

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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EPIPHANY.

HE came; no pomp, nor royal crown,
Waited his step, or decked his brow.
But grief and shame oppress him now,
While friends disown,
And death the injured King laid low.

He came; but few him reverence paid;
The cold world's scorn, the sharpened spear,
The taunt, the thorn, the sigh, the tear,
Were his instead,
Nor room nor home for Jesus here.

He comes again; earth's diadems
And thrones of power to him belong,
While round him angels chant in song,
And bright as gems
His saints shall join the mighty throng.

He comes, he comes; but not alone,
For myriads now are in his train;
And earth, and sky, and sounding main,
Shall cease their groan,
And shout him welcome back again.

He comes; ye dead, unseal your eyes!
Loud sounds the trumpet, Come away!
His chariot wheels no more delay.
Mount up the skies
That flash and burn along his way.

He comes; oh! hearts that wait that morn,
Be clean, stand firm, watch now, and pray,
And sweetly then the King will say,
Beloved, well done;
Enter the everlasting day.—D. T. TAYLOR,
in *Messiah's Herald*.

THE COMING OF THE LORD.

TEXT: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:3-6.

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time, in power and glory, to bring all things into subjection to himself, and to be King of kings, and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the family word. None but the child can use it. That child is one of the family. He is related to his Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from heaven in flaming fire, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Yes; it is a family word. He who now puts into our lips the sweet words, "Our Father," enables us to look forward to that solemn hour, and say, "our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging around him. Oh! how necessary to be able to say, before we gaze upon it, "Our God." What will it be if we cannot say, "Our God"? With what feelings of terror and alarm must it be viewed, unless we can say, in prospect, "Our God!" Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "Our God." Therefore it is

that the Holy Spirit puts this little word first on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing that thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thy own mother's son. These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's "covenant in their mouth," in other words making a profession of religion, while, all the time, the power of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been "hating" God, and casting his words behind them.

"Theft," "adultery," "murder," "deceit," "false witness," "slander"—have not all these things been going on in the world at a fearful speed? All this while, God has "kept silence." He has not interfered to strike men down in such acts with his arm of judgment; so men begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on—the wicked flourishing as a green bay tree, the righteous returning with a full cup of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and shall not keep silence." He shall come, and "reprove," and "set" each word and deed "in order" "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked described in this chapter, and which history has indorsed as the dominant principles in the world, are again produced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of his coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens: "Ye rocks and hills, fall upon us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the cross, "Lord, Lord, open to us; but 'too late.'" It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's hearts, on all sides, will be "failing them for fear, and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully; for they know their redemption is nigh, their hour of triumph at hand. Oh! to stand among

that little band in that awful hour, and be able to say, "Our God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people." The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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; and so shall we ever be with the Lord." The word rendered "then," in this passage, may be more correctly rendered, "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy, shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin and sorrow and death, as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us, as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet "my saints!" "my jewels!" Oh, what grace! what wonderful love!

"Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frailty of the body shall be forever gone, and they shall be clasped in an embrace such as they have never known, to a bosom of infinite love.

Another word: "Gather my saints together." It is the family meeting. It is the grand reunion. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them." No more separation! No more sects, or systems! All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought?

But mark one word more, the sweetest of all—"unto me." Ah! what would all the others do without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is any meeting without him? The very notes of Heaven would be discord; its jasper walls would be hideous; its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name, every song is sweet. In his smile, every countenance is bright. Every chord of the golden harp will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity.

For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Saviour. He longs for us. He waits for us. We must be with him. How can he be happy without us?

But who are these thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar, and who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the blood-bought ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none,
Hangs my helpless soul on Thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall judge in the earth, and the result shall be righteous judgment. Misrule, injustice, oppression, will all be ended then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God, consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned, and haste to the refuge.

Christian, "order your conversation," or citizenship, "aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. "He that endureth to the end shall be saved."—*English Writer*.

Prophecy.—No. 3.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19.

In foretelling events which would transpire in the history of this world, God has sometimes moved the minds of holy men by his Spirit, and they have given the prediction as directed by him; in other cases we are not informed that he made use of any human instrument through which to make the predictions known, but it appears that they were given directly by God himself or his Son Jesus Christ to one or more of the inhabitants of this world.

Every prophecy, whether given by some person under the influence of the Holy Spirit, or by the Son of God, or by God himself, either has been fulfilled in the past, or is now being fulfilled, or will yet be fulfilled in the future.

If a prophecy points out the deeds, whether good or bad, which any person or class of persons will commit, we may be assured those deeds will be performed by the party to whom the prophecy relates.

But though it is a fact that the deeds will be performed according to the prediction, yet it does not follow that the party

referred to is compelled to perform those deeds.

God has given to all mankind the privilege of doing good or evil, and left it a matter of choice with the individuals to decide which course they will follow; and though he does not compel them either way, yet he may be able to foresee which course they will pursue, and thus cause the prediction to be given in accordance with the course they will decide to take, when left to act their own free will in the matter.

Had God foreseen that they would choose a different course, the prophecy would not have been given as it now stands. We now direct attention of the reader to certain prophecies and the events which have transpired, or are now transpiring in fulfillment thereof.

We will first refer to Gen. 3:17-19. While entering upon an examination of this prophecy, we would especially call the attention of the reader to the fact that all the specifications of this prediction have a literal fulfillment. There is nothing dark, hidden, or mystical, in its meaning. It is given in language easy to be understood; and it is very evident what the facts are that furnish the proof that it is literally fulfilled.

It here seems that God himself personally appeared to Adam, and uttered a prophetic declaration in plain, literal language which was designed to extend to mankind generally, of which Adam was the representative head.

We may learn from the past history of the human race, and from our knowledge of facts surrounding us at the present time, and from the Bible, that the specifications of this prophecy have been literally fulfilled in all generations of mankind, and in all parts of the earth, and will continue to be unto the end of the world, with a very few exceptions which God has made, and has promised to make (those who are translated without seeing death), of the reason for which he has not especially informed us.

A few of the prominent points in this prediction we will here notice: "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Verse 17.

God had created the earth and all things therein, and had made it a proper dwelling place for a race of sinless beings. As it came from the hand of the Creator, before the old serpent had polluted, or the stains of sin and the curse had marred, its fair domain, perfect peace and harmony prevailed here; even the animal creation were perfectly harmless and inoffensive; not a jarring note or discordant sound could be heard in all the land; and to man who was made in the image of his Creator, was given the dominion over it all.

But man, the noblest work of creation, and for whose especial benefit the earth was brought into existence, sinned against God, the very being who had created him, and thereby became a just recipient of his displeasure.

As he thus fell from the exalted position which he might have occupied, he became an improper subject to dwell on the beautiful earth as it then existed, and God, to reduce the surroundings of man to a level with the condition to which man had by sin brought himself, declared the ground to be cursed for his sake.

In fulfillment of this, the earth has been groaning under the curse through all its history from that time to the present. The thunder's roar, the lightning's glare, the tornado's blast, the upheaving of the tidal wave, the deep mutterings of the mighty earthquake, the belching forth of the internal fires of earth from the volcanic crater, the triumphant reign of disease and death, the groans of the dying, and the wails of the mourning, together with innumerable other evils, all conspire to bear testimony to the truthfulness of this conclusion.

We have also inspired testimony on the same subject. Paul says: "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

"In sorrow shalt thou eat of it all the days of thy life." This has been fulfilled in the history of all mankind that have ever lived on the earth. Every person experiences thoughts of sadness and feelings of sorrow to a greater or less degree every day of his life. There is no point of time where it can be said of any persons that

their sorrows are ended until this present life is brought to a close.

"Thorns also and thistles shall it bring forth to thee." Verse 18. This is one feature of the prophecy under consideration, and is also literally fulfilled in all the world. While the useful vegetable productions of the earth can be, in most cases, obtained only by labor, sweat, and toil, the brier, the thorn, and the thistle, grow spontaneously, and in such profusion as to become a source of perplexity, and thereby greatly increase the labors of him who is striving to obtain the productions necessary for the sustenance of the human family.

The last and most solemn feature of this prophecy is as follows: "Dust thou art, and unto dust shalt thou return." Verse 19.

Had we never witnessed, heard, or learned, of the sad ravages of disease and death, and the consequent corruption and decay of all flesh, who would think, to look upon a person in the bloom of youthful health and vigor, that the beautiful form before us would ever become a mass of putrid corruption, and finally turn to dust itself?

But how sadly literal is the fulfillment of this in the human race! After having laid the form of the loved one in the earth, and a certain period of time passes away, nothing can there be found but dust; not the least evidence can be discovered that ever anything was there deposited.

But although we are compelled to witness the fulfillment of the above prophetic declaration all around us, though the curse rests heavily on every hand, and the sounds of woe continually fall on our ears, yet the light of the sure word of prophecy, beaming forth from other prophetic scriptures, penetrates the gloom of the present, sheds a halo of light upon our otherwise dark pathway, and points us forward to a day when those who now sleep in the dust shall live again, and when the earth shall be renewed, sin and sorrow be forever ended, and the curse so long endured shall be finally removed to return no more. Isa. 26:19; Eze. 37:12-14; 1 Thess. 4:13-18; Isa. 65:17-19; Ps. 104:30; 2 Pet. 3:13; Rev. 21:1-4; 22:3.

"Oh! happy day, when wars shall cease,
And ransomed earth be filled with peace,
When sin and death no more shall reign,
And Eden bloom on earth again."

We here append the following very appropriate words of another on this subject:—

"Once wert thou fair, O Earth, in loveliness;
Once full perfection bore through all thy forms;
And vigorous stood, and fresh in youthful strength;
But ah, not long; man in his rashness seized
The fatal fruit, and trespassed God's commands,
And broke the barrier of thy defense:
From hence thy history and thy life grew dark.
A visible pang of death through all the works
Of shuddering nature ran; all that was once
So fair, so good, so lovely, so adorned,
Beneath the scorching breathings of the curse,
Distorted, withered, faded, drooped and died.
Sky, once serene, with somber tempests lowered,
And muttering, frowned on earth a gloomy frown,
And cast o'er all her works a dismal shade.
Among the beasts, peaceful, so late and tame,
War sprung; and savage howls were heard; and blood
Thirsted for blood, and raged, and fought, and strove.
The birds their songs of harmony and joy,
Forgot; and at the eagle's piercing scream,
Tremblingly heard, and quick affrighted fled,
And peace, and loveliness, and beauty, took,
With sad, reluctant step, their final leave;
And some few footprints, faint, some shadows, dim,
Were all they left on earth; thistles and thorns,
Where once they trod, in dread abundance sprung,
As if to mock their former, glorious reign."
* * * * *

And must this ever be? Must ever thus
God's glorious design frustrated stand?
Not ever! for mankind's Redeemer, he,
The Son of God, the second Adam, will,
What our first parents lost, doubly restore.
He sin and death will conquer and destroy,
And raze each vestige of their baleful reign;
And close, for aye, their flood-gates, wide, of woe:
And nature's face renew, and far remove
The fetters of the curse from all her works;
And peace, and loveliness, and beauty, call
Down once again from their abodes of bliss,
To range in glory o'er the earth renewed.
In youthful freedom, then will earth again
Rejoice, its fetters broken, and its voice
Long choked by sin and death to notes of woe,
Shall rise in anthems loud of grateful joy.
All shall be Eden, all be Paradise.
The garden of the Lord; abundantly,
With joy and singing shall the desert bloom,
And blossom as the rose, and Lebanon's
Bright glory share, and Carmel's excellence.
The solitary places shall be glad;
For in the wilderness, thus saith the Lord,
The cedar will I plant, the shittah tree,
The oil-tree and the myrtle, and will set
The fir-tree in the desert, and the pine
And box together, that they all may see.
And know, and understand, that I, the Lord
The God of Israel, have created it.
The signet of the curse, thistles and thorns,
Now seen no more, shall be forgotten; and
Fair in their place the fig-tree shall come up,
And for the brier, the myrtle tree shall grow;
And streams of laughing joy shall fresh break forth
Within the desert, and a smiling pool

* Isa. 35:1, 2.

† Isa. 41:19, 20.

Shall the parched ground become; the thirsty land,
Well-springs of living water gushing forth.
No poison breathing swamps, nor marshes foul,
With noxious breath pollute the crystal air;
Nor dark sulphurous tempests rend the skies;
But all shall lovely be, all shall be pure.
The trees shall clap their hands, and fields shall smile,
Bright in the cloudless sunshine of their God,
And fear no blasting storms, nor fear decay.
No turbid waters in the stream shall flow,
But fountains, pure, make glad the face of earth.
All with abundance swells; in tree and flower,
And shrub, and creeping vine, and clustering fruit,
And lawn and fertile field, behold no lack.
Thus to its primal purity restored,
Thus glorious and beautiful shall be
The earth renewed, the saints' eternal home.
And then shall be the tabernacle of God
With men; and he himself shall dwell with them,
And be their God and they his people be.
There shall all tears from every eye be wiped;
Sorrow and crying there are never heard;
There death comes not, and pain shall be no more,
Nor sin shall ever there an entrance find;
For lo, the former things are passed away."

W. H. BLAISDELL.

Bradford, Me.

Clarke's Commentary on Dan. 2.

THE *Chaldean* empire called the *Assyrian* in its commencement, the *Chaldean* from the country, the *Babylonish* from its chief city.

1. HEAD OF GOLD. This was the first monarchy began by *Nimrod*, A. M. 1771, B. C. 2233, and ending with the death of *Belshazzar*, A. M. 3466, B. C. 538, after having lasted nearly *seventeen hundred* years. In the time of *Nebuchadnezzar* it extended over *Chaldea, Assyria, Arabia, Syria* and *Palestine*. HE, *Nebuchadnezzar*, was the *head of gold*.

2. BREAST AND ARMS OF SILVER. The *Medo-Persian* empire; which properly began under *Darius* the *Mede*, allowing him to be the same with *Cyaxares* son of *Ashtages*, and uncle to *Cyrus* the great, son of *Cambyses*. He first fought under his uncle *Cyaxares*; defeated *Neriglossan*, king of the *Assyrians*, and *Crasus*, king of the *Lydians*; and by the capture of *Babylon*, B. C. 538, terminated the *Chaldean* empire. On the death of his father *Cambyses*, and his uncle *Cyaxares*, B. C. 536, he became sole governor of the *Medes* and *Persians*, and thus established a potent empire on the ruins of that of the *Chaldeans*.

3. BELLY AND THIGHS OF BRASS. The *Macedonian* or *Greek* empire, founded by *Alexander the Great*. He subdued *Greece*, penetrated into *Asia*, took *Tyre*, reduced *Egypt*, overthrew *Darius Codomanus* at *Arbela*, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the *Persian* monarchy. He crossed the *Caucasus* and subdued *Hyrcania*, and penetrated *India* as far as the *Ganges*; and having conquered all the countries that lay between the *Adriatic sea* and this *river*, the *Ganges*, he died A. M. 3681, B. C. 323, and after his death his empire became divided among his generals, *Cassander, Lysimachus, Ptolemy*, and *Seleucus*.

CASSANDER had *Macedon* and *Greece*; LYSIMACHUS had *Thrace* and those parts of *Asia* which lay on the *Hellespont* and *Bosphorus*; PTOLEMY had *Egypt, Lydia, Arabia, Palestine, and Coesylria*; SELEUCUS had *Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania*, and all other provinces, even to the *Ganges*. Thus this empire founded on the ruin of that of the *Persians*, "had rule over all the earth."

Notes by Thomas Williams on Dan. 7.

VERSE 7. A fourth beast.—[The Roman empire which destroyed the Grecian, and became mistress of the world]—*Bagster*.—Great iron teeth—verse 18 it is added, and his nails of brass—he was calculated in every way to destroy, whether by tearing, trampling, or devouring.

The ten horns here answer to the "ten toes" in *Nebuchadnezzar's* image. The ten horns of this fourth beast are also explained by *Daniel*, (verse 24) to be "ten kings," or kingdoms which shall successively arise. . . . [The ten kingdoms into which the western Roman empire was divided, were, primarily according to *Machiavel* and *Bishop Lloyd*: 1. The *Huns* in *Hungary*, A. D. 356; 2. The *Ostrogoths* in *Moesia*, 377; 3. The *Visigoths* in *Pannonia*, 378; 4. The *Sueves* and *Alans* in *Gascoigne* and *Spain*, 407; 5. The *Vandals* in *Africa*, 407; 6. The *Franks* in *France*, 407; 7. The *Burgundians* in *Burgundy*, 407; 8. The *Heruli* and *Turingi* in *Italy*, 476; 9. The *Saxons* and *Angles* in *Britain*, 476; 10. The *Lombards*, first upon the *Danube*, 526, and afterward in *Italy*. Though the ten kingdoms differed from these in later periods, and were sometimes more or less,

yet they were still known by that name.] *Bagster*.

Verse 8. Another little horn.—This may be considered as a new and singular power which plucked up three of the ten kingdoms by the root.

Verse 9. The horns were cast down—*Wintle*. "Were placed." So *Boothroyd*. But both come to the same meaning. The *Asiatics* have neither chairs nor stools, but to receive persons of rank "cast down" or "placed" cushions around the room for seats; which seem to be here alluded to. See *Matt. 19:28; Rev. 20:4*.

Verse 24. Another shall arise.—[This evidently points out the papal supremacy in every respect diverse from the former, which from small beginnings thrust itself up among the ten kingdoms till at length it successively eradicated three of them—the kingdoms of the *Heruli*, of the *Ostrogoths* and of the *Lombards*.]—*Bagster*.

Verse 25. Speak great words.—In assuming infallibility, professing to forgive sins, and to open and shut *Heaven*, thundering out bulls and anathemas, excommunicating princes, absolving subjects from their allegiance, and exacting obedience to his decrees in open violation of reason and Scripture.]—*B*.

Shall the Dead Rise?

FEW thoughts are more terrible to the ungodly than that there shall be a resurrection of the dead, both of the just and unjust. Nowhere but in God's word are men taught so to live that they may meet that day in joy and peace. Mr. Moffat, the missionary, once went to pay a visit to an African chief, several hundred miles inland from the missionary station at *Talacoo*, in *South Africa*. The name of the chief was *Macaba*. He was a mighty warrior, and was the terror of his savage foes.

In one of his conversations with this man of war and strife, who was surrounded by fifty or sixty of his head men and "rain-makers," Mr. Moffat spoke of the resurrection of the dead.

"What!" said the chief, starting with surprise, "what are those words about the dead? The dead—the dead rise?"

"Yes," said the missionary; "all the dead shall rise."

"Will my father rise?"

"Yes," answered the missionary.

"Will all the slain in battle rise?"

"Yes," answered the missionary.

"Will all that have been killed and eaten by lions, tigers, and crocodiles rise?"

"Yes, and come to judgment."

"Hark!" shouted the chief, turning to the warriors, "ye wise men; did your ears ever hear such strange and unheard-of news? Did you ever hear such news as this?" turning to an old man, the "wise man" of his tribe.

"Never," answered the old man. "I thought I had all the knowledge of the ancients, but I am astonished by these words. He must have lived long before we were born."

The chief then turned to the missionary, and, laying his hand upon his breast, said, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey; but the words of the resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!"

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?"

Lifting his powerful arm, which had been so often reddened in the slaughter of his foes, and shaking his hand, as if grasping a spear, the chief said, "I have slain thousands; shall they rise?" The thought greatly troubled him.

Alas, for the men of sin and blood! "The dead, small and great," shall rise, and stand before "the great white throne." The warrior shall meet the multitudes of those whom he has helped to kill; and every guilty, godless man must behold those he has injured, neglected, or destroyed, before the Judgment throne.

But good people shall "awake and sing." In the "great day of his wrath" they shall hide themselves "until the indignation be overpast." But woe to the unholy; "for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:19-21.

By faith we are knit; by understanding we are quickened.

The Temptation of Christ.

BY MRS. E. G. WHITE.

CHRIST was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points wherewith man would be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he

had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ.

In the wilderness of temptation Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God which enshrouded him.

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden.

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plentitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam.

Satan had, through his seductive power, led men to vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fendish triumph that he had been as successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many.

But his most successful scheme in deceiving man has been to conceal his real purposes, and his true character, by representing himself as man's friend and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin.

(To be Continued.)

Educating Girls.

EDUCATING girls for household duties ought to be considered as necessary as instruction in reading, writing, and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect most largely the happiness or misery of domestic life. If the wife knows how to "keep house," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how furniture should be dusted, how the clothes should be repaired and turned, and altered, and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions; how to make them go the farthest and last the longest; if she appreciates the import-

ance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a heaven of home: how to win her children from the street; how to keep her husband from the club-house, the gaming table and wine cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say that not one girl in ten, in our large towns and cities, enters into married life who has learned to bake a loaf of bread, to purchase a roast, to dust a painting, to sweep a carpet, or to cut, fit, and make, her own dress. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girl's school in the nation.—*Hall's Journal*.

"The Evil of the Day."

UNDER this head, the following article on the greed for gain which prevails to such a terrible degree at the present day, appears in the *Christian Statesman* of June 27, 1874. Prophecy has singled out this as one of the sins which would be so prominent in the last days as to constitute a sign of the end. The following words from Sir Edward Hornby show a striking fulfillment:—

A judge in Shanghai has been giving some useful hints on the prevalent desire to get rich too fast. A correspondent writing from that place tells of a criminal case which has been creating some excitement on account of its novelty, though we should perhaps not be disposed to regard it in the same light here. He says, "A gentleman holding a position of trust made use of moneys not belonging to him, and was tempted to act so by unsuccessful speculation and extravagance in living. The Chief Judge, in passing sentence, took advantage of the opportunity to read a wholesome lesson to the community, and his remarks are well worth repeating to a large sphere of society. He said, 'You are the self-made victim of a passion which seems to be seizing on society at large, and which, like disease, spares neither age nor sex, the single or the married, the rich or the poor—the passion for getting rich by one or more strokes of luck; by a process which is as much open to the fool as the wise man, to the knave as to the honest man. It appears as if in these times men had but one faith, one hope, one object in life—wealth. Respectability, contentment with what we have, the happiness of our family, honor, all are sacrificed to this one god of the age we live in. Everything is to be sacrificed—not only our own prospects, but the prospects of those dearest to us, the prospects of our wives and children—to the great mania of getting rich; and this wealth is not that which is the result of patient industry, uprightness in dealings, and legitimate trade, but the wealth of the gambling table. The words of Sir Edward Hornby are like a shower of pearls, and it is to be hoped that the effect will not be lost."

Wake Up.

"THE night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 15:12. These words ought to rouse us to a sense of the importance of the time in which we live and of the message which we profess to be giving. If God's words mean anything, they mean everything. And as he has declared in his holy word, a speedy riddance will the Lord make of all them that dwell in the land, Zeph. 1:18; Rom. 9:28, how important that we lay aside all our trifling, murmuring, fault-finding ways, which cling so tenaciously to us, and seek God as for all eternity. Soon it will be too late.

We are not always to have an intercessor with the Father. Soon probationary time will cease. Christ will lay off his priestly robes, and we must then stand upon the characters which we are now forming. Believing as we do that the great chains of prophecy reaching down to the last days have had their fulfillment, and soon the stone which was cut out of the mountain without hands, Dan. 2:34, 45, will smite the image upon its feet, what manner of persons ought we to be? The sin and iniquity which now envelop the earth must soon give way to the Sun of Righteousness, which shall rise with healing in his

wings, Mal. 4:2, and God's faithful, waiting ones shall no longer see through a glass darkly. The Creator and creature shall stand face to face. They shall see as they have been seen. They shall know as they have been known. There will be no outward cloak to cover inward sins. All will be pure and holy. Every heart shall beat in unison with God's holy law. And while the tried and afflicted ones, who have washed their robes and made them white in the blood of the Lamb, find shelter under the shadow of the Almighty from his unmingled wrath, the transgressor of God's law shall find his portion with that wicked one whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thess. 2:8.

The glories of the eternal world are just before us, the night is far spent, and the day that is to usher in Christ's everlasting kingdom is just breaking. Do we believe it? Do our actions prove to our neighbors, that we believe the truths which we profess with our lips? Have we carefully weighed the words of the apostle which head this article? Have we cast off the works of darkness, and put on the armor of light? Are we trying to lay aside everything in our lives and habits which will not bear the closest scrutiny of an all-seeing God? Do we make the soon coming of Christ a living reality? Do we make it a principle of conscience to do nothing we would be ashamed of when Jesus comes to raise the sleeping saints and change the living righteous from mortal to immortality?

We are living in a searching, testing time. God is proving his people. We must soon stand before the great Jehovah and render an account to God. If we have been faithful stewards to our absent Master, we shall receive a faithful steward's reward. God has given us a true pattern to follow. Half right, nearly right, or about right, will avail nothing in the Judgment. If we ever stand before the throne of God, it will be because we are without fault and blameless. Each one must prove his own works. Each one must set up assize within himself. Oh, for a heart to deal fairly with God and man. Let us gird up our loins and labor to wear the armor of light, the girdle of truth, the breastplate of righteousness, the helmet of hope, and the sword of the Spirit. Eph. 6:14-17. M. WOOD.

How to Promote Peace in a Family.

1. REMEMBER that you will be likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather, and encourage hope.
11. To speak kindly of the servants, to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle to the young ones, and treat them with respect.
17. Never to judge one another harshly, but to attribute a good motive when we can.

GRACE and glory differ but as the bud and the blossom. What is grace but glory begun? What is glory but grace perfected?

THERE is no salvation for the sinner out of Christ. "There is none other name under heaven given among men whereby we must be saved."

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 28, 1874.

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

Information Asked and Offered.

THE *Sabbath Recorder* of July 16, 1874, reviewing our recent article, "Does he Understand Us?" says, "We do not see how our Advent friends can fairly deny the charge of materialism." We made no effort in the article referred to, to deny that charge. It is a matter of no great solicitude with us by what terms our views are designated; but we are desirous that our real views and their tendency shall be understood, and that those views shall be what the Bible plainly teaches. Then, though people may call it materialism, or any other name, it matters not. We do not propose to recede from the truth because dissenting parties label it with an opprobrious name.

The *Recorder* thinks the connection put by us "between spiritualism and the doctrine of the soul's immortality disingenuous." At the same time it admits that "if the soul's immortality is a false idea, then there is no ground work for spiritualism to rest on." If then this doctrine is the foundation of spiritualism, is there not just the connection we asserted between them? What did spiritualism proclaim through its mediums as its avowed object, when it made its advent upon the world? It was to convince mankind of the immortality of the soul. And it is a significant fact that after a little time it leads its adherents invariably to discard the Bible. Why is this if the Bible teaches that doctrine, as many still believe? Why does it not lead them to the Bible, its object being to teach the same thing? It is evident that the Bible does not teach it, but that spiritualism is a grand scheme of the enemy put forth in behalf of that, his favorite dogma.

The *Recorder* takes large exception to our declaration that "the doctrine of eternal misery is what makes infidels." It says, "It is the enmity of the heart that makes a man an infidel." Very well. The correspondent of the *Recorder*, whose remarks we were reviewing, more than intimated that such was the tendency of our teaching which he denominated materialism. We are glad the *Recorder* thus publicly discards that view of the matter. We do not wish to be understood as saying that there is no other cause of infidelity but the doctrine of eternal misery; but we do say that, as between the two views, eternal misery and destruction, it is the former which leads men into infidelity rather than the latter, upon which it is so extensively charged.

The *Recorder* continues, "Never did the doctrine of eternal misery make an infidel, nor that of destructionism save one." Will it as frankly clear our doctrine of the charge so frequently made against it, and say that the doctrine of destruction never made an infidel? Nevertheless, it is not to be denied that these questions do influence the views which men entertain of the word of God. We know of hundreds who were formerly infidels, or disbelievers in the Bible, but who now sacredly cherish it as the word of God; who rejected the Bible because they supposed it taught the doctrine of eternal misery, and who now receive it because they see that it teaches no such unjustifiable dogma. Now it may be said that the "enmity of their hearts" was the primary cause of their infidelity, yet they never could have been reached by the invitations of the gospel till their minds had been disabused in regard to the teachings of the book of God.

The *Recorder* is evidently perplexed over the fact that Christ is so plainly set forth as the source of immortality. It says that when the Bible speaks of immortality as secured by Christ, it means the immortality of the body. Then realizing how infinitely it degrades the great work of Christ to make its object simply the restoration of the body, it says that it does not deny that by a separate statement the immortality of the soul is also attributed to Christ. Then only the souls of the righteous will be made immortal; for he promises immortality only to his people; and if his work results in making all the wicked immortal so that they are as a consequence to suffer eternal misery, then more suffering than happiness, more evil than good, results from his intervention in our behalf. We cannot so dishonor the Author of the great plan of salvation as to entertain such a thought.

The *Recorder* further says: "In no instance is the word *immortal* [which we suppose to be a typographical error for the word *immortal*] applied to the soul in the Scriptures." With this statement we agree; and how will our friends account for this fact, if the Bible teaches that the soul is immortal? How can we claim that to be a Bible doctrine which the Bible never once states? U. S.

The Blindness of Error.

ERROR does not seem to be able to bear in mind that truth is as eternal as the years of God. The truth may for a time be covered up and hidden, but it still lives; for it cannot be destroyed; and in due time it will manifest its existence and vindicate its own rights. He who has embarked in a campaign against it is engaged in a losing warfare. As impotent and useless will be his efforts as to try to arrest the flow of Niagara with a gill dipper. Error may for a while congratulate itself over its false issues, its misrepresentations, and its untruthful and malicious statements. But whatever gain it may secure in this way is only temporary. Those who are deceived and misled will, if honest, eventually have the opportunity of learning the truth, and will discover the fraud and cheat of which they have been the victims.

These thoughts are suggested by the course of Eld. Grant, of the *World's Crisis*, who is just now fuming terribly over the visions of sister White. When a very sanctified man is shown to have pursued a very unsanctified course, the exposure no doubt is exceedingly trying to the carnal heart; and having been thoroughly exposed in his unchristian and dishonest course toward our views and people, he seeks retaliation by waging a petty warfare against the visions. Relying on the prejudice he may be able to excite, rather than on the arguments he can produce, he resorts to this course. What a convenient thing it is for a person to be so "sanctified" that he cannot sin, and so "holy" that any course he may pursue is honorable.

In the *Crisis* of July 8, 1874, is an article from his pen on the "Mark of the Beast," some parts of which are so glaringly false that we shall be pardoned for alluding to it. He seems to be wrought up to such a pitch of bitterness, that he cannot even state our views correctly. He says:—

"Is it said the mark of the beast will consist in keeping the Lord's day, instead of the seventh day observed by the Jews under the old covenant?"

Eld. G. is combating our views, and states this as our belief upon this point. But we have never said any such thing. We have repeatedly proved, as our publications testify, that the Lord's day is the true Sabbath, the seventh day. We do not believe that keeping the Lord's day is ever to constitute the mark of the beast. He means, of course, Sunday; but let him not attach a false title to the day, and then state it as our view. Again he says:—

"When we inquire for the reason of the belief that keeping the Lord's day will constitute the mark of the beast, we find it consists mainly in the visions of one who professes to be a prophetess of the Lord."

There has no vision been given on this question. In the first volume of the PRESENT TRUTH published as far back as 1849, our views on this question are set forth based on the Bible. And as far back as 1845, Eld. T. M. Preble more than suggested that view, when in his essay dated Feb. 13, of that year, he said: "Therefore it appears to me that all who keep the first day for the Sabbath, are Pope's Sunday-keepers, and God's Sabbath-breakers." No one ever pleads the visions as proof of our views of the mark of the beast. It is not in the visions themselves, nor in our books, nor in the sermons of our preachers. We go to the Bible alone. All this Eld. G. well knows. Yet he says "We find" that the reason for this belief consists mainly in the visions. How does he "find" it? He coins it from the bitterness of his own spirit, or receives it from the lips of his associates in falsehood.

On the subject of history he most astonishingly and deliberately falsifies. Thus he says:—

"It is a fact that the Christians in the first century did observe the Lord's day—the first day—as a day of rest and worship, set apart to commemorate the resurrection of Christ."

Such a statement from him is inexcusable in whatever light we may view it. If he has read history, he knows that it is false; and if he is so ignorant as not to know it, he is inexcusable for pretending to be a teacher on this subject. But we happen to know that he has read enough on

this subject to know that history furnishes no support whatever for the Sunday institution. We therefore leave the reader to account for the declaration as best he can.

We will give but one extract more, as follows:—

"Does it look reasonable that after the dear friends of our Lord have kept and honored this day for eighteen hundred years, and enjoyed his special blessing century after century, as they have met on that day for his worship, working as freely on Saturday as on any other day without feeling any condemnation, that all at once the keeping of this same day, for the same reason, by those who love Christ, and accept him as their only Savior, should by so doing receive the mark of the beast or government that utterly denies Christ as a Savior?"

If this sentence can be surpassed as a grammatical curiosity, we should be happy to see it. But passing over this, we would state that we have italicized one expression in the foregoing extract, because the iniquity of that expression needs to be made prominent. It has been repeatedly explained, even to Eld. G. himself, that we do not hold that Sunday-keeping will constitute the mark of the beast, till enforced by the government in direct opposition to the Sabbath of the Lord. And with this issue plainly set before them, people then cannot and will not keep Sunday for the "same reason" that many have kept it in the past and many keep it to-day. They will keep it because the government enjoins it, their attention being also called to the fact that God's law requires another day. Then by keeping it they will designate themselves as followers or worshipers of the power that enjoins that day. Yet Eld. G. seems anxious to state very explicitly that we hold that keeping Sunday for the same reason that the good of past ages have kept it, who supposed that they were doing God service, is all at once without any change in the programme, to constitute the mark of the beast; while he well knows that we neither hold nor teach any such view. There are no terms of censure that can fitly condemn such a course.

Adapting to the present circumstances some lines of Whittier's, we can say,

"Patience, friends! the eye of God,
Every path by" falsehood "trod,
Watches lidless day and night."
While deception's devious maze,
And all those who love her ways,
And our hearts are in his sight."

The best antidote for the work of the enemy is to spread abroad the truth. Let books and pamphlets be put into the hands of all who will honestly investigate. Some of the leaders of the opposition have already given evidence that they fear these, as Satan fears the light of Heaven. The History of the Sabbath should be immensively circulated.

In the *Crisis* of July 22, 1874, is a reiteration of the stale old falsehoods about the visions teaching that the door of mercy was shut, and the salvation of sinners past in 1844. Let the visions themselves be read that their spirit and tendency may be seen by all who desire to investigate them. By their fruits, says Christ, ye shall know them. And Eld. G. has himself admitted that whoever would follow their teaching would be saved. A curious devil we have indeed, if he has turned to be a preacher of righteousness without connecting with it any error or deception of such a nature as to debar a person from the kingdom of Heaven. Whoever will candidly investigate the writings of Sr. White, will be more and more astonished at the uncalculated and bitter attacks that are made upon them. U. S.

Thoughts on Church Government.—No. 1.

IMPORTANCE OF GOVERNMENT.

GOVERNMENT is defined by Mr. Webster to be "the exercise of authority; direction and restraint exercised over the actions of men in communities, societies, or States; the exercise of authority by a parent or household," &c. Authority is a "legal power, or a right to command or act."

The word government is used in a very wide range of significations, many of which we shall not attempt to notice in this article. We see it manifested in the family, the school, the church, the nation, and in God's supervision of his creatures; and in all these relations experience proves it to be most necessary.

God is evidently the author of government, and he has designed it for the good of his creatures. All rightful government centers in him, and is exercised by virtue of his authority. The power to create carries with it the right to direct and control. The dependence of every creature upon their Creator for life, and the means of perpetuating that life, carries with it the most solemn obligation to be obedient to that control. The highest possible duty grows out of the reception of the greatest blessings.

The wisdom, goodness, and justice of God is manifest from the fact that all his creatures capable of forming a moral character, will be held accountable for the use they make of the privileges granted them; and their eternal destiny will be determined in the Judgment by this consideration. Hence the highest expediency harmonizes with the highest duty, in requiring of man perfect submission to the government of God.

The restraining influences upon mankind growing out of the government of God and the certainty of judgment, have been of inestimable value to the world. By virtue of these, there has been some check to the flood of wickedness prevailing upon our globe, which but for them would have run such riot as the world has never witnessed. The world before the flood, Sodom and Gomorrah, the French Revolution, and other events in the world's history, afford partial illustrations of what might have been, but for the dread of the hereafter when God shall rise up in Judgment and vindicate his righteous government. In precise proportion as man has recognized God's government and conformed his life to it has real good resulted to the world, and in the ratio that he has spurned it has evil triumphed. The benefits of God's government cannot fully be realized till the future state is reached; for the results are only in process of being worked out in this. But enough has already been seen to show that it is of inestimable importance to the race.

God has authorized government among the nations. The powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God. For rulers are not a terror to good works, but to the evil. "For he is the minister of God to thee for good. He is the minister of God, a revenger to execute wrath upon him that doeth evil. For this cause pay tribute also: for they are God's ministers attending continually upon this very thing." Rom. 13: 1-7. It would be difficult to frame language more plain than the foregoing to show that God has ordained political government.

Government of any kind is better than anarchy. It is really the embodiment of the will of the people, whether imperial, kingly, or republican, in form; for the majority of the people have the right and the power to make or change it to any form they choose. Rulers represent the people, and act in their stead and by virtue of their will. God, for wise purposes, has committed the right and power to control and govern individuals, with certain limitations, to the aggregate mass composed of these individuals. This power is liable to great abuses. It will always be of about the same character morally as the mass of the people whom it represents, and of course will fall far short of God's standard in perfection.

Our obligation to human government can never release us from our obligation to God's government; for the former falls infinitely short of the latter in its claims upon us. God has never committed to any human government his own prerogatives, nor released us from his high claims upon us for honor and obedience. When human government therefore conflicts with the divine, the former must give place to the latter, much as a decision of a mere justice of the peace would be displaced by that of the Supreme Court of the United States. Yes, and in an infinitely higher sense than that.

But within these limitations it is reasonable that the few should conform to such rules as the many are willing to submit to. And God has endowed them with authority to enforce obedience. To resist that authority within the limits suggested, is to resist the ordinance of God who has given this authority.

Imperfect as human government must necessarily be, coming as it does from human wisdom, and mingled as it is with human passion, yet its benefits to the race are immense. Could we imagine the condition of the world if every individual was left perfectly free to act as he chose, to gratify his own desires, inflict his own punishments, and fight his own way through the world without any combination of men to have a watch-care for others, then we may see what would be our condition without a government. The stronger individuals could then override the weaker, avarice and lust would be the order of the day, thieving and murder would stalk through our streets, and anarchy would reign supreme.

Human governments impose certain limits to these things, and give the weaker members a chance to be heard. The strong arm of the body of the people, represented by the rulers of their choice, brings the lawless to terms. Those who never feel under obligation to human governments take a very short-sighted and foolish view of things. With all their burdens, inefficiency, and imperfection, governments are among our greatest temporal blessings, and we should thank God for them. Doubtless, it is because of these things that the Bible commands us to pray for rulers and those in authority.

What would be the condition of things in our world if all the criminals in our jails and prisons were loose, with no organized government to apprehend and confine them? If such were the case, there would then be ten criminals where there is now one. Were there no organized government to establish a standard of value, coin and issue money, regulate commerce, and do a thousand things of this nature, our property would be comparatively valueless, our comfortable homes would soon become desolate, and life itself would be robbed of its charms. A mere glance suffices to show us some of the important benefits of political government.

Family government also occupies an important field in the well-being of mankind. It is a nursery or training school to fit persons for action in other departments of government. If well trained in this, they will be far better qualified to act their proper part in connection with the government of God, in the church, or in the State. It is instituted by divine authority. God has committed to parents authority over their children, within certain limits, and requires of them the exercise of this authority. Children are required to submit to it unless it conflicts with God's claims upon them. His claims are far higher than those of parents.

God says, "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother." Parents are required to train their children up in accordance with right principles. Children are under obligation to render obedience to their parents; because God says so, as well as because of the blessings conferred upon them by their parents. Under God they owe to them their existence. They have received of them much care and protection in their helpless infancy. They have been fed and clothed, when they would have perished but for this care. This brings them under obligations to their parents, from which nothing but death can release them.

Family government is authorized by God, because it is best for children and for mankind. Were parents not authorized to use power to compel obedience, and were children as free to do as they please as parents, the state of things in the world would be far worse than it is. If children were left to follow every childish fancy or caprice, and were under no constraint, a far larger portion would grow up lawless and worthless than do now. There is so little genuine family government in the world that the result is now bad enough. But there is enough so that many evils are avoided.

A family under such training as the Scriptures teach is almost a miniature Heaven on the earth. Children under such training grow up to respect rightful authority, fear God, and follow the ways of virtue. "Train up a child in the way he should go, and when he is old he will not depart from it." So says the book of God. The nearer we approximate to such training the more certain will we be to obtain such results.

One great object to be obtained in family government, yes, and in all government, is submission to rightful authority. Family government which does not accomplish this is truly a failure. By submission, I mean the full yielding of the will to a higher power. A yielding to the wishes of the parent because of coaxing or buying up, or because certain inducements are held before the mind, is one thing; submission to the claims of rightful authority because duty requires it, is quite another. When the latter is not obtained, such family training is a failure. When it is obtained, a lesson is learned, the effects of which will be of life-long duration, blessing and enabling the possessor and others with whom he associates.

The human heart in its present state is filled with turbulent passions. The mind is sadly unbalanced. Every child that comes into the world has internal enemies to control, which are most dangerous to his well-being. These are liable to run riot, lead the imagination astray, and color the reflections of the intellect. The child needs to be taught self-government. It wants to do as it pleases, follow its own fancy, and gratify its appetite, even at the expense of physical and moral health. The child is largely animal in its feelings, cultivating the lower instead of the higher powers.

What its great need demands is to have rightful parental authority step in and oblige it to submit to that which is for its highest good. This should be done gently and firmly, till the plastic mind is molded to yield obedience to right. It is better for the child that this be done, even if the infliction of present pain be necessary. Such authority should be steady, mild, and decided, imitating as closely as possible the example of God, the fountain of all authority.

When children grow up under such training, their course through the world will not be like that of the wandering star, fickle and changeable as the wind, but straight forward, true to the pole-star of principle, and ever reliable. No one is ever fitted to command until he has first learned to obey. Those are best fitted to properly train children who have been properly trained themselves.

Family government is a great subject, embracing much that is important for the race. But it is not my design to discuss it at length here. It qualifies the subjects of it, when properly carried out, to better discharge the duties of this life, and helps to fit them for the higher life.

Rebellion in the universe of God, has been a terrible thing. It was seen in Heaven itself, when Satan, the anointed cherub, proudly rose up against his Creator, and one third part of the angels were cast with him out of Heaven. Our race is in rebellion against its lawful sovereign. To come back to our allegiance and submit ourselves to God, is the lesson we must learn. Judicious family government, when the mind is tender and plastic, helps powerfully to accomplish this great object, and every parent who neglects it is guilty of a great sin against his child.

The church of God occupies a position of great importance in the world. It is a school in which people are trained in the principles of Heaven. In it they are brought into a relation peculiar to

themselves, to the world, and to God. In it they are trained and instructed in those principles which will fit them to discharge the duties of this life properly, and prepare them to live eternally in the presence of God. The issues and relations connected with the church are peculiar and important. The church is an object of God's special care; for in it, more than anywhere else in the world, are those who take him for their rightful sovereign—those who are trying to walk in submission to his will. We may therefore rest assured that the church has received authority to act in those relations prescribed by the eternal mind, and that it will have a government. If government is important in those relations which we have been considering, in the family and State, certainly we expect it to be in the church, "the temple of the living God," "the pillar and ground of the truth." In succeeding articles we will more fully consider the subject of church government.

GEO. I. BUTLER.

Harmonies of Mixed Theology.

WHAT I mean by mixed theology is that mixture of heathen mythology with the doctrines of the Bible, which is so prevalent in the Christian world at the present time. These two elements have about as much affinity as oil and water; and as these will not mix without lye to destroy their chemical repulsion, so a good deal of lying is necessary to make the doctrines of heathenism and the Bible harmonize.

The two quotations following are from two adjoining pages of a book on "The expected Millennium." Describing the second resurrection, he says: "There, from the sea of Sodom, many thousands rise from underneath the stagnant lake, who offered violence to the wayfaring angels, in the days of Lot, but now are suffering the vengeance of eternal fire."

On the next page he says, "The place, therefore, of the departed spirits, who have died in their sins, is in the subterranean fires of this globe. There, in those flames, in the literal sense, did the soul of the rich man spoken of by Luke, 16:24, lift up his eyes, being in torment."

The apostle tells us that the Sodomites are "set forth as an example," suffering the vengeance of eternal fire. To be set forth as an example to those who should "after live ungodly," these must witness their suffering, or have a record of it. The ungodly of these days do not see the men of Sodom in the internal fires of earth, far beneath the sea; but they can read the record of what they did suffer long ago. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24. That this is what is referred to by Jude, and that this is the manner in which they are set forth as an example, is made certain by the testimony of Peter. He says, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample to those that after should live ungodly." This is an example to all future ages that the ungodly shall be consumed by fire and be turned to ashes. 2 Pet. 3:7; Mal. 4:3.

The parable of the rich man and Lazarus says nothing about the soul of either. It speaks of both as persons. But the philosophy of the writer teaches that immaterial souls are tormented in material fire. Of course the rich man's desire was for literal water to cool his tongue, since he was tormented by literal fire. Such are the beauties of mixed theology.

R. F. COTTRELL.

Letter from D. P. Curtis.

To my Brn. of the Seventh-day [Baptist] denomination.

DEAR BRETHREN: My sense of justice, and respect for both myself and you, impels me to address a few words to you in relation to a change of position which my convictions of truth and duty constrain me to make. It is a fact, with which the most of you are acquainted, that for many years I have entertained some views of Bible teachings different from those which are held by the majority of you, particularly upon the nature of man, the destiny of the wicked, the nature and location of the everlasting kingdom, and the near approach of the second advent of Christ. Out of deference to the feelings of my brethren, I have refrained from the public advocacy of these views as fully and freely as I should otherwise have done. I had not come to consider them as being of such immediate importance as to demand a separation from you on account of them. Besides, I had indulged the hope that my brethren might, in time, come to look at these questions in the light that I saw them, and so there would be no necessity for a separation. But, while I can see progress in that direction, on the part of some, the lapse of time, and a clearer insight into the workings of the human mind, in the direction of a radical change in the religious convictions and sentiments of any considerable body of people, as a body, has convinced me that I need no longer indulge the hope that the mass of the Seventh-day Baptist church, nor any other denomination as a whole, will ever come to acknowledge the claims of these and kindred truths, to the extent that they will love them, and hold those in esteem who labor to propagate them as God's truth, and become willing to sacrifice their good name among men, and devote their time and energies and means, to the work of spreading them abroad in the earth.

In addition to this, I have, within the last year, come to see other truths intimately connected with those before mentioned, which appear to me to be of such moment and of such vital importance to the church and to the world, as to require of me, not only a belief of them, but a consecration of myself to the work of proclaiming them, as the Lord may open the way before me, to the world. But while you, as a body, entertain the views and feelings that you do in relation to these questions, I feel that it would be highly improper for me to undertake to impose them upon you, by virtue of my position as a minister among you; for I hold that every church has an undisputed right to say what teacher and what forms of doctrine it will listen to and accept, and what it will not, while, at the same time, it is the duty of him who preaches to preach only what he is convinced is truth, and is his duty to preach; and, if the people to which he belongs are not willing to hear, then it is clearly his duty to leave them and go to those who will hear his message.

I would, brethren, that you could all see these important truths for the last days, in the light in which they are presented to me in the word of God; then would you be ready to enter with me into the work of spreading the knowledge of them in the world without, and among the churches that are manifestly, though many of them, doubtless, ignorantly, doing the work of the "man of sin." But I blame you not, I censure you not, because you do not see as I see. I know what it costs to take the steps that I have taken. I have not come to this point without a desperate struggle. No man of sound sense ever yet ranged himself on the side of an unpopular truth, for the truth's sake, without costing him many a heart-ache. It is only by the exercise of strong faith in God that such a one will walk out on the naked promises, and face the stern realities of the situation. Brethren, I do not leave you because I do not love you. Said Brutus, when speaking of his slaying Cæsar, "If any one demand why Brutus rose against him, this is my answer, 'Not that I loved Cæsar less, but Rome more.'" So I say in relation to leaving you, 'Tis not that I love you less, but truth more. I believe that the message of the first angel has already gone forth: "Fear God and give glory to him; for the hour of his judgment is come" (Rev. 14:7), and that the work of cleansing the sanctuary is now going on, while the message of the third angel (Rev. 14:9-12) is being proclaimed in the earth, and that consequently we are down very near to the time of the end; and I feel that those whose business it is to proclaim the message have no time to lose in waiting for the slothful, or in parleying with the loquacious or the querulous. I feel that I have already wasted much precious time, and that I cannot afford, in view of the imminent danger of being found a slothful servant when the Lord shall come, to longer delay, to range myself on the side of those who are "looking for and hastening unto the coming of the day of God."

Therefore, my brethren, thanking God for all that he has given me to enjoy in your fellowship in days past, and for the privilege of laboring among you and enjoying your confidence for so many years, and thanking you for all your sympathy and forbearance and brotherly kindness, and carrying the remembrance of these with me, I go forth from among you, and identify myself with that people among whom I feel that I can do more for my God than I can among you, the Seventh-day Adventist people.

Affectionately yours,

D. P. CURTIS.

Alden, Minn., July 3, 1874.

—Sabbath Recorder, July 16, 1874.

The Love of God.

"HE that loveth not, knoweth not God; for God is love." Much is written in the Bible to inculcate the importance of love in the formation of character. The Old Testament is as clearly outspoken on this point as the New. Deut. 6:5; 10:12.

All the writings of holy men breathe an influence of holy love, some to a greater degree than others. Without this holy, divine love, the most self-sacrificing devotion is empty as the sounding brass or the tinkling cymbal; 1 Cor. 13:1-3; and with it the smallest act of charity becomes acceptable to God. Mark 12:41-44.

To gain possession of this love, and to hold it pure, is the great object and aim of all who would serve God acceptably. It is the gift of God, as was the manna of the wilderness; and it needs to be renewed every day, or it dies out in our own hearts. Our corrupt natures and corrupt world are not favorable to the growth of this love; therefore it needs to be daily renewed, as was the manna of the wilderness.

This love is not to be gained by our personal efforts alone, but by prayer and supplication. It is retained by obeying its dictates; for the love of God impels and prompts to obedience, duty, and active, self-sacrificing benevolence; and he who would not grieve away the holy spirit of love must daily and hourly cherish the heavenly gift. Prov. 8:34.

The young and the old who seek this love will be careful to see that no vain or trifling subject engrosses the mind or the tongue, but that all is consistent and becoming those professing godliness.

This love is elevating and refining in its nature, and tends to clearness of mind and health of

body, and is capable (when it has free course) of subduing all the evil passions, and causing men to become angelic and heavenly in their character and influence. It was this which imparted wisdom to Solomon; to Christ and his followers it gave power and goodness; and all good men have triumphed only through this influence of love.

To the martyrs this love gave patience and endurance, fortitude and firmness, and to the apostles it gave eloquence and holy fire, so that they spake with power, and men said of them as the Roman officers said of Christ, "Never man spake like this man."

To the child this love imparts industry and prompt, cheerful obedience. To the parent it gives skill and consistency in instructing and training; and to the household it gives quiet and happiness. To the community it speaks of prosperity and security; and to the rulers, aid and support in all that is good.

But to the church especially this holy love speaks the language of Heaven, and reminds us of Eden, and points to the epoch of the apostles and the Pentecost, when the truth went forth conquering and to conquer. The work of God can be propelled only by means of this love; all other means alone are clumsy and powerless. To talk of this love is easy and smooth; but to to pray so as attain to this love, and to live so as to retain it, is our every-day work; and if we have lost this precious gift, let us set about the work to regain it immediately though we labor long to recover it.

JOSEPH CLARKE.

The Massacre of St. Bartholomew's Day, 1572, and Other Persecutions by the Romanists.

CHARLES IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot [a Protestant] prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, August 24, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenseless Protestants. Above five hundred men of distinction, and about ten thousand others, that night slept in Paris the sleep of death.

A general destruction was immediately ordered through France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or State prisons. According to some, the whole number of persons massacred since the rise of papacy, amounts to fifty millions!—*Cottage Bible.*

Stirring Themes.

WM. MILLER, in 1846, spoke as follows of the good promises of God to his people. They are as good now as then; as good to us as to him:—

"I am feeding on the old promises yet.—The coming of that same Jesus, a glorious hope. The resurrection of our same bodies, a blessed prospect.—The inheritance of the same earth, a good promise.—The possession of immortality and eternal life, thrilling consideration.—A union of the whole family of Heaven and earth whose names are enrolled in the saints' book of life, a brilliant idea.—Living with Christ, happy thought.—Without sin, blissful contemplation.—Where the wicked cease from troubling, a peaceful abode.—And where the weary shall be at rest, an eternal Sabbath.—The restitution of all things, glorious redemption, a Jubilee, a victory of our King—no more death, pain, fear; all evil banished, all glory revealed, at his coming. If these things are not good news enough to fill the soul with love and gratitude to God, for ages yet to come, then such men will never be satisfied with any bliss in the power of God to give. And yet, strange as it may seem, many of our advent brethren are dissatisfied, uneasy, and impatient to find something new or strange, and are making to themselves theories which are not true, and gods that are no gods. Well might the apostle say (James 5:8, 9), 'Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth at the door.' They are like the children of Israel in the wilderness, saying, 'Make us gods to go before us; for as for this man Moses we wot not what has become of him.' Why can we not walk out by faith? May we be sober and hope to the end."

"I WANT TO GO HOME."

"I WANT to go home," said the little child;
And the sweet young face looked sad, but smiled
As she thought of the loved ones gathered there,
And waiting for her the little chair.

"I want to go home," said a school-girl gay.
As she turned from study and glee away,
And high and noble thoughts would come,
As she sighed for rest in her peaceful home.

"I want to go home." There was anguish now,
On the quivering lip, and pallid brow,
She turned from the false, like a weary dove,
To a father's home, and a mother's love.

"I want to go home." The silver hair
Lay on her forehead serene and fair,
For amid her grief she had nearer come,
To Him who had promised sweet rest at home.

Her grief was mine as she told me how,
She had threaded life's dreary maze till now;
And hers my joy, as with softened tone,
She said, "It has driven me nearer home."

Oh, wondrous word! amid toil and care,
Who may tell of the music centered there?
But a sweeter tone by far is given,
When we speak of it as meaning Heaven.

It is there the sorrow and heartache cease;
And there he giveth his loved ones "peace."
And the invitation to all is, "Come"
Where the sinless dwell, to that cloudless home.

MARY MARTIN.

Progress of the Cause.

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

North Pacific Mission.

ELDER VAN HORN reports favorably from Walla Walla. In a letter of June 25, to Eld. Loughborough, he says:—

"I rejoice with you in seeing the progress of the work on this coast. I am much interested in the establishing of the cause in Oakland. I hope and pray that a strong church of good and faithful men and women may be raised up there, that shall be able to guard the publishing interest that is now started there. I am much pleased with the appearance of our new paper, and shall pray and work for its support. I believe with all my heart that the Lord is leading Bro. White in his work on this coast.

"The way things have shaped here makes it necessary to keep the tent here in Walla Walla city for some time yet. Should we take it down and move to some other point, the harvest coming on soon would give us but a small attendance, and that would leave the friends here no place to meet. Then the ministers of the place are now preaching opposition sermons on the Sabbath and immortality questions, and were not the tent here we should have no place to call the people together to reply. Then I think we are doing more good here than we could in a new place just now, for some new ones start out almost every week."

There is still due us, of the \$1,000 for this mission, the sum of \$297.35, which we shall be glad to receive from the friends of the cause as they regard it their duty to donate.

J. W.

Labors Among the French and Americans.

MOST of the time that has elapsed since we reported last has been occupied in defending the truth against the attacks of opponents. This we have done in replying to two opposition discourses by Eld. Chiniqui, and in engaging in a discussion of nine evening sessions with Eld. Auger, a Baptist preacher, on the immediate coming of Christ and on the Sabbath question. As opposition had to come, we felt it duty to meet our opponents face to face before our friends, that no advantage might be taken against us during our absence.

A few feeble ones went back before the discussion, but their deficiency has been more than made up by others coming into the ranks. There are now about twenty keeping the Sabbath, and calls for labor are coming in from other neighborhoods. These we intend to respond to at the close of tent season.

Yesterday a Bible-class and Sabbath-school were organized, and Systematic Benevolence was organized with those who were prepared to appreciate the subject, amounting to \$107 a year.

Bro. Andrews has added greatly to the interest by speaking quite often in English in the tent, and by laboring in the country. Last evening, by the request of some who were in for the first time, he spoke on the Sabbath question. At the close of the discourse a call was made for all to rise who believed that the commandments of God should be observed just as they were spoken, and all the congregation arose but three or four. Then an invitation was given for all who believed that the first day should be kept, and could produce one text in favor of

its observance, and notwithstanding the Baptist preacher was present, not one arose.

D. T. BOURDEAU.

St. Anne, Ill., July 20, 1874.

P. S. I heartily indorse Bro. White's suggestion in regard to my brother's joining me in the work. We could accomplish far more together in speaking and translating. And there is a large field before us West. Catholic communities that are half dissolved from the Romish church must be entered. French Protestants must be helped by seeing that there is power in present truth to convert honest and good-hearted Catholics. As a general thing, Catholics treat us better than Protestants; for they see that we are true Protestants in following the Bible on the Sabbath question.

D. T. B.

California.

SINCE my last report I see further signs of progress in the cause on this coast. June 28, in Oakland, Bro. Canright baptized seven more. July 1, I was present in San Jose at the opening of the tent-meeting there by Brn. Cornell and Canright. They had a good audience with good interest. I learn by letters since received, that there is an increase of interest at San Jose.

I held meetings in Oakland from July 2 to 5, which closed this tent-meeting. Sabbath, July 4, we had a most excellent meeting, well attended. Comparing the status of matters now with last 4th of July, shows that some progress has been made here. July 4, 1873, sister Willis, formerly of the Santa Rosa church, was a lone Sabbath-keeper in Oakland. Now she can look around here and see about fifty who are obeying the truth.

In our meeting on Sunday, the 5th inst., means to the amount of \$162.50 was raised for fitting up a hall for meetings, on the corner of Broadway and Twelfth streets. There was also pledged \$643 per year, Systematic Benevolence, for the spread of truth in this State. I remain here another week to be with them in the opening of the hall, and then go with this tent to some new place.

By letter just received from Bro. Van Horn, I learn that some are coming out on the truth about every week in Walla Walla, and that the way is opening finely for building a Seventh-day Adventist meeting-house there.

A brother also writes me from Santa Rosa, that four there, heads of families, have lately embraced the truth from reading tracts. So the truth is steadily moving on. Let us all work in the vineyard with our ability, our influence, and our means; doing with our might what our hands find to do.

J. N. LOUGHBOROUGH.

Missouri.

THE Northern Missouri tent was pitched at Savannah in Andrew Co., June 11. We continued labor till July 20. Gave forty-eight discourses in all. Eighteen have covenanted together to keep the commandments of God and the faith of Jesus; others are keeping the Sabbath. These meetings were conducted in the midst of discouragements, as prejudice and opposition were almost unlimited. Our attendance was generally very small, but the Lord has blessed notwithstanding, and induced about one-half of our regular hearers to embrace the truth. To him be the praise. We go from here to Whitesville, Andrew Co., Mo., where all wishing to communicate with us will address us until further notice. We desire the prayers of God's people.

T. J. BUTLER,
L. R. LONG.

Michigan.

WE closed our meetings at St. Johns, June 22, the interest to hear not being sufficient to warrant our staying longer. Two took their stand upon the Sabbath.

June 24, we pitched our tent at Maple Rapids, fourteen miles north of St. Johns. Have held meetings up to the present time. We now have the coming of the Lord and the Sabbath truth fully before the people. Some have commenced to keep the Sabbath, and others are deeply interested.

There has not been that interest manifested to hear which we desire to see, partly on account of the busy season of the year, and partly because of the secret influence brought to bear against us by some of the ministers of the place. We do not look for large results of our meeting here, but the way seems to be opening for labor during the fall and winter in school districts in the country round about. Several requests to this effect have been made already.

Last evening a man and his wife came ten miles to the meeting for the first time, having just heard we were here. We found them deeply interested in the truth, which was the result of some friend's sending them a trial volume of the REVIEW. He is the superintendent of the Sunday-school where

he lives, and he gave us encouragement to believe that a course of lectures in his place would result in much good. By his request we shall hold a few meetings there at present, and continue our meetings at the close of the tent season.

We expect to remain here until camp-meeting, and after camp-meeting to pitch our tent in a new field.

H. M. KENYON,
A. O. BURRILL.

Maple Rapids, July 14.

Marlow, N. H.

WE pitched the tent here and began meetings on last Friday evening, with an audience of twenty-five persons. Although it has rained constantly since, our audience has increased until it numbered eighty-five last night. The people seem anxious to hear. They are courteous and kind. We believe, and our prayer shall be, that God will bless our feeble efforts, that many souls may be added to his church of such as shall be saved. We ask the prayers of the people of God. Marlow, N. H., will now be our address.

R. M. KILGORE,
D. A. ROBINSON.

July 13, 1874.

Meetings in Minnesota.

I MET with the church in quarterly meeting at Tenhassen, April 24, 25. Had an excellent meeting. Although this church has passed through trial and discouragement which seemed to destroy their hope, yet God has enabled them to arise, and, if they are faithful, they will yet go through to the kingdom of God. Three were baptized at this meeting.

May 2 and 3, met with the brethren and sisters at Sibley, Iowa. I found a good company there keeping the Sabbath. Six went forward in baptism. I then organized a church here of sixteen members. Bro. Call was chosen leader. Systematic Benevolence was organized. I left this company strong in hope of eternal life.

May 9 and 10, held a meeting near Mankato. Baptized four. Organized a church of eight members. Six or eight more are keeping the Sabbath here who we expect will soon join this church. Steps were taken toward building a meeting-house, and I hear that it is now in process of building.

The 23d and 24th, met with the church at Litchfield for the first time. Glad to become acquainted with this people. This is the place where Bro. Lee struggled so hard to get the truth before his people. And I must say that this church gives evidence that the truth has a large place in their hearts. They feel the sacredness of the Sabbath and of the work in which we are engaged. I baptized one. Formed a pleasant acquaintance with this people, and hope to go on with them to the kingdom of God.

The 30th and 31st, met with the friends at Grove Lake, Brn. Dimick and Hill labored in this new field last winter. About forty are keeping the Sabbath here, and the most of this number are in earnest. They have built a meeting-house, which is the first one that has been built by our people in Minnesota. I organized a church of thirty members on Sunday. Before we organized, we went to a beautiful lake. Twenty-two went down into the water and were buried beneath its waves to arise to walk in newness of life. Among this number was a sister seventy-three years old, three of her daughters, five of her grandchildren, and one great granddaughter who was fourteen years old. My prayer is that God will bless the efforts that this church is making in trying to prepare for a home in the kingdom of God.

June 6 and 7, held a meeting with the brethren and sisters at West Union. This is a new field where Bro. Dimick labored last winter and spring. We had a good meeting here. On Sunday they went to Osakis Lake, where I baptized eighteen willing souls who wish to obey the truth. Returned to our house of worship, organized a church of thirty members, one of their number being chosen to lead the meetings. I then left West Union and many thankful hearts for what God has done for them.

The next Sabbath I met with the church at Maiden Rock. Here the Lord still works—others still deciding to obey the truth. About twenty have commenced to keep the Sabbath here since last January. The T. and M. Society are doing a good work there, and we begin to see its fruits all over our Conference.

HARRISON GRANT.
Otronto, July 14, 1874.

Western Iowa Tent.

WE are at Missouri Valley yet. Last night we had about two tents full, or enough to fill two tents. We held a discussion on the Sabbath question with a Christian preacher. The truth triumphed over error. There is a good interest manifest. There are about twelve keeping the Sabbath already, and I think many more will commence soon. We

are only about half through with the lectures. There are some Germans here that want to know more than we are able to make them understand. Two are already keeping the Sabbath. Can you send us some tracts?

J. W. McWILLIAMS,
J. BARTLETT.

San Jose, Cal.

WE have now held meetings here one week. San Jose is fifty miles south-east of San Francisco, in the Santa Clara Valley, one of the oldest, richest and most wealthy parts of the State. The climate is most delightful. Fruit, grain, and vegetables grow in abundance. The population of the city is about 10,000. The Catholics are very numerous, and there is also a strong spiritualistic and infidel element. The Methodists and other Protestant churches also have flourishing churches, schools, seminaries, &c. On the whole we have not regarded it as a very flattering opening. The first-day Adventists have labored here with but little or no success; yet for several considerations we thought it best to make an effort here.

When we began our meetings, the city had just passed through a terrible excitement over the temperance question; and then the celebration of the Fourth came the same week that we began. We advertised freely in all the daily papers, and put up large and small bills all over the city. The first evening we had about seventy. This increased in three evenings to ninety. Then the excitement of the Fourth dropped it down considerably. To raise the interest if possible, we advertised to expose spiritualism in two discourses. We had printed a thousand bills and scattered them freely over the city. This had the desired effect, and for two evenings we have had from two to three hundred hearers, and a good deal of excitement. The spiritualists are greatly stirred, interrupting our meetings with questions and objections, and much loud talk at the close. But the sympathy of the audience is wholly with us, and we are making many friends.

The spiritualists will reply to us, and we shall review them. We hope in this manner to get the attention of the people. The substance of the lecture each evening is written out by us and published in one of the papers each day as editorial. They put it in just as we write it, and are glad to do so. We have sold all the books we had on spiritualism. We are all well and enjoy good freedom in preaching the word.

We feel much encouraged with the good success at Oakland. And then the glorious reports that come to us from all the camp-meetings are cheering indeed. Truly the Lord is at work for his people. The signs of the end are rapidly increasing. Now is our time to work. In the providence of God the winds are so held that we have peace and plenty all over the country. This cannot last long. The time of trouble is drawing on. It becomes us, therefore, to make the most of the present opportunity. We ask the brethren everywhere to remember us in all their prayers.

D. M. CANRIGHT,
M. E. CORNELL.

San Jose, Cal., July 9, 1874.

Southern Illinois Tent.

WE commenced our effort here July 1. Have held eleven meetings. Our congregations range from seventy-five to two hundred. We notice the church leaders treat us coolly, others seem indifferent, and some we hear work against us in secret. However, each evening we see a few earnest ones in their usual places in the congregation listening to the truth spoken. Pray for us. Our P. O. address is Lovington, Moultrie Co., Ill.

C. H. BLISS,
G. W. COLCORD.

Indiana.

AT the time of our last report we were about to pitch the tent at Rochester, the county seat of Fulton Co. Commenced meetings May 29. The congregations from the first ranged from seventy-five to four hundred. As our meetings progressed, some became deeply interested. When the interest was at its height, court set, and as there were many cases which demanded investigation, night sessions were held. Several cases were tried for the sale of intoxicating drink. This caused quite a general excitement among the citizens, and all became more or less interested in the decision of said cases. At each nightly session of court, many were called away from meeting who under different circumstances would have attended. Court was in session two weeks.

Notwithstanding the circumstances under which we were placed, our meetings, through the blessing of the Lord, did not prove a failure. Fifteen or more have taken a decided stand to observe the Sabbath, and thus obey God by keeping all his commandments. Held three Sabbath meetings.

The Lord blessed and hearts were affected by the truth. Sabbath, July 4, was a good day with us. Several declared their independence of the papal Sabbath, and commenced for the first to observe the Sabbath of the Lord. Sold about \$20.00 worth of books, and obtained several subscribers for REVIEW.

Closed our meetings the evening of July 5. Bro. Waggoner remained to follow up the interest and to attend to baptism. We immediately shipped the tent to Bourbon, Marshall Co., which is a village of about one thousand inhabitants. Thus far have given seven discourses. The congregations have been large considering the number of inhabitants. The interest is on the increase, and we hope for a good work to be accomplished.

S. H. LANE.

Bourbon, Marshall Co., Ind.

The Camp-Meetings.

FIVE camp-meetings have already been held, one in each of the States of Missouri, Iowa, Illinois, Wisconsin, and Minnesota. At each of these general gatherings of our people, the annual Conferences of the several States were held. Both the religious services and the business sessions of these annual meetings are reported to us as having been characterized by harmony, spirit, power of the present message, and the presence of the Holy Spirit.

Many have been converted to the truth and to Christ at these meetings, and the word and work of God have taken a deeper hold of our people generally. And while many of our young men are dedicating themselves to the work of the ministry, the spirit of sacrifice, in order to sustain the rapidly growing work, is increasing with the people. These are indeed favorable omens. Mrs. W. has given very full accounts of the Illinois, Wisconsin, and Minnesota Camp-meetings since our last issue, which, if given in full, would alone nearly fill this number. There have never been such meetings of wonderful interest among our people before.—J. W. in *Signs of the Times*.

Modern Spiritualism.—No. 2.

IN Isa. 8:19, 20, are the following words: "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."

We think the present work of spiritualism is here pointed out. Peeping and muttering well characterize the discordant utterances of spirit mediums. But as it will be our first object to show that they speak not according to the word of God, and that there is no light in them, we quote the following words of Paul in 1 Tim. 4:1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

As a person cannot depart from a place at which he has never been, so one cannot depart from a faith which he never held. This would lead us to expect just what we now see, many professed, religious teachers turning to the advocacy of spiritualism. In the early days of spiritualism a large part of its public teachers were ministers of various religious denominations. Its friends among professors of religion cannot now be enumerated. This scripture is literally fulfilled.

And they shall give heed to seducing spirits. This brings us to notice the claim continually set up that they are good spirits, doing good, &c. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery is the seducer's strong hold; and this is a characteristic of the teachings of the spirits.

And this is the real secret of the success of spiritualism. Man is constituted to receive and enjoy the influence of God's Spirit, and by sin his mind is so blinded, and his powers perverted, that it is absolutely necessary for him to receive its aid to guide him through the journey of life. This the Bible offers to him only on condition that he shall be humble, cross-bearing, and self-denying. On the contrary, while spiritualism professes to supply the same wants, it deludes by flattery, fills the heart with pride, and grants such a license of life as is congenial to the carnal mind. Thus again, in this particular, we find a remarkable fulfillment of the prophecy.

A bare statement of their teachings is sufficient to show that they contain the "doctrines of devils." We will enumerate some of their positions with a few evidences on the several points.

THEY DENY THE BIBLE.

A. J. Davis says that nature is "the true and only Bible."

Dr. Weisse read a lengthy paper before the "investigating class" of New York, to prove that the Bible is a mere transcript of heathen fables, and remarked:—

"If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

Dr. Hare exalts spiritualism above the Bible, because the former teaches the immortality of the soul, and the latter does not; he says:—

"The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe." *Spir. Sci. Dem.*, p. 209.

Again he says, page 138:— "The Bible of the spiritualist is the book of nature—the only one which by inward and outward evidence can be ascribed to divine authorship.

Deacon John Norton (a spirit), through Mrs. Conant, medium, says:—

"I can assure my friends on earth it is very hard for me to give up believing in the Bible. . . ."

"The Christian would say, you must not alter one word of that book. I once believed thus, and I do not blame the people of your day for doing so; for the tide is mighty, and the multitude is being borne that way. A few have stemmed the torrent, and are struggling against wind and water. When a majority of the souls shall perceive the new light [spiritualism], the tide will flow the other way [against the Bible]."

Of this we have no doubt. We think "the spirits" are laboring to this end.

But their denial of the Bible is now so well known that it seems needless to multiply proofs. The reader may be interested to know that, as they are fruitful of substitutes for Bible truth, so have the spirits attempted to produce in form a substitute for the Bible. A few extracts from their first chapter of Genesis are here copied. It was given, professedly, by an exalted spirit, under the title of "Disclosures from the Interior."

"1. In the beginning God, the Life in God, the Lord in God, the Holy Procedure, inhabited the dome, which, burning in magnificence primeval, and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the spirit; in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive."

"5. And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest infinitude, and the emanation separated, is encompassed space."

"11. And God made two great lights to rule the zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisiacal heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life."

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement on the Holy Scriptures!

THEY DENY GOD.

To destroy all just and true ideas of God is to effectually destroy his worship, and to dishonor him. This is Satan's great aim, and the teachings of spiritualism in this respect fully prove its satanic origin. In the *Banner of Light*, Feb. 3, 1866, the "controlling spirit, through Mrs. Conant, medium, said:—

"It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, or three, but many. . . . The noble forest trees, sun, moon, and stars, all things are Gods to you, for they minister unto the needs of your soul. It is vain to suppose you can all bow down to, and truly serve, one God."

By the same medium, and in the same paper of Dec. 2, 1865, it was said:—

"We understand God to be life, simply life; that is everywhere, no more in one place than in another."

Spiritualists talk a great deal about the love and goodness of God, but when we examine their teachings, we find that they all tend to pantheism or atheism. Those who are most intimately acquainted with them, having been long connected with them, say that such is their tendency.

Joel Tiffany, a spiritualist lecturer and

publisher, in his "Monthly" of June, 1858, said:—

"In an article entitled 'Spiritualism,' published in the December number of the Monthly, among other faults and errors, I charged that its influence had tended to create a kind of moral and religious atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions, as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent deity; possessed of love, volition, affection, &c., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others. On an examination, both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent pantheism."

Dr. Randolph, after eight years experience as a spiritual medium and lecturer, said:—

"Harmonialism robs God of personality, converts him into a rarified gas many million times finer than electricity! according to Davis, and elevates Reason to the throne of the Universe by deifying human intellect. God, Nature, Love, Panthea, Rarified Gas, Sublimated Oxygen, and Ether, are by this lexicon convertible terms and essences.

The "Healing of the Nations," a standard and popular work, published by N. P. Tallmadge, says:—

"If God is one, all must be fractional parts of him, and he alone be all."

Woodman's Reply to Dwight says:—

"I believe in one God, and that God exists in one person; that the universe is filled with an immense ocean of life or spirit, which is the body of God."

A. J. Davis, in his "Pantheon of Progress," says:—

"But it is the central principle, the Idea of Ann Lee, for which we now reverently inquire. That principle, in brief, is this: *God is Dual—'He and She'—Father and Mother!* Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived and taught by the early inhabitants. But not one person from God Brahma to President Buchanan, has done what Ann Lee did for this world-revolutionizing Idea. She centrifugated it in a thousand forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that *God is as much woman as man*, a oneness composed of two individual equal halves, Love and Wisdom, absolute and balanced eternally."—*Great Harmonia*, Vol. V., p. 196.

In the same work is "the author's vision of Paul's teachings," in which is the following:—

"Yesterday I thought, with Paul, that God was hidden from me except through the medium of a particular 'Jesus,' and all at once I beheld immeasurable quantities of worthlessness in every direction. Of the swarming millions that had lived, are now on earth, and will be, only a poor group here and there, felt any faith adequate to the imperative demand. Death and destruction, like the demons of universal despair, went arm-in-arm into every part of the world. Gloom and dimmed glory filled the whole land with suffocating clouds. Amid all I tried to behold the great mercy and wisdom of 'Our Father'—to be thankful for love I did not behold, and for knowledge I did not possess. Presently as I walked the fields, the curtain was lifted mountain-high. 'Incarnation' of an Infinite Father was nowhere particular. His manifestations in material organizations, and in combinations were like himself impersonal. The sun shone with a thousand-fold more splendor. The wave of barbarism had rolled away. My whole spirit breathed from the roots of the superanimal consciousness. Like a rose I felt glad in the sunlight, and my thoughts swept like uncaged birds through the fragrant air. Mysterious beauty held me as by a psychological spell. Every tree from top to germ was a divine image; it was just so much true incarnation of the Infinite Duality. Animals, insects, creeping things, no longer offended and detracted from my soul's dignity and happiness. My fellow-men all were un-fallen demi-gods. I beheld their spiritual interiority, their susceptibility to the common divinity."—pp. 129, 130.

It is difficult to tell whether the "interiority" of this and of the majority of spiritualistic writings is deism, pantheism, or atheism. They are rather a strange mixture of all together.

The Scriptures reveal God as a supreme ruler and judge. The attribute of justice and character of judge are entirely denied to God by spiritualists. The spirit of Thomas Paine, according to "Rev. C. Hammond, medium," was told in the spheres:—

"Your own minds are white thrones. As you are now pure you can judge. But no mind will judge you. All judgment is with you. Each mind will judge itself, and not another. The judgment will be pure, because purity resides in you. The judgment will be right, because it is the judgment of self. . . . The throne is within you. On that white throne determine your works. It is your inalienable prerogative. It belongs to no one else."

In the *Banner of Light* of July 23, 1864, the controlling spirit gives the following answers:—

"Q. Are all human beings parts of one great spiritual being?"

"A. Yes, certainly."

"Q. From whence does the Infinite Spirit derive its principles of life?"

"A. You are constantly giving to all things, and receiving from all things. This, then, proves that God, or the Great Infinite Spirit, has as much need of you as you have need of him."

Yet Dr. Hare praises spiritualism because it gives us exalted views of God!

Again in the same paper of a later date, same medium, is the following:—

"Q. Do you know of any such spirit as a person we call the devil?"

"A. We certainly do. And yet this same devil is our God, our Father."

This is surely an honest confession. See John 8:44. So it was not without meaning that the spiritualist lecturers in Boston opened her meeting with a prayer to the devil!

Extracts of this kind might be multiplied to almost any extent, but we tire in the recital. Candid reader, are we not right in saying that this system is degrading? Under its influence multitudes are relapsing into the grossest heathenism, even to worshipping the devil! and that openly and confessedly. Sun, moon, stars, trees, self, everything, is worshipped but the true and living God. The words of inspiration are being fearfully fulfilled; truth is abhorred, and "doctrines of devils" are received with greediness. J. H. WAGGONER.

"How long does it take to be converted?" said a young man to his father.

"How long," said his father, "does it take the judge to discharge the prisoner when the jury have brought him in not guilty?"

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it, when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

A SINGLE brake will stop a car at starting, but many powerful brakes will be unable to stop it when under full headway.

Obituary Notices.

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

DIED, near Patrickburg, Owen Co., Ind., July 4, 1874, of consumption, my dear wife, aged thirty-two years, nine months, and twenty-four days. She embraced the Sabbath with me about three years ago, under the labors of Brn. E. B. and S. H. Lane, and gave good evidence of true conversion. She bore her affliction with great patience, and expressed herself ready to go. We have good hope that, if faithful, we shall meet her in the kingdom. D. H. OBERHOLTZER.

DIED, in Westbury, P. Q., July 6, 1874, Mary Andrus, aged fifty-four years. She leaves a companion and two sons to mourn their loss, but not without hope. She has been a professor for quite a number of years. She belonged to the M. E. church when first I knew her. For the last few years she has tried to walk in all the commandments of the Lord blameless. We trust she sleeps in Jesus, to awake in the morning of the first resurrection. JOHN CLAXTON.

DIED, in Lodi, Wis., July 10, 1874, after an illness of about four months, Mary, daughter of Robert and Mary Jane Paul, aged four years, nine months, and ten days. A short time before she died she sang "Sweet Hour of Prayer" with such distinctness and tenderness that those who were present were affected to tears. We laid her away in the tomb to rest in sweet hope of soon meeting when Jesus comes. Discourse by Eld. Kellogg, Methodist, from Ps. 90:12. N. M. JORDON.

DIED, in Ripon, Wis., July 3, 1874, of consumption, Helen Amelia, daughter of J. W. and N. G. Sanders, aged twenty-three years and five days. In 1867, while a patient at the Health Institute at Battle Creek, Mich., she made a public profession of faith in a crucified and risen Saviour by following him in the sacred ordinance of baptism, and uniting with the S. D. A. church of that place, since which she has never swerved from the position then taken. During the past two years she has seemed to have more than a usually deep Christian experience, and as she herself drank of the fountain of living waters she seemed impelled to carry the refreshing draught to others; and no self-denial or labor was too great if by it she might alleviate physical suffering, or give one ray of light to those sitting in spiritual darkness. She felt the assurance that all her sins were forgiven that no stain remained. She sweetly sleeps in Jesus. J. W. & N. G. SANDERS.

The Review and Herald.

Battle Creek, Mich., Third-day, July 28, 1874.

Appointment for Eastern Camp-Meetings.

MICHIGAN,	August 6-17, 1874.
VERMONT,	" 20-24, "
NEW ENGLAND,	" 27-31, "
MAINE,	Sept. 3-7, "
NEW YORK,	" 10-14, "
OHIO,	" 17-21, "
INDIANA,	" 24-28, "

WE have received a dispatch from Bro. White that he would start for the Michigan Camp-meeting, Wednesday, July 29.

The Signs of the Times.

FOUR numbers only of the *Signs of the Times* have been printed up to this date. The paper has thus far met with very general approval. But for two reasons we are issuing the *Signs*, at present, only once in two weeks; first, want of help; and, second, our list of subscribers is yet small. We do not wish to advance far in the volume before our friends get around with legions of names.

Our terms are plainly stated as follows: "Two dollars a year to those who choose to pay a subscription price, and free to all others as far as the paper is sustained by the donations of the liberal friends of the cause." If we can have 5,000 paying subscribers at \$2.00 a year, we can furnish additional thousands to any amount for \$1.00 a year. The sum of \$10,000 will pay the expenses of the first 5,000 copies of the *Signs* weekly for one year, including editing, type setting, press work, paper, mailing, office rent, fuel, lights, &c., &c. The expenses of additional thousands would include only paper, press work, and mailing. Hence the second 5,000 could be furnished for one-half the first 5,000.

The *Signs of the Times* cannot be published any cheaper than the REVIEW AND HERALD. The money must come from some quarter. Let the friends bear this in mind while making long lists of subscribers. We want all the \$2.00 subscribers that can be obtained. We want all to send in their donations to the *Signs* who would esteem it a pleasure so to do. And then we want hosts of names, "money, or no money" under the following restrictions.

1. The agent that obtains them should have some evidence, at least, that the persons would candidly examine unpopular Bible subjects.

2. The agent must obtain the request, or at least the consent (either by word of mouth, or by letter), from persons to become subscribers. They must so report to the office of the *Signs of the Times* in order for them to become bona fide subscribers according to postal laws regulating the mailing of papers. In order, then, for names to be entered on the lists of subscribers to the *Signs of the Times*, they must be accompanied with the statement that the persons have requested, or at least consented, to take the paper, and pay the postage.

3. The agent should preserve a full list of all names sent to the office of the *Signs of the Times*, and should feel in duty bound to visit the persons, or write to them, as often as circumstances will admit, and learn of them whether they read the *Signs* with any degree of interest, and if they would like to have it continued, and if they wish to pay the subscription price or donate to its publication.

Here is a cross to take up, an excellent field of missionary labor. Here is a chance for some of our people who are inclined to exclusiveness to move out and become broader in their feelings and in their course of action. The Tract and Missionary Societies are invited to consider the foregoing points, and co-operate with us in our endeavors to reach the people in a systematic effort. We are very much pleased with the tone of the following from Bro. J. N. Ayers, of Farlinville, Linn Co., Kansas, who sends forty-two names:—

"Seeing a notice in the REVIEW AND HERALD EXTRA, of June 9, 1874, requesting the T. & M. Societies to forward the names of those who would read the *Signs* and pay the postage, and that you would send it without money to them, the following persons have all been visited, their promise obtained to receive it, pay the postage, and read it. No one of them has ever taken any of our periodicals. Many more can be obtained. How many ought I to send from this district? We are but partly organized; but we will have the district fully organized by the 19th of July."

Bro. J. G. Walker, of Paicenis Valley, Cal., says:—

"God speed the *Signs of the Times*. I have fifteen names which I have obtained as subscribers for the *Signs* on the following terms. I told them to give me their names and try the paper, and when they had read a few copies, if they did not consider it worth two dollars per year, that they might let me know and have the paper stopped, and we would not charge them anything for what they had taken."

Bro. A. Gleason of Toledo, Ohio, sends fourteen names, and says:—

"Herewith find a few names for the *Signs of the*

Times. These persons I have seen. All agree to comply with your request, namely, to pay the postage and read it. I will get some more names that I have written to. Also will try to canvass a portion of this city if desired. You may put me down for \$10.00 for the support of the *Signs of the Times*."

We give the foregoing as a reasonable notice that the law regulating the sending out of papers by the United States Mail, provides that in all cases when not sent to bona fide subscribers, the postage must be pre-paid. And according to the decisions of the courts, in order to be a bona fide subscriber, the person to whom the paper is sent must request, or at least consent, to become a subscriber. Therefore, in all cases before sending names to the *Signs of the Times*, the consent of the persons to become subscribers must be obtained, or the money forwarded to pre-pay the postage.

Number five of the *Signs* will be mailed about the 26th of July to all those who are "bona fide" subscribers, according to the foregoing statements. Let all those who wish to become subscribers report without delay. J. W.

Once More.

THIS is the last paper that will reach all its readers in this State before the commencement of our coming camp-meeting. With most, no doubt, the question is already decided, which is a very important one to themselves, and of some importance to the meeting; namely, whether they design to attend the meeting or not. If any have decided, or are deciding, not to attend, there is time now to reverse that decision, and we ask you to look the matter over again. It is not our object to reiterate the reasons which have been so forcibly set forth why all should attend, who can consistently do so. We will only say that, if the meeting is according to the will of God for the benefit of his people, the path of duty, with all who are not positively hindered from coming, lies to that meeting; and in the path of duty alone can we expect the blessing.

Some may be hesitating because they have no accommodations provided for staying on the ground. Let none hesitate on that account. All provide themselves with tents who can, and all who cannot, come along just the same, and provision will be made for them. U. S.

The Camp-Meeting.—R. R. Notice.

THE mail and accommodation trains on the M. C. R. R., both east and west, will stop at the camp-ground at Battle Creek from Aug. 5 to Aug. 18. The ground is about a mile and a half west of the city. Those coming from the east will therefore go on past the station in the city, and those coming from the west will stop before they reach the city. For the benefit of those who come on the express trains, and those coming on the Chicago & Lake Huron road, teams will be provided by the committee to take passengers and baggage from the city depots to the ground. U. S.

Tents.

THERE will be for sale on the Michigan Camp-ground, four tents, two of them 12x16 and two 14x16, which will be disposed of to those who are first in their application for them. U. S.

Maine Camp-Meeting.

WE wish to say to our brethren and sisters in Maine, that a reduction of fare on the R. R. to our camp-meeting cannot be obtained, but ample provision will be made for both man and beast. We shall do the best we can to obtain stables for horses near the ground, and pasture for those who wish.

There will be a boarding tent on the ground where refreshments can be obtained. We hope to see a larger gathering of the brethren and sisters this fall on the camp-ground than we have ever seen in Maine. There will be a team at Pishon's Ferry, Wednesday, Sept. 2, on the arrival of the cars to take passengers to the camp-ground.

As we are drawing near the end, let our interest and zeal in the work of God increase. Shall we do it? We shall see.

CAMP-MEETING COMMITTEE.

Notice.

THE members of the N. Y. and Pa. T. & M. Society, Dist. No. 10, are requested to forward their reports and such other matter as is to come into my hands, so that they will reach me as early as the 10th of August next. If any want to pay their pledges on tract fund, send it to me by that time. WILLIAM COURTS, Director.

Wellsville, N. Y.

Notice.

IN writing to me, direct to Eld. O. A. Olsen. I make this request for the reason that as I travel I find so many of my name with the same initials that it is often much trouble to get my mail, and often some is lost.

My home P. O. address is Fort Howard, Brown Co. Wis., Box 200. Other places you will see by appointments. O. A. OLSEN.

"This Generation."

THE Saviour does not trifle with his disciples by seeming to answer the question, "What shall be the sign of thy coming?" while at the same time he intends to keep them in ignorance. He intends to be understood. He does not solemnly assert that "heaven and earth shall pass away, but my word shall not pass away," in connection with words of a hidden meaning, words which he did not intend should be understood. Therefore we can understand what he means by "this generation." And there is but one reasonable interpretation of it.

He did not mean the generation living at the time when he uttered these words; for an overruling Providence causes the pen of the historian to record the fulfillment of prophecy, and no such signs appeared in those days.

He did not mean that the Jews or the Christians should exist as a people to the second advent; for the existence of either of them throughout the dispensation would be no sign of the nearness of the event. It is to assure us that the event is near, even at the doors, that he says, This generation shall not pass away till it actually transpires. Has the advent been even at the doors for eighteen hundred years. Jews and Christians have existed all this time. This interpretation gives no light on the approach of the advent. It is vain. It only hides the awful meaning of the Saviour's words—words which he designed should be understood, relating to the time of his coming.

The only reasonable interpretation is, that when he reached in the prophecy the time when the predicted darkening of the sun and moon, and the falling of the stars, should become facts of history, the people living at the time shall not all die before the advent.

We have reached the time; the signs have appeared; men that are now living will live to the close of the dispensation. This is evidently what the Saviour meant; and he says to every disciple of his, "Know that it is near;" and he designs that they shall know it. He does not trifle; he does not deceive. R. F. COTTRELL.

To the Brethren in Wisconsin.

THE writer of the appointment given in another column for the Oakland, Little Prairie and Johnstown churches, whoever he may be, offers to the members of those churches the following exhortation in view of the appointment:—

Dear brethren and sisters, let us commence now, if we have not before, to seek the Lord with all our hearts, examining ourselves in the light we have of late received, and come up to this meeting determined to start anew to serve God as we have never served him before. Let us each and all determine to have no more half-hearted work which is so offensive in God's sight, but let each put shoulder to the wheel, and though small and weak, if we but be wholly united with one another and with our Lord, we shall be strong. Truly we are in the valley of decision where we must take a decided stand for or against this great closing work. Let each decide fully that, let others do as they will, I will be on the Lord's side. Eternal life is at stake. Shall we, can we, give up the glorious prize? or shall we gird the whole armor closely about us, hold fast our weapons, and enlist fully and unreservedly for the closing conflict?

Bro. Matteson is earnestly invited to meet with us.

A Request.

WILL the President, Secretary, and Treasurer, of the T. & M. Society of the Mo. and Kans. Conf., give their post-office address in the REVIEW?

My P. O. address will be Cassville, Grant Co., Wis., until further notice, in care of G. Ganiard. ISAAC SANBORN.

Appointments.

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

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

Vermont Camp-Meeting.

THE Camp-meeting of S. D. Adventists of Vermont will be held at Wolcott, on the same ground occupied last year, Aug. 20-24, 1874. We hope to see the largest gathering of Sabbath-keepers at this meeting that ever met together in Vermont. Please read Bro. Butler's article on Eastern Camp-meetings in REVIEW No. 5, last page, and remember that God will gather those that have made a covenant with him by sacrifice. Ps. 50:5. We expect to get free return tickets over the railroad and reduced fare on stage from Waterbury to Morrisville for those that come on Vt. Central. More particulars hereafter.

In behalf of Camp-meeting Committee,

L. BEAN.

QUARTERLY meeting of the T. & M. Society for district No. 2 of the N. Y. & Pa. Conference at Roosevelt, N. Y., on the 8th and 9th of August, 1874. A general attendance is expected. Please send in reports in time for the meeting. Monthly meeting at the same time and place.

DANIEL BOWE, Director.

MONTHLY meeting for Oakland, Little Prairie, and Johnstown, will be held at Johnstown Center, Wis., Aug. 1 and 2, 1874.

THE T. and M. Society of district No. 2 of the Kansas and Missouri Conference, will hold its first quarterly meeting at the Gordonier school-house, Doniphan Co., Kansas, August 14-16, 1874. Bro. Rogers is expected. T. H. WAKEMAN, Director.

GOLDEN GATE, BROWN Co., Minn., Aug. 1-9.
Steele Center, Steele Co., " " 13-16.
O. A. OLSEN.

Dedication in Minnesota.

THE new church at Mankato, Minn., will be dedicated at the time of the quarterly meeting, Aug. 15 and 16, 1874. We expect some preacher to be with us. Brethren and sisters of the surrounding churches, and those who desire to unite with us, are invited to attend. All readers of the REVIEW in the vicinity are especially invited to come, and bring your friends. Come, praying for God's blessing to be with us.

By request of the church,

F. W. MORSE.

OUR first quarterly meeting will be held in connection with the tent, August 7, 8, and 9, at the grove about one mile west of Solomon Rapids, Mitchell Co., Kansas. Bro. J. H. Rogers and C. H. Chaffee are with us and expect to remain till after the quarterly meeting. As God has blessed our efforts to obtain a tent and ministerial labor, may we all take courage, trust in God, come out determined to do good, and receive the blessing of God. O. O. BRIDGES, Director T. & M. S., Dist. No. 1.

SIBLEY IOWA, Aug. 8, 9.

HARRISON GRANT.

BELVIDERE, Iowa, Aug. 8, 9.

H. NICOLA.

THE fourth quarterly meeting of the Mich. T. & M. Society, Dist. No. 3, will be held in connection with the general quarterly meeting at the camp-meeting, Battle Creek, Mich. A meeting of the officers of the society will be held. Will the librarians make a special effort to be present? I. A. OLMSTEAD, Director.

THE quarterly meeting for Western New York will be held in connection with the quarterly meeting of the T. & M. Society of Dist. No. 1 at Lancaster, August 9 and 10, 1874. It being the last meeting of this district before our State Conference, full reports from all the churches are desired. W. H. EGLESTON, Director.

Business Department.

Not slothful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs E L Hurd 46-1, Emily L Canright 46-6, Henry Chilton 47-8, Chas Smith 46-1, J H Warren 46-1, Joseph Ball 46-10, R S Tyler 46-6, Thomas Thomas 46-1, J C Bunch 46-1, John Jones 46-1, I S Cronkite 46-1, Wm Coleman 45-19, Henry Hitchcock 46-1, Wm Treadwell 46-5, W A Waite 46-9, Benj Hostler 46-9, Welta Wells 46-13, L M Chandler 46-7, Isaac Baker 45-24, W G Jenkins 46-6, Mrs Wm White 46-1, E Stone 46-2, Ann V Young 46-1, Alvin S Holden 46-1, P F Ferciot 46-6, J J Boardman 46-6, C E Moser 46-6, Lizzie A Mitchell 46-4, Leonard Darling 46-12, Mrs Betsey K Herrig 46-1.

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MISCELLANEOUS. Mrs R Slater 50c 45-14, M H Leonard 50c 45-2, Josephus Angus 50c 45-1, Rebecca Hutchins 50c 45-1, Mrs S C Ewing 50c 45-1, Joel Button 50c 45-1, R L Burchell 50c 45-1, Mrs L Porter 50c 45-1, Henry Marcy 50c 45-1, James Cockings 50c 45-1, Mr B Burton 50c 45-1, Mary Spicer 50c 45-1, Stephen Pursell 50c 45-1, C A Washburn 50c 44-18, Georgia Travas 50c 45-1, Mrs M Smeed 50c 45-1, Mrs S R Watkins 50c 45-1, Philip Shennan 50c 45-1, Henry Dispenett 50c 45-1, Henry Coulter 50c 45-1, Theodocia Terry 50c 44-14, Lizzie Smith 50c 45-1, J E McDowell 50c 45-1.

Books Sent by Mail.

D H McClellan 10c, E A Manitor 35c, O F Olmstead \$1.00, Miss Adelaide Farrington 50c, A W Flowers 65c, Weston T Peckinpaugh 20c, Henrietta Hills 5.00, S H Lane 4.43, S R Morrison 1.25, Emma Satterlee 30c, Ira R Payne 25c, Willie M Neubauer 25c, Mrs H A Munson 25c, Samuel C Andes 1.00, Chester E Tuttle 25c, James Hardy 20c, J L Rice 3.00, Timothy Bryant 1.00, J W Martin 31c, D W Gross 40c, Mary Roushey 2.50, Mrs G Warner 50c, Eunice McCart 1.50, D A Smith 50c, John Jones 80c, M F Horne 2.90, D E Horton 25c, H L M Doyal 1.00, A D Webber 50c, Paul Love 25c, R O Dawn 35c, Abram Wright 75c, M E Crumb 50c, E Stone 1.00, H A St John 1.78, James White 85c.

Books Sent by Freight.

Eld S N Haskell, Kirkville, N. Y., \$52.82.

Books Sent by Express.

Edwin R Jones, Flat Rock, Wayne Co, Mich., \$14.63, C W Olds, Medina, Outagamie Co, Wis., 27.80.

Michigan Conference Fund.

Genoa \$11.25, Fairgrove 11.00, Newton 9.00, Danish brethren at Greenville 20.70, Jackson 16.02, Tuscola 17.00, Ithaca 20.00, Orange 11.55.

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

Wm Coleman \$3.00.

Cash Received on Account.

Eld A S Hutchins per Jesse Barrows \$34.20, S N Haskell 1500.00, E R Gillett 2.00, C E Moser 20c, A O Burrill 2.00.

Shares in Health Institute.

W P Andrews \$25.00.

General Conference Fund.

Frank Luke (s b) \$7.00.

S. D. A. Educational Society.

\$100.00, W H Barrows.

\$25.00, Sands H Lane.

\$20.00, A Belden & wife.

\$15.00, E H.

\$10.00 EACH. Asa Loveland, Sinda Whitford, D Wilcox, Woods Bute.

\$8.00, Mary Olmstead.

\$5.00 EACH. Abigail Austin, C N Pike, Addie Worster, M A Colby, L S McClure.

\$2.00 EACH. James Robarge, Mary Howe.