are convinced, but are waiting to hear a discussion, which commences to-morrow night, if the man who challenged me will adopt such regulations as are in harmony with the rules of discussion. In the meanwhile, I am reviewing opposition discourses on the Sabbath question, which deal quite largely in stories of ascension robes, and other remarks which are designed to answer for argument. But all are not disposed to receive them as such. Yesterday (Sunday) morning, at the close of their first meeting, I politely handed a notice respecting a reply to an opposition discourse which had just been given; but an elder sternly refused to read it, and answered roughly, though I said not a word. Last night the preacher approved this elder's course, insinuating that, though he had not advised the elder, the people should not give the least countenance to our work. He indefinitely announced the discussion. After the benediction, I asked the privilege of saying one word, as I was concerned in the discussion. I was pointed to the door by an elder.

The French are proverbial for their politeness, but I confess I could not discern much in the treatment I received. What some here would regard as politeness on my part, would be for me and my people to be blackened by slanderous reports, and for the views I represent to be lowered in the dust, and I not have the privilege of a reply before those who have heard us opposed.

D. T. BOURDEAU.

May 25, 1874.

Among the Swedes.

WITH a feeling of joy have I for the last few weeks again witnessed the doings of the Lord in bringing souls upon the platform, where God's waiting people, who expect the speedy return of their Lord, are standing. Even in the State of Iowa has the third angel's message found its way to our Swedish people. Praise be to God!

Near Lansing, Allamakee County, where I came to labor the 21st of April last, I found a settlement of Swedes, mostly Baptists, whose attention had been recently called to the observance of the Lord's Sabbath. Two of the most influential men of the church had, by reading the REVIEW, received light upon this truth, and also brought it before the church for consideration. At first, it is said, many acknowledged the seventh day to be the Lord's holy Sabbath and seemed willing to keep it; but in looking upon the cross connected with the weekly practice of keeping a day separated from the customs of the country, certain men in the church rose up against it, and with the help of a minister used to the work, hushed up all voices in favor of the Lord's Sabbath, and expelled those men from the church who had brought the light to the people.

To give the reader an understanding of the influence those men had over the church who were expelled on account of the Lord's Sabbath, I need only state that one of them had been a missionary for the Baptist denomination in Sweden for about seventeen years and the pastor of this church for three years. The other man had lived a Christian life for thirty years, and been the elder of this same church over ten years.

Now compare the testimony of our Lord, found in John 16:2, and thus you will understand the meaning of that and similar passages of the Scriptures.

To clear away from the inquiring minds all thoughts and feelings for the sacred day of God, no-lawism was pressed upon them and carried out under the name of "a new light of the gospel." Horrible gospel! Darling teachers! Pitiable people!

Never have I found any people more prejudiced than here. They had strongly agreed not to go to our meetings. The minister did all he could to misrepresent us to the people. I am glad that he had to acknowledge, before his own church members, that he had wrongly dealt with us, and also that he promised to make known from the pulpit his wrong-doing in misrepresent-

ing us. This was more than many would do. I continued my meetings for some over two weeks, and although our number was few who assembled in God's holy name, we realized the truthfulness of our Lord's promise: "For where two or three are gathered together in my name, there am I in the midst of them."

On the Sabbath and Sunday of the 9th and 10th of May, we enjoyed a good visit from the brethren and sisters at Waukon. We were very happy in meeting with those dear friends as they brought with them a good influence, and, their general manners, expressed a godly fear that solemnly rested upon us all.

On Sunday p. m. we organized a church of thirteen members, known as the Village Creek church. Three willing souls were baptized, among whom was Bro. Show of Waukon. Afterward we were all blessed in carrying out the humiliating example set by our dear Saviour; and, could truly say that we all learned more of the fact that "the servant is not greater than his master;" and in that knowledge, we were all happy. See John 13:16, 17.

After this blessed expression of humiliation, the emblems of our dear Lord, as a sacrifice for us upon the cruel cross, were enjoyed by the little company, and, truly, we had a refreshing season.

On Monday following, we had our business meeting and selected officers, among whom Bro. C. Hamren (formerly pastor of the Baptist church) was chosen as the leader, and Bro. A. Swedberg, treasurer. The Systematic Benevolence pledges for this year amounted to \$32.00. The church desire to be taken under the watchcare of the Iowa Conference.

Although the Village Creek church is not very large at present, we have a strong hope that the honest souls about here, in whose heart a ray of the light of present truth has penetrated, will soon yield to its influence, and that the young friends who so often met with us around the family altar, as well as at our general assemblies, cannot long wander astray from the fold of Jesus.

How blessed it is to behold the work of God's Holy Spirit in carrying out the design of our dear Saviour, and to find how that fervent prayer that he prayed to his Father in Heaven, while standing upon this sinful earth, is answered! Earnestly he prayed, "Sanctify them through thy truth. . . . that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:17-22. How true that the blessed truth which we as a people preach and practice, unites the hearts together; and, how could it be otherwise, as long as we "keep the commandments of God and the faith of Jesus"?

CHARLES LEE.

Fremont, Wis.

MAY 1, I returned to this place. Bro. Sanborn had appointed to meet me here. Of the thirty-four that signed a covenant to keep the commandments of God, we found nearly all firm, and growing in the knowledge of the truth.

We commenced our meetings Sabbath evening. On Sunday twelve willing souls were buried by baptism in the likeness of Christ's death, in Wolf River. A large assembly of people stood on the bank to witness the solemn ceremony.

Bro. S. stayed five days, and then started for other fields of labor, leaving me to follow up the work here, and labor in other places as the way may open.

The next first-day commenced meetings at Little River. Have held seven meetings with increasing interest. Attended the Sabbath meetings at Fremont last Sabbath. Nine more went forward in baptism. Some new ones are receiving the truth.

The meeting-house that we held our meetings in last winter is now closed against us, and the brethren have hired a hall where they now hold their meetings: On the Sabbath, they have a prayer and social meeting, Sabbath-school, and Bible-class, and on Wednesday evening a prayer-meeting. They have organized Systematic Benevolence and are now making arrangements to build a meeting-house.

I still feel a degree of courage to labor on and help to warn the world of the day of God. I think I feel my need of help from the Lord. May I be so humble that the Lord may guide me in wisdom.

C. W. OLDS.

LIVE FOR GOD.

LIVE, live for God,  
And toil a world to save!  
Live, live for God,  
Nor heed the coming grave!  
The time, the place, the way,  
He knows them all:  
Do well thy work to-day,  
And wait his call.

Atonement.—No. 17.

Two views are held by different classes of theologians on the subject of reconciliation: One, that reconciliation is on the part of man only; the other, that reconciliation is mutual—that God is reconciled to man as well as man to God. It very frequently happens that controversy arises between men from a misapprehension of each other's meaning, and this is doubtless much the case on this subject. If it be shown that reconciliation must be on the part of an enemy or of the offending party only, then the first-named view is correct. But if by reconciliation is also meant that the justice of God must be appeased in behalf of the offender, the last view is the true one. Our inquiry must then be, Which is the scriptural view?

And first, it is necessary to notice the erroneous methods of expression which lead to misapprehension, whereby controversy on the subject is prolonged. Says Dr. Barnes:—

"Reconciliation is a fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner."—*Atonement*, p. 268.

This is equivalent to saying that God is not the friend, but the enemy, of the sinner before he is pardoned. But how, then, is pardon effected? The Saviour said that "God so loved the world as to give his only begotten Son." Did he, as our enemy, love us? as our enemy, give his Son to die for us? was he, as our enemy, in Christ, reconciling us to himself? and does he, as our enemy, pardon us? and does he only become our friend after he has pardoned us? Now as Dr. Barnes was what is termed a "representative man," it would be natural for any one, on reading such remarks from him, to judge that the doctrine itself was absurd.

While it is true that God loved the world and gave his Son to die for the world, it is equally true, and very evident, that the death of Christ does not take anything from our actual guilt. We are as deserving of punishment as if he had never died. And, if we are not reconciled to God, if we do not so accept the offering of Christ as to appropriate it as our own, and to cease our violations of the divine law, that offering avails nothing for us. The justice of God stands arrayed against us as really as if his Son had never died. His death is an offering to the divine law—a vindication of the integrity and justice of the divine government, but not so as to make our pardon inconsistent with free grace. Says Andrew Fuller, the eminent Baptist author:—

"Free grace, according to Paul, requires a propitiation, even the shedding of the Saviour's blood, as a medium through which it may be honorably communicated."

And again, speaking of sacrifices for sin, he says:—

"All agree in the idea of the displeasure of the Deity being appeasable by an innocent victim being sacrificed in the place of the guilty."

This must be the correct idea. The justice or displeasure of the Deity is rendered appeasable by the sacrifice, but is really appeased by the mediation of our High Priest. And the Scriptures represent this as a reconciliation of God to man, as is said in Eze. 16:62, 63: "And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

The same word is here used in Eze. 16:36, that is frequently rendered *reconciliation*, in the Old Testament. This seems to be decisive on this point.

That there is a difference of position of the parties must be admitted. Man is a rebel, an enemy; God, though he loves man in his ruined condition, is a just Governor. His love can certainly go no farther, and grant no more, than justice can permit. Justice must be appeased, or pacified; and while the offering makes it possible to pardon consistent with justice, it leaves us guilty, worthy of the condemnation under which we rest. So far as the law is concerned, a full vindication of its justice is found in the death of Christ; so far as the sinner is concerned, personally, he rests under condemnation still, until the mediation of Christ brings him into such harmonious relations with the divine government that it will not endanger its principles, nor reflect dishonor upon the Governor, to freely forgive him and take him back into his favor.

When we consider that the sacrifice is the means whereby the atonement is made, we can readily understand how *hilasmos* is used in 1 John 2:2, defined by Liddell and Scott, a means of appeasing. Jesus Christ is the propitiation—the means of appeasing—divine justice, for all. It is by means of his intercession, his pleading his blood, that probation is given and mercy offered to the whole world.

As to the meaning of the term, we are not



entirely confined to lexicons while the work is so minutely described as is that of the atonement in Lev. 16. Says David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 82:1, 2. This blessing does not come upon all, but it is placed within the reach of all by the death of Christ. And whose sins will be covered? Evidently theirs who have confessed and forsaken their sins, or who have been reconciled to God. This is exactly the order of the work described by Peter in Acts 3:19. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." This blotting out is by the blood which the High Priest brings into the sanctuary to cleanse it from sin. We cannot, for a moment, suppose that the sin of any one will be blotted out or covered, who still maintains his opposition and enmity to God; but he who confesses and forsakes shall find mercy; that is, he who is reconciled shall have his sins forgiven and blotted out. It may be said in truth that reconciliation supposes an atonement to be made; for we are reconciled by the blood of the cross, which was shed for the express purpose of making atonement in the heavenly sanctuary. But when we learn, as we do from the Scriptures, that the atonement is a distinct, specific work of the High Priest, and the *last work* in his priesthood, both the distinction and order here claimed are obvious.

This idea that the atonement is the last work of the High Priest is an important one, and deserves a careful examination. And this is an additional proof that it is subsequent to reconciliation.

In Dan. 8:14, a question is asked concerning the time of the vision recorded in that chapter; the answer is, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." We have seen by Lev. 16, that the cleansing of the sanctuary and making the atonement mean precisely the same thing; for the atonement was made by the High Priest sprinkling the blood upon the mercy-seat and altar, and cleansing them from the sins of the people. Hence, this expression of Dan. 8:14, is equivalent to saying, "Unto two thousand three hundred days, then shall the atonement be made."

Thus we see there was an appointed time for making the atonement. This is in conformity to the type, where the tenth day of the seventh month was set apart to that work. While this text stands as a part of that "scripture" which is "profitable for instruction," it is both interesting and profitable to inquire where these two thousand and three hundred days terminate; but to understand this we must trace the connection between chapters 8 and 9 of Daniel; for chapter 9 is in part explanatory of chapter 8, the explanation of the time (2300 days) being given in the latter, not in the former. The following points, if examined with care, will make this clear to every one.

(1.) Gabriel was commanded to make Daniel understand the vision. (2.) He explained in chapter 8 the symbols of the kingdoms represented therein. (3.) He did not explain the time of verse 14. (4.) Daniel said he did not understand the vision, which, of course, refers to that part not explained—the time. (5.) In chapter 9, Gabriel said he had come to give him understanding, and commanded him to "consider the vision." (6.) No vision had been mentioned since chapter 8, which shows that Gabriel had reference to the same vision which he was commanded to make him understand in that chapter. (7.) In chapter 9, he commenced instructing Daniel on time, the only thing in the "vision" not hitherto explained. (8.) He said seventy weeks are determined (Heb., literally *cut off*) upon thy people. (9.) The seventy weeks commence with the commandment to restore and build Jerusalem, B. C. 457. See Ezra 7. (10.) The seventy weeks are evidently "cut off" from the 2300 days; the only period given in the vision. Therefore the time of the going forth of the commandment to restore and build Jerusalem must be the commencement of the 2300 days. And if the seventy weeks do not mark the commencement of those days, then no explanation of the days was given, and Gabriel never did what he was commanded to do.

But such a supposition will not be urged. Therefore, we must admit that in Dan. 9 we have a clue to the 2300 days of Dan. 8, and to understand the seventy weeks of Dan. 9, is also to understand the 2300 days of Dan. 8, the two periods commencing together. As the Messiah was to be cut off, and cause the sacrifice and oblation to cease in the midst of the last week of the seventy, which was in A. D. 31, and the time that the apostles turned to the Gentiles marks the close of that period, which was in A. D. 34, it is easy to see that the 2300 days would extend 1810 years beyond that time, or to A. D. 1844. And as the angel said the sanctuary

should be cleansed at the end of that period, this must refer, not to the typical sanctuary which was destroyed by the Romans in A. D. 70, but to the antitypical "sanctuary and true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Some are ready to object to this view, that the heavenly sanctuary where our High Priest officiates cannot need cleansing—that there is nothing impure in Heaven. The zeal of such to vindicate the honor of heavenly things is parallel with that of Peter, who rebuked the Lord for speaking of his ignominious death: he thought a victor's crown only was becoming his Master. But God has a plan appointed, and the death of his Son was in that plan; and the mistaken zeal of his servants must not be suffered to interfere with it. In that plan is also the atonement which God's now exalted Son as priest makes in the sanctuary in Heaven; and it has been sufficiently shown that the atonement is made by cleansing the sanctuary. That this expression of the angel refers to the heavenly, and not to the earthly, sanctuary, may be proved by several considerations.

1. The sanctuary was not cleansed from any impurity of its own, nor from any defilement from use, as ordinary habitations are cleansed, but from sin. Therefore it was cleansed by blood. By referring further to Lev. 16, it will be seen, and will be noticed hereafter, that the design was to take away the sins from the presence of God, and remove them from the throne of judgment. But Paul declares in Heb. 10:4, that "it is not possible for the blood of bulls and of goats to take away sin;" but that was all the blood the priests had to offer in the worldly sanctuary; therefore, as that blood would not remove sin, it follows that the *earthly sanctuary was never cleansed at all*, except in figure, and never could have been had it remained and the priests still officiated therein till the end of the 2300 days. Nevertheless, the necessity existed; for the people were actual sinners, and needed to have their sins remitted or blotted out.

2. The sanctuary, as before noticed, was defiled by the sins of the people, though the people never came in contact with it. The high priest stood as their representative; he bore their judgment. Ex. 28:30. And as he alone went into the most holy place, it follows that it was defiled by his bearing their sins. Now it is plainly stated that Christ bears our sins—they were laid upon him—he is our representative before his Father. And it seems evident that one of the following positions is true: That Christ has taken the sins of his people, or his people have their sins yet upon them. I think it will be admitted that the former is true; that as the representative and substitute of his saints, he takes their sins. But if he takes them, where does he take them? Certainly where he is. Now it is by virtue of his priesthood that he bears the judgment of the people; but his priesthood is in the heavenly sanctuary. There, according to the type, is where our sins are taken. As a priest he could take them nowhere else.

3. That the heavenly sanctuary is cleansed, is proved by direct declarations of the New Testament. Paul, in writing to the Hebrews respecting the types and their fulfillment in the priesthood of the Son of God, says, "It was therefore necessary that the patterns of things in the Heavens should be purified with these [*i. e.*, with the blood of calves and goats]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. Accordingly he says that Christ entered into the holy places, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice, or blood, by which the heavenly things are purified or cleansed. J. H. WAGGONER.

**Purgatory and Masses.**

(Concluded.)

As stated in a previous article, it was Pope Gregory I., A. D. 590, who first discovered the doctrine of purgatory, which has been such a source of revenue to popish priests. It seems to me that the apostles, if on earth, would say as Peter did of old to Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20, and that they would cry aloud in the ears of these pardon venders the words of the Lord by Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. No wonder that Luther said of purgatory and its kindred doctrines that they "were invented by Antichrist for the purpose of making the pope's pot boil."

Closely connected with their doctrine of purgatory is that of the mass. The papist calls it, "The holy sacrifice of the mass." Weninger says:—  
"Ques. Which is the sacrifice of the new law by which all former sacrifices were fulfilled and replaced?"

"Ans. The oblation which Jesus Christ made of himself to his eternal Father on the cross.

"Q. How is this sacrifice constantly repeated and offered throughout the world?"

"A. By the sacrifice of Jesus Christ in the blessed sacrament.

"Q. How is this sacrifice called?"

"A. The holy sacrifice of the mass.

"Q. What is the holy sacrifice of the mass?"

"A. It is the perpetual and unbloody sacrifice of the new law, in which Jesus Christ offers himself, under the forms and appearances of bread and wine, to his Heavenly Father.

"Q. Is the holy sacrifice of the mass the same as the sacrifice of the cross?"

"A. It is; because the same Jesus, who offered himself for us on the cross, offers himself in the mass.

"Q. What is the difference between the two?"

"A. The sacrifice of the cross was bloody, while the sacrifice of the mass is unbloody."\*

In Hughes' Catechism, we read:—

"Q. What is the mass?"

"A. The mass is the unbloody sacrifice of the body and blood of Christ.

"Q. Why do you say that Christ is immolated in the mass? Does Christ die again?"

"A. Christ dies no more, but as the sacred species are consecrated separately, they represent on the altar that state of division which constitutes death; we offer, in the mass, the death on Calvary to the most holy Trinity, as an act of entire obedience and holiest worship."†

We will quote the words of Gavazzi on this continual sacrifice, "According to the Council of Trent, the mass is the continuation of the sacrifice on Calvary. Continuation! there was no need of any. Was this sacrifice of Christ incomplete, insufficient? Did it lack any condition needful to its mighty end? No! Why then this sacrifice of the altar? By Christ's death was destroyed our fault; what need of more? It is an insult to Christ to pretend a continuation of this sacrifice, made once and forever."

Saint Paul says, without the sprinkling of blood there is no remission. The Council of Trent declares the mass to be an expiatory sacrifice; the profession of the church of Rome is that the mass is unbloody, without the shedding of blood. But, according to St. Paul, there is no remission without effusion of blood; therefore the mass is no sacrifice."‡

Of the use of the mass, Weninger says that children should "continue to assist them (their parents) after their death, by the sacrifice of the mass offered up for them, and by other good works."§

Papists claim that "every mass delivereth one soul out of purgatory."|| On this Tyndale says if it is true that every mass delivers one soul from purgatory, surely purgatory ought to be scoured ere this, with so many masses as Rome says.

Of the assistance obtained by masses Gavazzi says, "How are masses for the relief of suffering souls procured—by what means, and in what proportion? By money, and in proportion to the amount of money. In proportion to the alms, the mass, it is said, has more efficacy; not that the mass can increase or decrease in its intrinsic merit, but because God regards the money given, and in proportion grants more suffrages to the souls in torment."¶

I suppose my readers are aware that all the words of the service of the mass are in Latin. Why is this? Hear Weninger:—

"Q. Why is mass said in Latin?"

"A. 1. In order to express more clearly at this, the most sacred action of our religion, the unity of the church throughout the world, and its connection with its head. 2. In order to raise the dignity of the sacrifice, by the use of a language which is not subject to change."\*\*

Challoner, after giving reasons for saying mass in Latin, similar to Weninger's, says, "It is unnecessary to understand what we are saying, if our hearts are only sincere."††

Brook, in his reply to Damen, the Jesuit, speaks of the Latin mass as follows: "Originally the service of the church in many parts of Western Europe was in Latin—but why? Because it was generally understood. When the Romans became masters of Western Europe they imposed their language on their subjects. Hence the common tongue of Western Europe was Latin. But to retain the use of Latin now in any portion of the service of the church, when to the mass of the people it is an unknown tongue, is to defeat the object for which it was originally introduced. It was introduced because the people understood it. Why then retain it now that the people do not understand it? To do so is plainly contrary to Holy Scripture, which pointedly condemns prayers in

the church in an unknown tongue. It is plainly contrary also to the custom of the primitive church. One passage from Origen is so decisive that it may suffice. 'The Greeks,' he says, 'used Greek in their prayers, the Romans, Latin, and so every one in his own language prays to God, and gives thanks as he is able, and the God of all languages hears them that pray in all dialects' even as if all spake with but one voice."\*

In closing this article I will quote from Kirwan on the subject of the mass: "What does it mean? I could not tell, though for years a regular attendant upon it. Why does the priest dress so? What book does he read from, when carried now to his right, and now to his left? What mean those candles burning at noonday? Why do I say my prayers in Latin, which I understand not? Should I not know what I am saying when addressing my Maker? Why bow down and strike my breast when the little bell rings? What does it all mean? The darkness of Egypt rested upon these questions. I thus reasoned with myself: God is a spiritual and intelligent being, and he requires an intelligent worship. What worship I render him in the mass, I know not.

"And you know, sir, that with all devotion and honesty a Catholic may wait on your masses until his locks are as white as your surplice, and then pass into eternity without one single spiritual idea upon the subject of religion; resolving it all into external observances.

"The whole ceremony of your mass is yet more unmeaning to me. Often as I have witnessed it, I never gleaned one intelligent idea from it—nor does one out of one million of your people. . . . 'In the mass,' says Dr. England, 'Christ is the victim; he is produced by the consecration, which, by the power of God, and the institution of the Redeemer, and the act of the priest, place the body and blood of Christ, under the appearance of bread and wine, upon the altar; then the priest makes an oblation of this victim to the Eternal Father on behalf of the people, and the victim undergoes a destructive change, showing forth the death of the Redeemer, and making commemoration thereof, by the exhibition of the apparent separation of the body from the blood; the former being under the appearance of bread, and the latter under the appearance of wine, and by the consumption of both by the priest.'

"This is, on the whole, the clearest account of the mass that I have ever seen from the pen of a priest; and yet what mind can understand it? Sir, do you understand it? Christ produced from some bread and wine by a priest—this produced Christ is laid upon the altar by a priest—an oblation of this produced Christ undergoes a destructive change in the act of oblation—this oblation of the produced Christ is offered for the people—and then this produced, offered Christ, and after he has undergone a destructive change, is eaten by the priest! Sir, all this is as unmeaning to me as the leaves which the fabled sybil scattered on the winds. And this unmeaning mass, a greater mass of absurdity than ever heathen ingenuity or depravity invented, is the chief source of edification to the nine-tenths of the papal world! If it were merely unmeaning, without being blasphemous and wicked, I could extend to it some toleration.

"And the absurdity of the whole thing is increased to intensity by the fact that the pantomime is performed in Latin! Pray, sir, how many of your worshippers at St. Patrick's understand English, not to say Latin?"†

J. N. LOUGHBOROUGH.

\* Brook's Reply to Damen, pp. 23, 24.  
† Kirwan's Letters to Hughes, first series, pp. 32, 33, and second series, pp. 67, 68.

**Obituary Notices.**

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

DIED, at Lapeer, Mich., March 17, 1874, Bro. John Beerman, aged 29 years. Bro. Beerman gave his heart to God during his sickness. Strong evidences appeared that the offering was accepted. His disease was consumption, lingering and painful. Yet he bore all with Christian fortitude and resignation. He rests in hope. Words of comfort from 1 Cor. 15:58. May God comfort the widow and fatherless children. D. H. LAMSON.

DIED, at Memphis, Mich., May 15, 1874, of heart disease, Bro. John Wakeling, aged 56. Bro. Wakeling was born in England. He embraced the truth under the labors of Elds. Cornell and Lawrence about ten years since, during the tent-meeting at Memphis. No relatives were near to attend the funeral. The church, however, and many friends, mourn. He longed for rest, and we laid him by the side of his wife and a much-loved daughter. D. H. LAMSON.

DIED, at Marlon, Iowa, May 17, 1874, Bro. John Porter, of typhoid fever, aged twenty-one years, ten months, and seventeen days. Although his loss will be deeply felt by his parents and friends, yet we all feel that he is laid away in hope of coming-up in the first resurrection with all the faithful.

"Angels shall guard thy sleeping dust,  
And, as thy Saviour rose,  
The grave again shall yield her trust  
And end thy deep repose."

A few remarks by the writer. D. T. SHIREMAN.

\* Weninger's Catechism, pp. 124, 125.  
† Hughes' Catechism, pp. 34, 62.  
‡ Gavazzi, p. 97.  
§ Weninger's Catechism, p. 95.  
|| Tyndale's Works, Vol. 1, p. 338.  
¶ Gavazzi, p. 97.  
\*\* Weninger's Catechism, p. 123.  
†† Kirwan's Letters to Hughes, second series, p. 60.

