

The Advent Review

AND HERALD OF THE SABBATH.

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

VOLUME 44.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 4, 1874.

NUMBER 8.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.

Address REVIEW & HERALD, BATTLE CREEK, MICH.

THE SHINING ONES.

FAR away in the land of the pure and bright
Is the city of God with its golden light,
How I long to be there, and forever to stand
With the shining ones of that better land.

CHORUS:—

Oh, beautiful home! Oh, beautiful home!
Where beautiful saints surround the white throne.
How I long to be there, and forever to stand
With the shining ones of that better land.

Oh! that beautiful home we're nearing now,
Where a crown of bright glory encircles each brow,
Where the tree of life grows on that beautiful shore,
Where flowers will freshen to fade no more.

CHORUS: Oh, beautiful, &c.

With palms and bright crowns and their robes of light
We shall roam the fair fields with eternal delight,
We shall join in the song of the purified band,
With the shining ones of that better land.

CHORUS: Oh, beautiful, &c.

Then come, brother pilgrim, let love freely flow,
As on to that beautiful land we shall go;
For Jesus hath said we must go hand in hand,
If ever we enter that better land.

CHORUS: Oh, beautiful, &c.

Oh! my soul is now weary of living below;
To the home of the purified saints I will go,
With Jesus my Saviour forever to stand
With the shining ones of that better land.

CHORUS: Oh, beautiful, &c.

SPIRITUALISM EXPOSED AT SAN JOSE, CALIFORNIA.

BY ELD. M. E. CORNELL.

IN our course of lectures here, we made spiritualism a specialty, and put out 1000 bills, of which the following is a copy:—

"Spiritualism Exposed. An Explanation of the Wonders of Rapping, Table-tipping, Trances, and Haunted Houses. The Mystery Solved! A Candid and Critical Examination in the Light of Reason and Revelation. Permission given for Questions and Objections from the Audience."

The result was that our audience was more than doubled, there being a pretty general turnout of the spiritualists. Their speaker, Mr. Ferree, was also present. During the lecture, they were considerably excited, and interrupted us several times. Mr. Ferree wished to announce that he would reply on Sunday evening at Music Hall. We then tendered to him the use of the tent for his reply, on Monday evening, which was accepted, and a large audience listened to Mr. Ferree and Prof. Chaney for about two hours. At the close, we appointed to review both speakers the next evening.

As there are some new ideas and a report may be of interest, we give the main points from our notes with our replies in dialogue form.

Mr. Ferree opened with a poem from a spirit which referred to the devil as follows:—

"I don't see what we can do without him."

REPLY.—In all the references to Satan in the papers, books, and lectures of spiritualists, we never see anything against the devil, but very much against the God and Christ of the Bible, and never a word in favor. This fact not only stamps them as Antichrist, but shows that they are of their father, the devil. Indeed they admit it. In answer to the question, "Do you know of any such spirit as a person we call the devil?" the spirit, through the medium, Mrs. Conant, answered, "We certainly do. And yet, THIS SAME DEVIL IS OUR GOD AND OUR FATHER." *Banner of Light*, Nov. 4, 1865. And Miss Lizzie Doten, a celebrated trance lecturer, made a regular prayer to the devil, beginning with, "O Lucifer, we lift up our voices to thee. From the depth of thine infamy stream forth divine truths," &c. Dr. Child says, "What is called the devil

is the Spirit of God in nature." "It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth, and prepare them for the heaven of the spiritual world."—*Better Views of Living*, pp. 39, 41.

Ferree. What if Judge Edmunds and Dr. Child's were deceived by the spirits, and admitted it, Did they give it up? No; they grew stronger and stronger all the time.

REPLY.—This admission confirms the application we have made of the scripture which declares that Satan shall work "with all deceivableness," and that because men would "believe a lie," they would have "strong delusion." 2 Thess. 2: 10, 11. No wonder then if their eyes are not opened by the deception which they acknowledge. It is because their delusion is strong.

Ferree. The God of the Bible deceived men. Eze. 14: 9: "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."

REPLY.—In the 7th verse, we see why the Lord deceived (or abandoned them to a deception), for he says of them, "Which separateth himself from me, and setteth up his idols in his heart," &c. When men turn away from God, he sends them deception and strong delusion by leaving them, and so they are deceived.

Ferree. They are not dead, they still live!

REPLY.—Here we have the same old lie of Satan, "Ye shall not surely die." Spiritualists take the side of the devil every time. They ever claim to be teaching just what the devil said, and they believe it is truth. Is it not true, then, that they are "left to believe a lie," as the apostle says? The following is an extract from a verbatim report of what Mr. Pope said in the last National Convention of spiritualists at Chicago, Ill.:—

"As an individual, I have learned within the experience of thirty years what to me is an invaluable revelation—that I am a plant, and not a creature made out of nothing, and that, as a plant, I am subject to the conditions of growth. I am further convinced by my inspiration that *whereas the devil, in the garden of Eden, declared if man, in his compound condition of Adam and Eve, would disobey the prohibition against eating of the tree which was adapted to his tastes and his conditions, he should become as God, knowing good from evil, that voice has gone on until, in the latter days, we hear it repeating "Ye are gods;"* and we have found that this God is not concentrated upon his throne as an almighty, powerful and avenging judge, but is disseminated. We are now seeking him in the face of our brother men. We know that this *divinity is in humanity*; that this God is manifest in the flesh; that this *infinite intelligence and power, this love and benevolence and ingenuity, inhabits, not only the region where virtue dwells, but the base of the brain, and that it is as absolutely good as infinite wisdom and an absolute, pure God can make it.* I have fought against the idea that laws and those conditions which proceed from the base of the brain are illegitimate; that they are the cause of the fall; that they are the product of man's depravity. I insist that *they are not.* I assert that they are as legitimate as the functions of the coronal region; that they are God's revelation to man; that man must commence with the inferior conditions and advance; and in this day we have the inspiration and ability to create a new heaven and a new earth. When we know that *we are gods, and that we have the power, we shall advance to that position in which we shall become judges.*"

The same idea stands out prominent in all spiritualistic literature. Nothing can be more certain than that the spirit now

speaking to spiritualists is identical with him that spoke to Eve in Paradise.

Ferree. Lucretia Mott, one of the best women God ever made, said, "The Bible contains the words of God, and the words of man, and the words of the devil."

REPLY.—Exactly right. I believe that is true. The devil said, "Ye shall not surely die." And spiritualists indorse what Satan said and constantly find fault with the words of God!

Ferree. Some can see the spirit leave the body at death, because their optic nerve is sufficiently refined to see spirits. They appear as a gray mist, and are seen to organize into form.

REPLY.—This agrees with A. J. Davis, who saw the spirit of a man, at death, appearing like condensed steam—a cloudy, wavy substance trembling to reorganize into form and life. This, then, is their immortal soul, which they say is a god. It is a "gray mist," a cloud of steam—a foggy kind of ghost quivering and trembling to resurrect itself. [Here Mr. Ferree arose to explain. He did not hold that this gray mist was the spirit, for that could not be seen, but it was only the particles of the spirit's body.] Worse and worse. If the body of the spirit is only a foggy mist, what must the spirit itself be? The little end of nothing whittled to a point would fitly illustrate its immateriality!

Ferree. Refers to many good words and deeds of the spirits, and at the end of each anecdote or narrative concludes with, "That was a very good devil!"

REPLY.—This is not a safe conclusion, for oftentimes things in themselves good are said and done for an evil purpose. A man and his wife and an only child, a lovely daughter, lived retired in a small country town, with every earthly comfort to make them happy. He had several thousand dollars which he kept out on interest most of the time. A stranger came into the place and gained admittance into that family as a boarder, and by his winning manners and great kindness to the family, he became a great favorite. There was nothing too hard for him to do for them, and they came to regard him as a son. In sickness, he watched over them constantly day and night, and it seemed as if he could never do enough for them. But when he saw that he had gained their entire confidence, he seduced the unsuspecting daughter under the promise of marriage, and stole three thousand dollars and left the country. The family was completely heart-broken and ruined. Now what about all those good deeds? The devil is sometimes transformed as an angel of light. He knows how to do good that evil may come.

[Here Prof. Chaney takes the stand.]

Prof. Chaney. About one-tenth of my time I am in doubt of having an immortal soul.

REPLY.—Very likely, for the most of men do at times think soberly and rationally. And a man would have to be very far gone in such a delusion never to have any doubts of it.

Prof. C. A vegetable has a soul. A grain of corn was planted and grew after being buried with a mummy for over two thousand years. It has an undying germ.

REPLY.—The life of the germ was preserved by being incased so that no particle of moisture could affect it. But when found, suppose they had put it in the stove and baked it, where, then, would have been the life of the germ? Just so with the soul of man. It has no immortality that cannot be baked out of it very easily.

Prof. C. Tries to degrade the body of man. The primates were found in most of the lower animals, especially the hog!

REPLY. If I remember rightly, the gentleman's spirits have been pretty intimately connected with that animal. He claims that ancient and modern spiritualism are the same. Now take a case of ancient spiritualism. The man in the tombs was

a great medium. There was a legion of spirits around him. And when Jesus commanded the spirits to leave him, they begged to be allowed to go into the hogs. It was granted, and the result was that the whole herd of 3000 swine were developed as mediums! And the poor hogs, being enraged by the demons, or because they preferred death to mediumship, plunged into the lake and committed suicide! Rather sensible hogs those!

Prof. C. The majority of the world do not believe in the God of the Bible.

REPLY.—Very true. But the majority of the world are in heathenish darkness. They are uncivilized. How was it with infidel France when the devil and his faithful servant, Rosseau, inspired the people with madness against the Bible? Such a state of anarchy and corruption followed that even infidels themselves prayed for the restoration of the Bible!

Prof. C. Not one first-class scientist credits the Bible account of creation.

REPLY. How does the Professor judge first-class scientists? Does he ignore such as Hitchcock, Haven, Lord Humphrey, Patterson, and a host of others? Assertions and denials without proof seem very cheap with the Professor!

Prof. C. The God of the Bible is a whimsical God, has freaks, gets mad, and destroys the people. The God of nature never does so.

REPLY.—The Creator has a right to destroy those who do not answer the end of their creation. He destroys in mercy to the creature. But has the gentleman never heard of the freaks of Dame Nature—how mad she gets in the earthquake and the whirlwind and the flood, the pestilence and the famine? Has he never read in history of the millions of innocent victims ruthlessly cut down by the God of nature? Will he now renounce his God as a tyrant and say with the fool, "There is no God"? O consistency, whither hast thou fled?

REFLECTIONS.—That spiritualists are progressing no one could doubt after hearing Prof. Chaney's blasphemous tirade against the Bible and its divine Author. The apostle Paul's language, "waxing worse and worse, deceiving and being deceived," describes them exactly. There is no fear of God before their eyes, and they boast of their majorities both in and out of the churches. Their system is a negation of all that is pure and good. Of all the Bible, nothing is indorsed but Satan's lie to Eve in the garden of Eden!

The Bible never looked more precious than now. It shines brighter for this scouring, and all its friends here rejoice in the triumph of the word of God over all its foes. Truly, the Bible is more precious than gold.

"Nay, were the skies one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

San Jose, Cal., July 17, 1874.

EARNEST SOLDIERS.—During the war in Crimea, a chaplain newly arrived in the camp inquired of an English officer how he could best set about his work, in order to do it effectively. The soldier, by way of reply, took his friend to the top of a neighboring hill, and bade him mark the scene. There were the enemy's lines, here the English were advancing, and yonder were the French earth-works. What energy and determination appeared to be on that marred landscape! How perseveringly did flash answer flash! The boomings and roarings of one side seemed only to draw forth a shower of iron and fire from the other side! "Sir," said the officer to the minister of peace, "You must be in earnest. An earnest man always makes his way. IF WE DO NOT CONQUER THE ENEMY, THEY WILL CONQUER US."

WHATEVER God demands, should be cheerfully surrendered.

The Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued.)

CHRIST had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in his own victorious life for man to follow and overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor reflected from the throne of God which illuminated his countenance when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, was now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. The indulgence of appetite had been increasing, and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him, none to comfort or uphold him. He was to wrestle with the powers of darkness.

As man could not, in his human strength resist the power of Satan's temptations, Jesus volunteered to undertake the work, and bear the burden for man, and overcome the power of appetite in his behalf. He must show in man's behalf, self-denial and perseverance, and firmness of principle that is paramount to the gnawing pangs of hunger. He must show a power of control over appetite stronger than hunger and even death.

When Christ bore the test of temptation upon the point of appetite, he did not stand in beautiful Eden, as did Adam, with the light and love of God seen in everything his eye rested upon. But he was in a barren, desolate wilderness, surrounded with wild beasts. Everything around him was repulsive, and from which human nature would be inclined to shrink. With these surroundings he fasted forty days and forty nights, "and in those days he ate nothing." He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men.

Christ thus entered upon his life of conflict to overcome the mighty foe, in bearing the very test Adam failed to endure, that, through successful conflict, he might break the power of Satan, and redeem the race from the disgrace of the fall.

All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family.

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man, while his divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God, which made man a debtor to the law, which debt Christ was himself paying by his own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. His righteousness he would impute to man, and thus raise him in moral value with God, so that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through his human nature, and God to man through his divine nature.

As soon as the long fast of Christ commenced in the wilderness, Satan was at hand with his temptations. He came to Christ, enshrouded in light, claiming to be one of the angels from the throne of God, sent upon an errand of mercy to sympathize with him, and to relieve him of his suffering condition. He tried to make Christ believe that God did not require him to pass through self-denial and the

sufferings he anticipated; that he had been sent from Heaven to bear to him the message that God only designed to prove his willingness to endure.

Satan told Christ that he was only to set his feet in the blood-stained path, but not to travel it. Like Abraham he was tested to show his perfect obedience. He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save his life; that it was not necessary for him to endure the painful hunger and death from starvation; he would help him bear a part of the work in the plan of salvation.

The Son of God turned from all these artful temptations, and was steadfast in his purpose to carry out in every particular, in the spirit and in the very letter, the plan which had been devised for the redemption of the fallen race. But Satan had manifold temptations prepared to ensnare Christ, and obtain advantage of him. If he failed in one temptation, he would try another. He thought he would succeed, because Christ had humbled himself as a man. He flattered himself that his assumed character, as one of the heavenly angels, could not be discerned. He feigned to doubt the divinity of Christ, because of his emaciated appearance and unpleasant surroundings.

Christ knew that in taking the nature of man he would not be in appearance equal to the angels of Heaven. Satan urged that if he was indeed the Son of God he should give him evidence of his exalted character. He approached Christ with temptations upon appetite. He had overcome Adam upon this point and he had controlled his descendants, and through indulgence of appetite led them to provoke God by iniquity, until their crimes were so great that the Lord destroyed them from off the earth by the waters of the flood.

Under Satan's direct temptations the children of Israel suffered appetite to control reason, and they were, through indulgence, led to commit grievous sins which awakened the wrath of God against them, and they fell in the wilderness. He thought that he should be successful in overcoming Christ with the same temptation. He told Christ that one of the exalted angels had been exiled to the world, and that his appearance indicated that, instead of his being the king of Heaven, he was the angel fallen, and this explained his emaciated and distressed appearance.

He then called the attention of Christ to his own attractive appearance, clothed with light and strong in power. He claimed to be a messenger direct from the throne of Heaven, and asserted that he had a right to demand of Christ evidences of his being the Son of God. Satan would fain disbelieve, if he could, the words that came from Heaven to the Son of God at his baptism. He determined to overcome Christ, and, if possible, make his own kingdom and life secure. His first temptation to Christ was upon appetite. He had, upon this point almost entire control of the world, and his temptations were adapted to the circumstances and surroundings of Christ, which made his temptations upon appetite almost overpowering.

Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. Therefore he had power to work a miracle, and satisfy his own hunger. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him to question his sonship, and doubt the truth of the word spoken by his Father, he would gain a great victory.

He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering. He hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped to insinuate doubts as to his Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of

his Heavenly Father. This was indeed a temptation to Christ. But he cherished it not for a moment. He did not for a single moment doubt his Heavenly Father's love, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken.

(To be Continued.)

THE LEGEND BEAUTIFUL.

"HADST thou stayed, I must have fled!"
That is what the vision said.

In his chamber all alone,
Kneeling on the floor of stone,
Prayed the monk in deep contrition
For his sins of indecision,
Prayed for greater self-denial,
In temptation and in trial;
It was noonday by the dial,
And the monk was all alone.

Suddenly, as if it lightened,
An unwonted splendor brightened
All within him and without him
In that narrow cell of stone;
And he saw the blessed vision
Of our Lord, with light elysian
Like a vesture wrapped about him,
Like a garment round him thrown.

Not as crucified and slain,
Not in agonies of pain,
Not with bleeding hands and feet,
Did the monk his Master see;
But as in the village street,
In the house or harvest field,
Halt and lame and blind he healed,
When he walked in Galilee.

In an attitude imploring,
Hands upon his bosom crossed,
Wondering, worshipping, adoring,
Kneelt the monk in rapture lost.
Lord, he thought, in Heaven that reignest,
Who am I, that thus thou deignest
To reveal thyself to me?
Who am I, that from the center
Of thy glory, thou shouldst enter
This poor cell, my guest to be?

Then amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor,
With persistent iteration
He had never heard before.

It was now the appointed hour,
When alike, in shine or shower,
Winter's cold or summer's heat,
To the convent portals came,
All the blind and halt and lame,
All the beggars of the street,
For their daily dole of food
Dealt them by the brotherhood;
And their almoner was he,
Who upon his bended knee,
Rapt in silent ecstasy
Of divinest self-surrender,
Saw the vision and the splendor.

Deep distress and hesitation
Mingled with his adoration.
Should he go? or should he stay?
Should he leave the poor to wait
Hungry at the convent gate,
Till the vision passed away?
Should he slight his heavenly guest,
Slight this visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the vision there remain?
Would the vision come again?

Then a voice within his breast
Whispered, audible and clear
As if to the outward ear:
"Do thy duty; that is best;
Leave unto thy Lord the rest!"

Straightway to his feet he started,
And with a longing look intent
On the blessed vision bent,
Slowly from his cell departed,
Slowly on his errand went.

At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But to-day, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise,
Like a sacrament divine
Seemed to them the bread and wine.
In his heart the monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying;
"Whatever thing thou doest
To the least of mine and lowest,
That thou doest unto me!"

Unto me? but had the vision
Come to him in beggar's clothing,
Come a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?
Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,

Toward his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the vision still was standing
As he left it there before,
When the convent bell appalling,
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the blessed vision said,
"Hadst thou stayed, I must have fled!"
—Henry W. Longfellow.

Prophecy.—No. 4.

"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.

Although but little attention is given to the study of the prophetic scriptures even, by very many who claim to be Bible students, yet we find the subject of prophecy occupies a very prominent position through all the sacred writings, from the first part of the book of Genesis to the close of the book of Revelation. It would require a very extensive work in which to refer to all the prophecies that have been fulfilled in the past, and the events and facts which furnish the proof of their fulfillment, and also to them which are now in process of fulfillment, together with them which are yet to be fulfilled in the future history of this world and the world which is to come. Though we have not proposed to enter upon a work of such magnitude as this, yet we would continue to invite attention to a few of the prophecies, and notice the events that have occurred in fulfillment of some of them.

Every prophecy that can be shown to have been fulfilled furnishes additional evidence of the truthfulness of the Bible, and also of the fact that the Bible is given to us in language that we can comprehend. And if we can learn how the prophecies have been fulfilled in the past (whether literally or spiritually), then we may expect that those relating to the future will be fulfilled in the same manner. Gen. 9:12-17 contains the prophecy to which we will next refer. It reads as follows:—

"And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

This prophecy is like the one last referred to in several respects.

1. It seems to have been given directly by God himself.
2. It is given in plain language without the use of figures or symbols.
3. It has an application in all parts of the world and in all generations since it was uttered.
4. It is also like the other in the fact that we are personal witnesses of its fulfillment.

It is not necessary for us to listen to the testimony of others, or to read the history of ancient cities and nations, or to visit foreign lands, to ascertain whether this prophecy has been fulfilled or not; for all who have ever seen the rainbow have been, themselves, personal witnesses of its fulfillment. And though it is so frequently seen as to be regarded as an event of usual and common occurrence, yet it continues year after year to hold out before the inhabitants of earth, its unimpeachable testimony in witness of the fact of the inspiration of the Bible.

Though it may be said that the rainbow is produced by natural causes, yet that fact is no argument against its being a fulfillment of the prophecy, for we do not learn that these natural causes existed prior to

the flood, immediately after which this prediction was given. We have no proof that the earth was watered before that time by the rain from the clouds as it has been since. It seems from the record given us in Gen. 2:5, 6, that it was watered in a very different manner. So we see that God, who well knew what the laws of nature would henceforth be in the earth, the sea, the air, and the sunlight, and what the workings of those laws would produce, could readily predict that when the cloud should pass over the earth the bow would be seen in the cloud. And when we see in the rainbow the fulfillment of the prediction, it is evidence to us that the scripture which contains this prophecy is of divine origin, and that it is given in language that can be understood. God says: "I do set my bow in the cloud," and that is just the name which mankind applies to the phenomenon when it appears in the cloud. Plain language, literally fulfilled!

Suppose a man reads in the morning before his family the ninth chapter of Genesis written so long ago, which contains this prophecy, and then before the close of the day they behold the brilliant rainbow spanning the beautiful arch above them, and pouring its halo of light upon the scenery around, producing in their hearts a peculiar feeling of silent awe and wonder (as is usually the case when looking upon a bright rainbow), truly it is evidence to them that God has spoken to man through the book from which the prediction was read in the lesson of the morning. But as has been stated in a previous article, unless a person becomes acquainted with the prediction itself, he might witness its fulfillment and yet not be aware of the fact that the event had been foretold in the Bible.

But if we give attention to the study of the Bible and the prophecies contained therein, with a desire to give heed thereto, we may learn that events which are almost continually transpiring in the world on every hand, and many of them in our own midst, within hearing of our own ears, and before our own eyes, have been long ago predicted and their history foretold by that Being who knows not only the history of the past, but that of the future also.

W. H. BLAISDELL.

The Street of Hell!

In 1870 there were in the United States one hundred and forty thousand licensed liquor saloons. If formed into a street with saloons on each side, allowing twenty feet to each saloon, they would make a street two hundred and sixty-five miles long. Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Go with me if you have the nerve and patience, and stand at the lower end, and let us see what that street turns out in one year.

What army is this that comes marching down the street in solid column, five abreast, extending five hundred and seventy miles? It is the army of five million men and women who daily and constantly go to the saloons for intoxicating drinks as a beverage. Marching twenty miles a day it will take them more than twenty-eight days to go by.

Now they are gone, and close in their rear comes another army, marching five abreast and sixty miles in length. In it there are 530,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is 150 miles long. Scan them closely. There are gray-haired men and fair-haired boys. There are, alas! many women in that army sunk to deeper depths than the men, because of the greater heights from which they fell. It will take them seven days to go by.

It is a sad and sickening sight, but do not turn away yet, for here comes another army—one hundred thousand criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are smeared with human blood. With ropes around their necks they are on the way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while they were under the influence of drink.

But hark! Whence come those yells? and who are those, bound with strong

chains and guarded by strong men, who go raging by? They are raving maniacs, made thus by drink. Their eyes are tormented with awful sights and their ears ring with horrid sounds. Slimy reptiles crawl over their bodies, and fiends from hell torment them before their time. They are gone now, and we breathe more freely.

But what gloom is this that pervades the air? and what is that long tide of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions into a mile. We thus have a procession 3,333 miles long. It will take a good share of the year for them to go by, for funeral processions move slowly. Yes, most of them do, but every now and then an uncoffined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing,

"Rattle his bones, rattle his bones

Over the stones;

He's only a pauper whom nobody owns."

Look into the coffins as they go by. See the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the roadside, too drunk to reach their homes. Some stumbled from the wharf and were drowned. Some wandered into the woods, and died, and rotted on the surface of the earth. Some blew their own brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all, and on their tombstones, if they have any, may be fitly inscribed, "He died a drunkard's death."

Close behind them comes another long line of funeral processions; we know not how many, but they are numerous attended by mourning friends. They contain the remains of those who have met death through the carelessness and the cruelty of drunken men. Some died of broken hearts. Some were foully murdered. Some were burned to death in buildings set on fire by drunken men. Some were horribly mangled on the railroad because of drunken engineers or flagmen. Some were blown up on a steamboat because a drunken captain ran a race with a rival boat.

But here comes another army—the children—innocent ones, upon whom has been visited the iniquities of their fathers. How many are there? Two hundred thousand. Marching two abreast they extend up the street thirty miles. Each one must bear through life the stigma of being the drunkard's child. They are reduced to poverty, want, and beggary. They live in ignorance and vice.

Some of the children are moaning with hunger, and some all shivering with the cold, for they have not enough rags to keep them warm. A large number of them are idiots, made such before they were born, by brutal, drunken fathers. And worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill up the ranks of the awful army of drunkards, that moves in unbroken columns down to death.

It has taken nearly a year for the street to empty itself of its year's work. And close in the rear comes the vanguard of next year's supply. And if this is what liquor does in our land in one year, what must be its result in all the world through the long centuries!

Thus far we have listened to the stories that the figures tell. But they cannot tell all. They give only the outline of the terrible tragedy that is going on around us. They cannot picture to us the wretched squalor of a drunkard's home. They cannot tell us how many unkind and cruel words strong drink has caused otherwise kind and tender-hearted husbands and fathers to utter to their dear ones. They cannot tell us how many heavy blows have fallen from the drunkard's hand upon those whom it is his duty to love and cherish and protect. They cannot tell us how many fond expectations and bright hopes which the fair young bride had of the future had been blasted and turned to bitterest gall. They cannot number the long, weary hours of night during which she has anxiously awaited, and yet fearfully dreaded, the heavy footfall at the door.

Figures cannot tell us how many scalding tears the wives of drunkards have shed, nor how many prayers of bitter anguish and cries of agony God has heard them utter. They cannot tell us how many mothers have worn out body and soul in providing the necessities of life for children whom a drunken father has left destitute. They cannot tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They cannot tell us how many white hairs have gone down in sorrow to the grave, mourning over drunken children. They cannot tell us how many hard-fought battles the drunkard, in his sober moments, has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide, because he could not conquer the demon. And finally, we cannot search the records of the other world, and tell how many souls have been shut out from that holy place, where no drunkard enters, and banished to the regions of eternal death by the demon of drink.

What man, what woman, what child would not vote to have that whole street, with its awful traffic in the infernal stuff, sunk to the lowest depths of perdition, and covered ten thousand fathoms deep under the curses of the universe?—*Rev. R. T. Cross.*

Pagan Idolatry Revived.

IN Waterbury, Vt., a series of meetings have been recently held by two Jesuit priests of the Catholic order, for the purpose of reclaiming the backslidden Catholics, and to bring their church more devotedly to the strict observance of the forms and doctrines of the Romish theology. The efforts put forth by the priests and church adherents, resulted in bringing together crowds of French and Irish, day after day, to the call of the priests.

Among the things practiced at these assemblies, was the public sale of little crosses, crowns, beads, and jewelry of different kinds—taught by the priests to contain divine graces and supernatural power to make the purchasers holy and to keep diseases and misfortunes away from them. Many purchased liberally at these sales, and thus much money was obtained by the priests, from the poor and ignorant, probably to be spent in lustful excesses. After all had been drawn out from the people that could be in this way, another article was brought forward by the priests and said to contain all the virtues of the various other, and the people were ordered to burn all the former articles which they had purchased, and buy the one newly produced, which was something in the form of a lady's needle-book; and so another draft of funds was made upon the people.

Last, but not least, a statue of the Virgin Mary, probably of iron painted, was brought to the place, an altar built in one part of the church house and the idol seated thereon for worship.

Then comes the service. The worshippers, in turn, bowed themselves at the altar and offered a prayer to the idol, at the same time making their "cross" and performing other papal rites. Such is the practice of a numerous people among us, who claim to be a direct line of descendants of the apostolic order.

When we see such reckless deceptions and swindles practiced upon the ignorant and unlearned people, mingled with heathen idolatry, and behold the same spirit working into many of our Protestant churches, in the form of church fairs, levees, festivals, and oyster-suppers; with their grab-bags, ring-cakes, fishing-ponds, back-gammon, eucher-packs, and palatable wines; attended with a display of gold, jewelry, silks, and costly equipage,—"eating and drinking with the drunken, whose God is their belly"—thus worshipping fashion, wealth, popularity or some other idol of earth, we would to God there were Martin Luthers and Malancthons of modern times, who, with sword (Bible) in hand, would fearlessly wage war against these modern "Indulgences" both of Catholic and Protestant churches. Were there such, we would soon see the rising tide of infidelity driven back, and old-fashioned Bible salvation spreading and filling the land. Then would the great evils of intemperance, gluttony, adultery, and such like excesses, be permanently held in check by a divine influence that holds as naught beside can do.

Soldier of the cross of Christ, arouse from

thy slumber, gird on the armor, unsheath the sword, unfurl the blood-stained banner and fling it to the breeze, rend the band of formalism and with Heaven-born courage, go forth to meet, to fight, the foe; yea, and thou whited sepulchers, open thy barred doors and let the breezes of glory fan thy putrid vaults; let the river of salvation flow in and cleanse those corrupted cells, and be thou clean. Let Zion travail and bring forth unto the Lord of hosts, and the name of our God shall be exalted among the people, and idolatry be banished from the church.—A. A. H., in *Biblical Messenger*.

COMPANIONSHIP.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord,—
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!

I wonder if He really shares
In all my little human cares—
This mighty King of kings?
If he, who guides, through boundless space,
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things?

It seems to me if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

[The author adds, in a note, that he had intended to end his song here, but on reading it aloud, his little daughter of eight years said, "Papa, it seems to me that there ought to be just one more verse to tell what you really do think about it!" So the following stanza was added.—Ed. S. S. T.]

Dear Lord! My heart hath not a doubt
That thou dost compass me about
With sympathy divine!
The Love for me once crucified,
Is not the love to leave my side
But waiteth ever to divide
Each smallest care of mine.

—G. S. D. in *S. S. Times*.

A CLERICAL ANECDOTE.—It is related in the *Congregationalist*, of the father of the late Rev. Dr. Storrs, of Braintree, Mass., a strong advocate of the doctrine of foreordination, that having once made an appointment to exchange with the late Rev. Dr. Osgood, of Springfield, he started for the latter place with his own team on the Sunday agreed upon; and, when about half-way thither, met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Dr. Storrs soon glided into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits to-day, and sure we are met, talking the matter over." "What's that," said Dr. Osgood, not quite sure on this foreordination business; "do you say that it has been decreed that we should exchange pulpits to-day?" "I do," replied the other, solemnly. "Well, then," returned Dr. Osgood, "I'll break one of God's decrees, for I shall preach in my own pulpit to-day;" and, turning his horse about, he drove rapidly homeward, leaving the astonished Dr. Storrs to return to Longmeadow, musing on the possible uncertainty of decrees.

A HINDOO paper published in Bengal, called *Sojjona Rajana*, speaks of the excellence of the Bible. In advocating the introduction of the Bible into government schools, from which British timidity, indifference, and infidelity, had excluded it, these heathen writers describe it as "the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book more worthy of being read than the Bible.—*Southern Presbyterian*.

LET yourself be led by Him; do not think so much of yourself. Make a general resolution to serve God in the best way you can; and waste no time in subtle dissection as to what is precisely the best way, thus overpowering your will, and hampering it with deceitful wiles.

FAITH connects me to God, hope enables me to endure as seeing Him who is invisible, but love makes me like God, for "God is love."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 4, 1874.

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

1874.

WHAT will be the completed record of 1874, if casualties, disasters, and crimes shall continue to crowd its register to the close, as they have thus far filled it since its commencement? Compared with any preceding year, its proportional quota must be acknowledged to be more than full. Fires in the West, floods in the East, five millions of property destroyed in Chicago at one conflagration, a flourishing city in Wisconsin, nearly wiped out of existence at the same time, destructive fires raging over large sections of country parched by the drouth, causing an immense loss of property; the bursting of a water-spout in Nevada, destroying a portion of a city in the mountains, with great loss of life, the bursting of large reservoirs in Massachusetts, causing terrible damage to property with a fearful loss of life, and now a terrible storm in Pittsburg and Alleghany, Pa., inundating the streets, sweeping away whole blocks of dwellings, and hurrying multitudes to a watery grave, with scarcely a moment's warning,—all these have come like horrors treading fast upon the heels of horrors. The storm at Pittsburg, it is reported, occasions the loss of nearly three millions of property, and about two hundred lives. By the flashes of lightning, horses and cattle could be seen floating in the torrent, and their cries of terror could be heard above the roar of the flood.

A similar disaster is reported from Sarnia, in Canada, and the destruction of a town by the same means in Moravia, in the Austrian Empire.

With these disturbances in the physical world, the foundations of society in a moral point of view seem to be about giving way. The agitation of the Beecher-Tilton scandal, however the matter may be fixed up in the end, can but tend to greatly loosen the restraints of morality upon masses of the people. And here comes a shameless troop of ultra spiritualists heralding with trumpet and drum their debauching doctrines, and publishing and boasting of their equally debauching practices. Surely there is occasion for the sighing and crying of which Ezekiel speaks when he brings to view the sealing of God's people in the last days. Eze. 9:4: "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." U. S.

Former Times vs. Modern.

STRANGE as it may seem to those who have eyes to discern the present moral condition of society, there are multitudes who claim, and perhaps really believe, that the world is daily growing better; and in support of their claim they will refer to some particular defects of past times, which modern enlightenment has remedied, and consider that a triumphant settlement of the question in their favor. This is illustrated by a letter we have received from a friend in New Hampshire. He says:—

"You seem to delight in trying to believe the world never was so corrupt and wicked before. Have you read history? Look at England two centuries ago. Think of the hanging of Quakers, witches, &c. A century and a half ago, you would not have been tolerated; and if you had lived in those 'good old times,' your life would have been short or your doctrines changed."

And we imagine if our friend had his way, we should not long be tolerated now, unless we changed our doctrines; and so the present would be no improvement in this respect over the past. But does he not perceive that he is speaking about one thing, and we about another? Why were Quakers hanged, and Baptists whipped and banished, a century and a half ago? Was it because the morals of men were then so corrupt? because there was so much adultery, and murder, and defalcation, and cheating, and covetousness, and thieving, and robbery, and lawlessness, in the land? No; but quite the reverse. It was because the conscientiousness of the people was raised to that pitch that the devil could pervert it to his own use, and lead men into the bigotry and sin of persecution for opinion's sake.

But society has now put on another phase. And we utter no mere opinion of our own, but

simply echo the general sentiment expressed in almost every newspaper in the country when we say that violence fills the land, blood touches blood, equity is fallen in the streets, bribery turns away justice, and fraud, adultery, and murder, are rampant in all parts of the country. Even in the small inland cities like our own, we find those standing apparently at the head of society in wealth and position, in their private life false to every principle of chastity and honor. The degree of corruption which is in our days general, pervading all classes of society, the high and low, the rich and poor, is almost equal to the worst local manifestations of ancient times.

And how does the civil and religious liberty we now enjoy help this state of things in the sight of Heaven? This liberty itself is by thousands upon thousands perverted to the most unbridled license. This liberty does not transmute vice into virtue, nor the filth of corruption into the white robes of innocence. It does not make men's characters better in the sight of God, nor will it restrain the judgments which he has threatened against such practices. As the word of God has said it should be in the last days, iniquity abounds, the love of many waxes cold, evil men and seducers wax worse and worse, the form of godliness supersedes the power, Satan works with lying wonders, and foul spirits and hateful birds invade even the precincts of the professed church. It requires the exercise of the graces of the Spirit to discern clearly the present age of the world; 2 Pet. 1:9; but worldly men, philanthropists, statesmen, see enough to startle and alarm them. Christ said to the men of his time, "He that hath ears to hear let him hear." We may say, He that hath eyes to see let him see! U. S.

Convinced, but not Obedient.

If all who stand to-day fully convinced of the truth would immediately obey it, how prodigiously would it swell the ranks of commandment-keepers. Those who have had much experience in preaching the word know that the hard spot in the battle is to induce men to commence the practice of Christian duties that are urged upon them, even after they are persuaded that the word of God demands it at their hands. To convince the judgment is a comparatively easy work; to lead men to that which is the vital part of conversion, a reformation of life, is a more difficult matter.

To openly acknowledge the claims of duty, to avow a clear understanding of what God's law requires, and yet refuse to obey, is a position so strange, so presumptuous and indefensible, that few are willing to own that that is where they stand. Multitudes, as it is easy to see, are fully convinced of the truth, who will not in so many words acknowledge it, yet some in unmistakable language confess their true position. Thus a friend writing from Richmond Switch, R. I., says:—

"MESSRS. EDITORS: I have been taking your valuable paper called the ADVENT REVIEW AND HERALD OF THE SABBATH about six months on trial, and it has fully convinced me that the seventh day is the only day to keep and conform to God's commandments. It may be that I never shall keep the seventh day as the Sabbath; but notwithstanding this, I freely confess that the seventh day is the only true Sabbath to keep. It seems to me that all honest persons should admit that you are right in the advocacy of the Sabbath. You elucidate it so plain that it cannot be misunderstood."

If others would be as frank in the expression of their views, we think there would be many more testimonies to the plainness of the Sabbath truth. But how shall we account for his words when he says, "It may be that I never shall keep the seventh day as the Sabbath"? Why not keep it? Since you see and acknowledge that God requires it, why not? Such a position under such circumstances is a most inexcusable and dangerous one. What excuse will such persons render for their course in the great day of accounts? Others who refuse to keep the Sabbath profess to have some reason for so doing. They take those things for reasons which of course are no reasons, and no doubt force their consciences to the acceptance of excuses with which they are not themselves satisfied. Nevertheless they think that they can make some show of reason for their course of action when they shall be required to answer for the deeds done in the body.

But he who acknowledges God's will, yet refuses to obey it, confesses judgment beforehand. On such points as are covered by his confession, at least, he bars the way against all excuses. He advertises himself in advance as one who, when

the King comes in to examine the guests, will be speechless. Sins of ignorance, and sins of judgment, have some palliation; but sins deliberately committed against light and knowledge, none. "If I had not come," says Christ, "and spoken unto them, they had not had sin; but now they have no cloak for their sin."

How can persons occupy such a position and calmly contemplate the future? Some indescribable infatuation must be upon them. We would earnestly entreat them to offer no longer willful provocation to the judgments of Heaven. We would plead with them to make haste to obey that which they know to be truth. Delay not to keep the commandments of the Lord. Confer not with flesh and blood. Give no weight to worldly objections in the scale of moral duty.

Most deplorably wretched among the lost will be those who have plunged on to perdition with the light of truth glaring in their very faces, and the voice of duty tenderly imploring them at every step to turn into the way of everlasting life. Pollok, saving only his wrong idea of the duration of future punishment, forcibly describes the condition of such:—

"And as I listened I heard these beings curse
Almighty God, and curse the Lamb and curse
The earth, the resurrection morn, and seek,
And ever vainly seek for utter death.
And to their everlasting anguish still
The thunders from above responding spoke
These words which through the caverns of perdition
Forlornly echoing fell on every ear—
'Ye knew your duty but ye did it not.'
And back recoiled again a deeper groan.
A deeper groan! Oh, what a groan was that!"
U. S.

Thoughts on Church Government.—No. 2.

THE NATURE, POSITION, AND RESPONSIBILITY OF THE CHURCH.

By the church, I mean an organized body of believers in Jesus Christ who take the Holy Scriptures for their rule of faith and practice, and labor for the salvation of their fellow-men, who receive additions to their membership upon proper professions of faith, who accept the ordinances which Christ gave for his church, and who have repented of their sins, and believed on the Lord Jesus as their Saviour, and are trying to carry out the principles of holy living taught by him. To such a body of believers, the Bible gives rules for its government, directions for its guidance, powers and authorities to exercise, enables it to appoint proper officers for its management, prescribes their duties and privileges, and threatens penalties to those who shall refuse to listen to its counsels.

The church is the human agent through which God educates and saves man. Having introduced to man the principles of his government through his law and word, and having sent his own Son to set man a perfect example, as well as to die for him, and thus make his salvation possible, God's work in the world is represented by the church. Its course must be a matter of deep concern to him, and its members will be objects of his solicitude.

He will own and accept such a church, manifest in them his Spirit, work the work of grace upon the hearts of its members, and affect other souls through their instrumentality, as long as they are true to the principles of Bible religion. When they become so far apostatized from them that they no longer correctly represent that religion in vital principles, he will withdraw himself from them, and they will be left a dead, fallen church, having all the outward forms and mockery, perhaps, left in proper order, but lacking that inward life, power, and vitality, ever present where God's Spirit is working. Such a church, then, becomes a worldly church, dangerous to the unwary, who may mistake the form for the substance, and be satisfied therewith.

The world has seen many such in the past and present, and millions of unbelievers have stumbled over their unconsecrated example, senseless forms, and dry formality, thinking they represented the Lord and Saviour. The truly wise need not mistake in this matter, for the Bible gives plain characteristics by which the true church of God may ever be identified.

The true church of the Lord is much like a school, receiving constant accessions of scholars, giving them lessons more or less perfect, in proportion as it stands in the light of God. Apt pupils who will be submissive to proper discipline, and learn faithfully the lessons of virtue and purity, will graduate with eternal honors at the close of their probation.

The church is not made up of perfect beings. We cannot hope that all of its members will be true children of God. As those who receive members into the church are human and fallible, and cannot read the heart, they could not always tell the true character of those desiring admission. And, further, we well know that the church is designed to instruct and save poor, imperfect human beings.

People who are perfect and fit for Heaven do not need any church to save them. We should never therefore consider the church as a place in which perfect souls are to retire from active life, and lie still doing nothing. But it is an institu-

tion where men are trained to battle with sin, and the passions of their own hearts; where they are to learn to overcome, and where they need the help of all other followers of the Lord Jesus.

The Scriptures plainly teach that both classes will exist in the church. They represent the church as a temple or building, erected upon the foundation of the apostles and prophets, Christ being the chief corner-stone. Upon this foundation the edifice is erected of various materials, gold, silver, precious stones, wood, hay, stubble. In the house are vessels of honor and of dishonor. 1 Cor. 3; 1 Tim. 2:21. We must understand these materials to mean persons with different characters. Therefore, we can but conclude that there will be more or less unworthy members received into the church.

But we should never forget that the reception of such members is a calamity, just as unworthy scholars are an injury to a school. All reasonable precautions should be used to keep the church pure, and keep out those who are unworthy. But the great object of the church should never be lost sight of. That object is to save men. Better a score of unworthy persons be received, even if they have to be cast out again, than that one worthy person who might be saved be discouraged and lost. Persons should be received as members who give reasonable evidence of repentance of their sins, faith in the Lord Jesus Christ, and a determination to lead a holy life.

Members of the church should be thoroughly instructed in the principles of pure religion, according to the rules of the Scriptures. The standard of righteousness should ever be exalted, and all urged and entreated to come up to it.

When members walk contrary to sound doctrine, they should be labored with and reprov'd, according to the rules laid down in the Scriptures. And when it is demonstrated that there will be no effort for improvement, then they should have their connection with the church dissolved, as they are no benefit to the church, or the church to them. In this way the church may keep itself pure and accomplish the objects of its institution. If these general principles are neglected, there will be a constant deterioration, and soon it will be a curse instead of a blessing to the world.

But let it faithfully discharge its responsibilities, and the importance of its position cannot well be overestimated. It stands as a visible representative of the Lord Jesus. It then presents the highest example of moral purity seen among men. "Ye are the light of the world. A city that is set upon a hill cannot be hid. Ye are the salt of the earth," says our Saviour. Here he is speaking of his church. But if that light become darkness, or the salt lose its savor, then indeed it becomes worthless. But while it retains its high position, and is owned and acknowledged by its divine Lord, its position is an eminent one. Through the church, then, the world receives its light. They have nowhere else to look for the right example.

The apostle Paul adds, speaking to Timothy, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. The word "ground" is here used in the sense of a foundation, and is so translated by some. The church then serves as the column, or pillar, supporting the edifice, and the foundation upon which it stands. Thus God's truth is borne aloft by the church; and upheld before the world. When it ceases to do that, it no longer answers the purpose of its formation, and is rejected. But what an elevated position is this which is assigned the church by the Saviour and the great apostle. It is to enlighten the world with the rays of divine truth.

Not only is the church as a whole to be the light of the world, but each and every member should be a body of light, contributing to the grand result. Says Peter, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones are (or *be ye*, margin) built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." 1 Pet. 2:4, 5. These *lively stones* are stones which emit light themselves. What a beautiful figure is this, which the apostle has given us. Fancy a building composed of such material. Could anything be more suggestive. And what a terrible thing, when the members become bodies of darkness, instead of light, for poor souls to stumble over to eternal ruin.

But we have not yet noticed, by any means, all the particulars entering into the eminence of the church. Great power is committed to her hands. After our Saviour had given instruction how to labor with those who had been guilty of wrong in the church, he says, "If he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven. Matt. 18:17, 18. These words are spoken of the church as a whole, not merely to ministers.

We know words similar to these were spoken to Peter, upon an interesting occasion, when he had forcibly declared the great truth that Jesus was the Son of God. This was the truth upon which the church was built. The Saviour said to him, "I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven," &c. Matt.

16:19. It is said that when the Jews made a man a doctor of the law, they put in his hands the key to the closet in the temple where the sacred books were kept and also tablets for writing, signifying that they gave him authority to teach and explain the Scriptures and the law of God to the people. Quite likely the Saviour intended some such meaning as this, as Peter was to be a leading man in explaining the gospel of Christ through which men were to be saved. However that may be, we know that the power to bind and loose was committed to the whole church in the language we have quoted.

How is this to be exercised? We understand in the following manner: when the church deals with an individual according to the instruction of the word of God and guided by the Holy Spirit, that Spirit sanctions the act of the church. This is the connecting link between the body and the Head. Under these circumstances, the decision of the one is the decision of the other. The offending individual therefore will have to make his peace with the church if they have dealt justly with him. Here is a principle reasonable and consistent. But this is a high and powerful prerogative and shows plainly that God has committed a power to his church by no means to be despised.

Thus it is seen that through the church God has designed to save men. By associating together in this capacity, we may help each other on in the way to life. In union there is strength. It is important in every worthy enterprise that those having the same object in view labor together for the same result. And although there will always be much imperfection in the church, as in everything else that is human, yet on the whole, it is the best means that could be devised to lead men from sin up to God.

The responsibility resting upon the church is immense, if its nature and position be what I have assigned to it. If it be God's great school of morals and religion, the divinely appointed lightbearer to the world, with the power to bind or loose, according as the Spirit of God should direct; if it be that to which the eye of the world should be directed to find the nearest approximation to the life of holiness taught by the Son of God; then, indeed, is its responsibility almost fearful.

The world have a right to expect of members of the church of God a high example of living. No one has a right to become a member of it who has not in his soul determined to set such an example. There is a great, a terrible, responsibility resting, not only on members of the church, to set a proper example, but upon the church itself, that it see to it that its members walk worthy of their calling. While the church tolerates members in its fold who are guilty of iniquity, and makes no adequate effort for their improvement, the church itself is just as responsible as the member for that iniquity. It tolerates what the member does.

Here is a branch of responsibility which, in my judgment, has been most sadly neglected in all time past, as well as in the present. The church does not exercise its high prerogative. The very means which God designed for the purpose of keeping the body pure is not put in exercise. There is a constant accession of those who are unworthy, and who, upon trial, are found unwilling to conform to wholesome principles; and, as there are not adequate efforts made to reform them, or to get rid of them when they will not reform, they are left in the body to cast an influence detrimental to the truth of God. They are a load upon the hearts of the faithful ones who are striving for purity and holiness; and honest souls who are looking on to see if the church really does amount to anything for good become disgusted at what they behold, and have no desire for a closer relationship with it.

Under such a state of things, God's Spirit is hindered, the progress of affairs is rapidly downward, until the worldly level is reached. Any one who will look around in the world can see this result fully developed, and it is becoming a serious question whether we, as a people, are not going over the same track. It is a very easy track to pass over. The tendency of the age is all in the direction of laxity.

There is a great prejudice of public sentiment against bringing anybody to account in church matters especially. False sympathy is always ready to step in, and personal feelings to be aroused. But there is a great responsibility resting upon the church of God, to set before the world such principles, by precept and example, as will give no uncertain token of where God's true church is to be found. God will not smell in those assemblies where every kind of iniquity is tolerated. Souls will go to ruin unless the church sets the proper example before the world. And it is high time that we were examining our position carefully, to see if we are doing our duty faithfully. Our responsibility is immense in this age of peril and laxity. In succeeding articles I will endeavor to show more clearly the Bible directions upon this point.

Government, embracing instruction, labor, reproof, correction, discipline, and faithful dealing generally, is demanded by the nature, position, and responsibility, of the church. It cannot be neglected with safety any more than it can be in the nation, the family, or the school. The issues involved are of a magnitude second to no other.

While it is important to give evidence of our desire to welcome those to a place among us, whom it is reasonable to hope can be helped, our duty is not then done. The main work is yet to

be done. It is only commenced. Members should watch over each other for their mutual good. With the deepest love, officers should labor to help those under their watchcare, and not suffer sin upon them, and thus bring disgrace upon the cause and leave souls to go to ruin. And as a solemn duty to the individuals, as well as to the cause of God, those who are incorrigible, who will not submit to right principles, should be cut off from the fellowship of the church.

GEO. I. BUTLER.

Spiritualism Advancing.

For twenty years, those who have understood prophecies which relate to the great latter-day wonders and deception of the spirits of devils, have believed and taught that modern spiritualism filled the prophecy, and that it would increase and spread in its power and influence till the end.

The clergy and men of science have quite generally ridiculed the idea, and on the other hand have predicted that it would die out. They have cried "humbug," "odiforce," "trickery," &c., while this masterpiece of Satan has been steadily gaining ground, until now they number not less than eight millions of converts in the United States alone. As foretold in the prophecies, it has gone to the whole world, and is preparing for the final conflict.

The kings of the earth have been visited and influenced, and it would seem that the way is all prepared for their closing wonders and miracles, which will deceive all but the elect—those who give heed to the "sure word of prophecy."

At present it appears to have taken a new departure, and is coming into more general and favorable notice. The new phase bids fair to accomplish more than all in the past.

The following is from one of the leading dailies of the Pacific Coast—The San Francisco Chronicle:—

"UNTIL QUITE RECENTLY, science has coldly ignored the alleged phenomena of spiritualism, and treated Andrew Jackson Davis, Home, and the Davenport brothers, as if they belonged to the common fraternity of showmen and mountebanks. But now there has come a most noteworthy change. We learn from such high authority as the *Fortnightly Review* that Alfred R. Wallace, F. R. S.; William Crookes, F. R. S., and editor of the *Quarterly Journal of Science*; W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of spiritism. The report which those learned gentlemen make is simply astounding. There is no fairy tale, no story of myth or miracle, that is more incredible than their narrative. They tell us, in grave and sober speech, that the spirit of a girl who died a hundred years ago appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the room in which they were, and disappeared without the opening of a door. The savants declare that they have had numerous interviews with her under conditions forbidding the idea of trickery or imposture.

"Now that men eminent in the scientific world have taken up the investigation, spiritism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace's articles in the *Fortnightly* have attracted general attention, and many of the leading English reviews and newspapers are discussing the matter. The *New York World* devotes three columns of its space to a summary of the last article in the *Fortnightly*, and declares editorially that the "phenomena" thus attested "deserve the rigid scientific examination which Mr. Wallace invites for them." This is treating the matter in the right way. Let all the well-attested facts be collected, and then let us see what conclusions they justify. If spirit communication is a fact, it is certainly a most interesting one. In the language which the *World* attributes to John Bright, "If it is a fact, it is the one beside which every other fact of human existence sinks into insignificance."

Robert Dale Owen, in a recent letter says:—

"All my former experience in spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums to detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again, on more than twenty occasions, seen, heard, touched, forms to appearance human and material, and to sense tangible."

In reference to spiritualism it has often been said, that "straws show which way the wind blows," but here we have something greater than straws.

On this coast also it is spreading rapidly, and many men in high standing, editors and others, are known to be believers, giving the whole weight of their influence in its favor. The prophetic student and believer will make a note of this new phase, and recognize in it an ominous sign of the times.

M. E. CORNELL.

San Jose, Cal., July 23.

Reporting.

EVERY lover of present truth rejoices to hear of the progress and extension of the work in which we are engaged. System is a good thing. Reports of successful labor encourage others to put forth greater efforts. How encouraging are recent reports in *The True Missionary*! It stimulates to renewed consecration to the work, and greater efforts in the cause of God.

The evidences of the truth are continually increasing. That this message is from Heaven, and not of men, is becoming so evident that nothing but stubborn unbelief can resist the testimony when it is fairly presented. The great work of the message is at hand. Who will have a part in this closing work? Let all resolve by the help of God to have a share. You that have backslidden and left the work, do you not wish you were back in your place? You can come back if you will make an earnest and persevering effort. But there is no time to lose. You have committed a great sin, and have got bound in darkness and unbelief. Escape for your life. God is merciful. But those who do not come to the help of his wounded cause, and that soon, will be left in outer darkness. Oh! what a destiny to those who have once known the truth to be found among its most bitter enemies at last.

But let those who love the truth take courage. Let the reports of successful labor encourage in the work, and thus increase the soul-cheering reports. Let the work go on. It will go on until probation closes. Let all try to get up and keep up with the work as the providence of God is opening the way.

R. F. COTTRELL.

The Cause in California.

WE are receiving cheering accounts of good quarterly meetings at different points among the churches in the absence of ministerial labor. Our people in this city have fitted a hall for meetings. We have spoken to them the past two Sabbaths with freedom. One of the California tents is at San Jose, Elders Canright and Cornell, speakers; the other Eld. Loughborough has at Vallejo. Both have good and attentive congregations. Our people are all looking forward with hope to the camp-meeting, which will probably be held October 1-12.—J. W., in *Signs of the Times*.

Escape from Fire.

ON the evening of the fourth of this month a fire was discovered in the *Signs* Office building. The fire was subdued, but while the engines were at work at a fire in Brooklyn, it again broke out. By the use of pails it was held in check until the engine reached the spot and extinguished it. By the efforts of friends not a dollar's worth of material was injured, although the fire was above us and to one side of us.

Especial thanks are due to Mr. Jas. Booth, business manager of the *Transcript*, who saved our type from being indiscriminately dumped from the cases and galleys into boxes and carried into the streets.—J. W., in *Signs of the Times*.

The Reasons Why.

WE are frequently asked what use there is in preaching the sleep of the dead, the destruction of the wicked, etc., even granting that our views on this subject are correct. What good will it do? Is it worth while to make divisions upon mere theoretical doctrines? We reply, that we preach these doctrines,

1. Because they are true; and it is through the truth that we are to be sanctified, and not through error. John 17:17; 8:32; 2 Thess. 2:13.
2. Because the word of God teaches them, and we are commanded: "Preach the word." 2 Tim. 4:1.
3. Because these doctrines commend themselves to the reason, judgment, and conscience of men, to which we are to appeal. Isa. 1:18; 1 Cor. 11:13; 2 Cor. 4:2.
4. Because the opposite of these truths, namely, the immortality of the soul, the conscious state of the dead, and the eternal torment of the wicked, is a virtual repetition of one of Satan's earliest falsehoods. See Gen. 3:1-5.
5. Because the absurdity of the doctrine of an endless hell has driven thousands into Universalism.
6. Because the unreasonableness and injustice of eternal torment have driven tens of thousands into infidelity.
7. Because the doctrine of the immortality of the soul is the very corner-stone and foundation of spiritualism.
8. Because the preaching of the horrors of a never-ending hell does not, as it is claimed, drive men to love God as daily observation shows.
9. Because the preaching of the truth concerning the just punishment which God will inflict upon the sinner does win multitudes from skepticism to faith in the Bible and to embrace Christianity, as we are able to testify.
10. Because the principle of interpretation adopted to sustain these doctrines compels men to make the Bible mean just the opposite of what it plainly says. Thus, when the word of God says that man is mortal, Job 4:17, it means that he is immortal; to die means to live; to fall asleep means to wake up; to know nothing, Eccl. 9:5, means to know everything; to go into the grave, Eccl. 3:10, means to go to Heaven; to perish, John 3:16, means to preserve eternally; to destroy, 2 Pet. 2:12, is to render indestructible; to be burned up, Mal. 4:1, is to be made a living salamander; the lake of fire, Rev. 21:8, means a guilty conscience, etc.

With such teaching as this, it is no wonder that the mass of the people are turning away from the Bible as a dark book. God, in his mercy to

men, is lifting this cloud of error, and is causing the light of truth to shine upon the doctrines of his holy word. We rejoice for the consolation, and feel like proclaiming it to all around.

D. M. CANRIGHT, in *Signs of the Times*.

Our Institutions.

YES, our institutions as stewards of the manifold grace of God. They are benevolent institutions. No one is accumulating private wealth by them. The workers only have reasonable wages for their services. Those who have stock in them rejoice at their prosperity. Is the capital stock increasing? The means of usefulness is increasing. The sphere is widening, and we are growing rich—"in good works."

As an illustration, suppose I put in \$75 into the Health Institute some years ago. Since that time, suppose the capital stock of the Institute has doubled. Who is the gainer? I am. I have now \$150 invested in the good work. And further, suppose I have paid \$100 to the Institute for board and treatment of myself or one of my family, and one-fourth part of it was nett gain to the institution. Then I have \$25 more invested in the work; and if the capital has doubled since I put this in, it has now become \$50. This added to my \$150 gives me \$200 invested in this benevolent enterprise. Surely, my wealth is accumulating.

Many are receiving benefit in bodily health, and in the knowledge of how to live to preserve health, by this means. But this is not all. Some have been converted to God also; and the day of eternity will doubtless disclose the fact that souls have been saved as the result of the working of this institution. I have a share in this. One soul saved is worth a thousand times more than all the money that has been, or ever will be, put into this institution. My wealth is increasing—I am growing rich!

Let none be envious of this institution; but rather let them take stock. If money is made, your stock will increase; and if good is done to the souls and bodies of men, you will share in the rich dividends by-and-by to be made. It is a safe investment. The bank of Heaven will not break.

R. F. COTTRELL.

War Growing More Fierce.

FROM an article in the July number of the *Advocate of Peace*, entitled, "The Gospel of Despair," we take the following paragraphs:—

"If we are to judge of the early future by the recent past, we should expect the world to see the greatest wars that ever will have been known in the course of the next sixty years, for it is certain that never has war been greater and bloodier and more costly than it was during the last sixty years."

"The writer's premises are undeniable. The wars of the last sixty years have been the most stupendous and bloody and costly ever known, but in this dreadful fact do we find a conclusive proof that the nations for the next sixty years more than ever before will indulge in this 'luxury'? Why shall we not draw just the opposite conclusion, and say war has become so fiendish, frightful, and costly, that we may expect the nations will abstain from it? We think Prof. J. R. Seeley of Cambridge, England, speaks very sensibly upon this point. He says:—

"War calls the more urgently to be remedied because it seems to be growing worse. Wars seem growing more frightful and more gigantic; the more victories the nationality principle wins, the nearer we seem to approach a period of energetic popular states waging war upon each other with the unrelieved fierceness of national antipathy. Had ever popular orators a better subject for their speeches? What was Catholic emancipation, what were the corn laws, nay, what was the slave trade compared to this? Would it be hard to excite a European movement against a mischief from which no one is safe, which threatens every man's life and every man's children's lives, and which brings in its train not only death, but a host of other evils, some of them, perhaps, worse than death?"

A WRITER in one of our Baptist exchanges makes these sensible remarks: "Some of your correspondents are apparently fond of letting the public know that they had a blessed meeting in their church, without any excitement. What does this signify? The New Testament narratives of revivals give us to understand that the old-time people were somewhat excited when they felt and saw the power of God. In my humble opinion, this world is the most quiet place (religiously) in the universe. We have excitement in every place but the church—here quiet, sometimes dullness and indolence, reign supreme. We are too much afraid of excitement."

A WISE man thinks none his superior who has done him an injury, for he has it then in his power to make himself superior to the other by forgiving him.

GREAT men and great institutions may be beyond the most of us, but great actions are for us all.

VICTORY AHEAD.

Ans.—"The Faithful Sentinel."

BEYOND earth's temptations and trials and conflicts,
Beyond the dark clouds that encircle us here,
We'll meet in the kingdom with Jesus our Saviour,
His glorious presence forever to share.

Though dark is the way, and the perils are thickening,
Yet trusting in Jesus, securely we stand;
For he is our leader, he'll never forsake us,
But bring us off conquerors safe to his land.

We'll gird on our armor, all ready for battle,
The foe is before us, his numbers are strong;
He's rallying his hordes to the last final combat,
The fight will be fearful, but 'twill not be long.

"The sword of the Spirit," our weapon in warfare,
We'll wield when the enemy comes on by storm,
While the "armor" prepared to defend us in battle,
Will surely protect us from danger and harm.

We'll obey all the orders of Jesus our leader,
We'll stand by the banner that's stained with his blood;
The victory we'll gain, all our foes will be vanquished,
Triumphant we'll enter the city of God.

W. H. BLAISDELL.

*Eph. 6:11-17.

Progress of the Cause.

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

Tent Meeting at Dryden, Mich.

DRYDEN is a small village in Lapeer County. At this place we pitched our tent June 10, holding the first meeting the evening of the following day. Circumstances have been favorable from that time until the present. Have failed to have meeting but one evening, on the account of bad weather, for the six weeks that the meetings have continued. The interest is still unabated. The numbers that have attended have reached fully five hundred at times, and the attendance has been good at all times, though in the midst now of haying and harvest. There are but one or two families in the place that have not been to the tent, almost all prejudice both in town and country having given way. It is safe to say that three-fourths of all that come assent to the truths that have been spoken.

Have held in all to date fifty-four meetings, and sold about thirty dollars' worth of books. On the last two Sabbaths, three meetings were held each day, on the last of which not less than thirty made an open profession of faith in the truths presented, the Sabbath and all. We find by visiting many more who intend to move out in this work. Nearly all say that this place was never so stirred before. We are now doing what we can to build up the work, getting subscribers for the papers, &c. God has blessed, for which we praise his name. We expect to strike our tent on Monday next.

D. H. LAMSON,
J. O. CORLISS.

July 22, 1874.

Wisconsin.

SINCE I last reported, I have been trying to work for the Lord.

May 14, in company with Bro. Matteson, went to Plum Creek, Trempeleau Co., Wis. Continued meetings there until the 27th. The Lord blessed in these meetings. A church of twelve members was organized, and s. b. pledged to the amount of \$45.00 per year.

The 28th, we came together to Maiden Rock. Commenced meetings the 30th. Continued until June 8. The meetings were held in several places in the vicinity and were partly in English and partly in Danish. Good interest was manifested among the outsiders to hear. Thirteen were baptized. We realized the blessing of God in these meetings. I felt thankful to God for the privilege of being with Bro. Matteson awhile.

June 8, we parted, he going to River Falls and I to return to Plum Creek. On my way there, held a meeting at Bro. Nelson's. Spoke to some Norwegians and Swedes. Bro. Phelps was having a course of meetings. They manifested some interest.

June 12, 13, at Plum Creek. Held five meetings. Baptized five. Here we celebrated the ordinances for the first time in this place. We all felt that the Lord was near, and his Spirit made our hearts tender. May God's blessing ever be with these dear friends, and it will be if they are only faithful in their duties.

The 15th, came to Lodi to help prepare the camp-ground. We realized much of the blessing of God at our camp-meeting. The solemn truths there presented are of great importance to me. It is the earnest desire of my heart to profit by them. It was very encouraging to hear of the progress of the work on the Pacific Coast.

The 25th, returned home. Held two Sabbath meetings with the church, also one quarterly meeting.

July 9, came to Rice land, Minn. From the 11th to the 18th, held eleven meetings. The 17th, Bro. Grant joined me. The Lord gave freedom in trying to speak to the people. We felt the Lord was near. There has been some discouragement here, but there seemed to be a disposition to work for harmony and union. Three united with the church, one to be baptized.

I am now on my way to Wells in company with Bro. Grant. O. A. OLSEN.

Medford, Minn., July 21.

New Hampshire.

FROM June 11 to 29, was in Woodstock and Campton, N. H. Held quite a number of meetings in each place, which resulted in strengthening those in the truth and leading others to be more favorable to the truth. One decided to take the Bible for her guide, and another decided to leave off tobacco, and wholly follow the Lord. We hope others there will obey all the truth, and believe they will if those already identified with the third message live in keeping with their faith.

In Campton, those in the message expressed themselves strengthened and comforted. There is strong opposition in Campton, but if the few there will hold fast and take a straight-forward course, we believe there are others that will yet embrace the truth who are already more than half persuaded to do so. The church there desire to come under the watchcare of the N. E. Conference.

We are now in Ipswich, Mass., and have the tent pitched. Have given thirteen lectures. Some appear interested, and we hope to see some embrace the truths for this time and keep all the commandments of God. We mean to do the best we can, and we request an interest in your prayers, dear brethren, that God may be honored in the salvation of souls. P. C. RODMAN.

Ipswich, Mass., July 21, 1874.

Dowagiac, Mich.

WE pitched our tent and commenced meetings in this place, Tuesday evening, June 30. The outlook was not at all encouraging. As harvesting was just commencing, we thought it doubtful about getting a hearing in a small country town during the hurrying season. This is a place of about twenty-five hundred inhabitants; has been called the worst town on the Mich. Central R. R. Drunkenness has prevailed here to an alarming extent. There are four churches represented here: the Methodist, Baptist, Congregationalist, and Universalist; the latter being much the largest, most wealthy, and influential. Spiritualism has also a large number of adherents.

At the time we commenced meetings the temperance movement was at its height. Arrests, prosecutions, mass-meetings, &c., occurred about every day, the excitement necessarily being great. But the courage of the crusaders has somewhat flagged, and the saloons are again in full blast.

A few years ago, Elds. Himes, Mansfield, and others, held meetings here, and the people seemed to anticipate, as they thought, what they would hear, and quite generally kept away from our meetings. A few, however, have attended, manifested a deep interest, and four or five commenced to keep the Sabbath, all heads of families and persons of moral worth. A few others are interested who we hope will take their stand for the truth. Much depends upon the course of those living in the vicinity who already profess the truth.

We take down our tent this week, but one of us will remain over next Sabbath. The Baptists have kindly granted us their house for that day. The few brethren living four or five miles out of town will hereafter meet here where regular Sabbath meetings will be held.

C. A. RUSSELL,
M. B. MILLER.

Dowagiac, July 28, 1874.

Kankakee City, Illinois.

WE pitched our tent in this city last Thursday, the 23d inst. We had but few out to hear us at first, though we had spared no pains in advertising by scattering handbills. But our congregations have been increasing, and with an increase of numbers we see a corresponding interest. This is a beautiful city, with about six thousand inhabitants and thirteen churches. We are advertising our meetings in three English journals and one French paper. Thus far the interest seems to be confined to Americans. There are many German Protestants here. How we need tracts and missionaries for those of other languages! What the results of this meeting will be the future will tell. Some things are against us here. One is stump speeches delivered by a non-resurrectionist from the court-house steps

about two years since; and the speaker did not pray in his meetings. Also a camp-meeting will be held three miles from this city in about two weeks. God must work if anything is done. We lean upon him. Pray for us.

R. F. ANDREWS,
D. T. BOURDEAU,
ADAM RUDD.

St. Lawrence Co., N. Y.

WE held our monthly meeting in West Pittsain the second Sabbath in June. Six came ten miles from the town of Fowler, where H. H. Wilcox had labored. We had five meetings. We have met with them once in two weeks for the last two months. The result is that seven are keeping the Sabbath there now.

A. H. HALL.

Madrid Springs, St. Lawrence Co., N. Y.

A BROTHER writes from Frankfort, N. Y., that he knew nothing about the doctrines of S. D. Adventists till last spring, when some reading matter was placed in his hands. He has never heard any of our preachers, but has been searching for truth, and is unable to harmonize any other teaching with the Bible. He is now keeping the Sabbath regardless of the opposition of the people.

BRO. C. H. CHAFFEE writes from the North-west Kansas tent, now pitched at Beloit, Kan., a beautiful little town of about 400 inhabitants, mostly non-professors, that there is a good interest there, and they have hope of some fruit of their effort.

The First Angel's Message in Sweden.

As opportunity is given me, being less learned, to impart to my American friends and others some knowledge of this message in my native country, I write to Bro. Carlstedt in Swedish, who will translate into English what I have seen and experienced. As near as I can remember, it commenced in the fall of 1842 and continued through the winter of 1843. The first I heard of it was in the parish of Falseryd, where a little girl commenced to preach. In Sweden there was not liberty as in this country to preach, for all must belong to the Lutheran church; and if any one saw otherwise, he did not dare to reveal it, much less to try to teach others, as he would be fined or put in prison. Wherefore the Lord was pleased to use preaching through small children under age, whom the law of the State could not restrain, but who were permitted to speak freely and unmolested.

This continued about nine months. After that, it was declared by the authorities to be a disease, and they were compelled to take medicine. Some children were brought to the hospitals to be cured; but they could not stop their mouths, for they preached as long as God chose to use them as witnesses. God permitted also the weather to be uncommonly favorable that winter. We used to have very much snow other winters, but this was only cold enough to freeze up the different marshes, lakes, and rivers, so that they could be traveled over as a highroad. And the people went in masses on sleighs and afoot, when this message was much spoken of, to the places where these preachers were, who mostly were poor cottagers, as I myself also was.

After this had continued a short time, and the wonderful preaching was noised around, my wife said to me that we must go and hear what this is and means. I answered that I could not well afford to lose my time, as we would not then have enough to live on. "I know that well," was the answer, "but what if we now stay hear at home and the Judgment comes over us, when the Lord has been pleased to declare it beforehand?" I answered, "the Judgment has God declared to us in the Bible, but about the time he has said, 'that hour and day knoweth no one.' I think it is hidden, but if you will go, I will go along."

This time it was a girl about six or eight years old, speaking in a cottage. We had only about three miles and a half (English) to go. I said to my wife that I could soon find out whether it was in accordance with the Bible or not. When we came to the cottage, it was filled with people. The little girl went around among the people, who asked her questions, which she answered as a child usually does. More people were flocking in, till the house was surrounded by a great number. When the last had arrived, her behavior was changed entirely, both in boldness and motions, which clearly indicated that she was moved by an invisible power, and not her own natural gifts.

She commenced to speak with a voice quite different from her usual sound, and said, "Fear God, and give glory to him; for the hour of his judgment is come." After that, she continued to reprove sins, as drinking, theft, adultery, swearing, backbiting, and church-goers for visiting church with worldly business in view, instead of listening to God's word and conforming their lives

according to it. Her voice and words while speaking were so impressive that I thought the hair on my head was standing on end. Many were weeping and sighing. They were told time was given them to repent, but they must do it directly and not postpone. Many drunkards became sober men; thieves returned their stolen goods, and confessed; forgiveness was asked for wrong done, and a great awakening commenced among the people, which no preacher with learning and great gifts could have occasioned.

We went home with stricken and trembling hearts. I must take to the Bible, said I, which I thought I had studied so much, but which I had now to search a little deeper. I could hardly work the following week. I was a cabinet-maker by trade, and I stood at my bench, having the Bible on it, and as I worked, my thoughts were running on God's word, and on the sharp reproofs and expositions of God's word from a young and unlearned girl, who probably had not learned to read.

I used some time in studying and searching the Scriptures, and afterward another girl, in another cottage only one mile off, commenced preaching. I heard her several times. Her behavior and voice were just like the first one's; but I soon got used to them and was not so much moved as at first. The reading of the Bible, and my desire for more wisdom to understand its teachings and what this meant, gave me quiet and power to rule my feelings. 1 Thess. 5:16-24, were especially good for me. The words, "Quench not the Spirit. Despire not prophesings. Prove all things; hold fast that which is good," were for me a settled foundation to build on, and which has supported me ever since and given me more light in the hidden things of the Bible, until the light of the third angel's message, which is now being preached to the inhabitants of the earth, has enlightened many, among whom I, by God's grace, am one.

P. PALMBLA.

Laporte, Ind.

Is it the Spirit of Christ?

[THE following communication, which has been translated for the REVIEW from our Swedish monthly, the *Svensk Advent Herald*, shows how the spirit of bigotry and persecution still reigns among some classes of people, and what a battle the truth will have to fight among the Swedes in this country. Let us give the mission our cordial support.]

The Swedish, Methodist ministers in Minnesota considered, at a Conference held at St. Paul in April, 1873, a question concerning what position they as a church should take toward S. D. Adventists. It was decided that they should to the utmost oppose them; and, in order to make it as positive as possible, they classed Adventists among free-thinkers, *i. e.*, deists. This summer, they have, at their camp-meetings, fully carried out the decision of the Conference.

From Chisago Lake, we learn that a few Adventists visited their camp-meeting, where they first heard from the most noted among the ministers a general order to the people that no one should speak a word to any Adventist. When the Adventists understood that such fear was controlling the people, who, for something over a year before, walked with them, hand in hand, in the same faith, they decided to converse with such as dared to enter into conversation with them.

When the ministers noticed this, they came in greatest haste to separate the persons conversing, and threatened to arrest the Adventists if they opened their mouths to any of their people—and that within two miles of the place of meeting. One Adventist was in this way separated from his own sister.

Here in Meeker Co., at Swede Grove, where I, my wife, and some of our neighbors, visited the Swedish Methodist Camp-meeting, we witnessed the same as above-mentioned. There was one Advent sister who distributed a few tracts to different persons, and when the leading minister, Mr. G., saw this, he rushed forward in the greatest haste, snatched the tracts from the hands of the woman, and from all those he saw who had tracts in their hands, and afterward committed them all to the flames.

When this was done, I desired to say a few words, but the foreman of the camp-meeting announced, "If you say a word, four policemen will come and arrest you within ten minutes."

P. E. HANSON.

Litchfield Minn.

It was an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not without the other; so it is between faith and works.

Camp-Meetings—Their History.

CAMP-MEETINGS possess a high antiquity. Nearly four thousand years ago they were instituted by divine authority. God commanded the children of Israel to celebrate three great festivals: Passover—Pentecost—Tabernacles. The last was, in all the essentials of the case, a camp-meeting. It continued a full week, including two Sabbaths. The people dwelt in booths or tents. This feast was designed, not only to commemorate an important event in the history of the Hebrew people, but especially to fan the flame of devotion and develop a deeper gratitude for providential blessings "Ye shall rejoice before the Lord your God seven days," was the divine direction, which shows that the feast of tabernacles was eminently a meeting for thanksgiving and religious worship. (Lev. 23: 33-43.)

This ancient feast, however, was long since discontinued. We pass silently over the lapsing centuries, until our attention is arrested by what seems to be a revival of the old institution. The modern camp-meeting originated only seventy-five years ago. Two brothers were living in Tennessee, whose names were William and John McGee. They were both ministers; the former a Presbyterian, the latter a Methodist. Their sectarianism was so weak and their love for dying sinners was so strong, that they labored together as missionaries for Jesus. In 1779 they took a tour through Kentucky. Arriving at a settlement at Red River, they stopped to attend a sacramental service in a Presbyterian church, under the pastoral care of Rev. Mr. McGready. John McGee was invited to preach. He did so with great unction and power. Other sermons and exhortations followed, attended with the Spirit's awakening energy to such an extent that it seemed impossible to close the meeting. Sinners were crying for mercy and the whole community was thrilled with supernatural influences. The news spread, and a large number of people came in from the surrounding country. As a matter of convenience and necessity they brought their provisions with them, and lodged in covered wagons and such temporary huts and booths as they could construct. The meeting continued several days, crowned with glorious results. It was really, though somewhat informally, a camp-meeting. The McGees were so encouraged by these results that they soon appointed a second camp-meeting, and afterward a third. These meetings were signally owned of God. Thus began one of the most powerful and extensive revivals of religion that ever rejoiced the hearts of God's people.

It will be seen that modern camp-meetings did not originate with a single denomination.—*Sel.*

Modern Spiritualism.—No. 3.

THEY DENY JESUS CHRIST.

SAYS the Scripture, "Whosoever denieth the Son, the same hath not the Father." Spiritualists deny Christ both in his person and offices.

When Jesus instructed his disciples concerning the deception in the last days, he said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." But he who has firm faith in the truths of Scripture concerning the true Christ will not be deceived by false ones. Thus, the Bible teaches that Christ is the exalted Son of God, seated at his Father's right hand; that he will come in the clouds of heaven with great glory, at which time the trump of God will be heard; the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air; that in that day the nations of the earth will be overthrown and all the wicked destroyed. When all these things take place then we shall know that the Lord has come. And they who believe in all these things cannot listen to the cry, Lo, he is here, or there; they know he is not in the desert, nor in the secret chamber. But they who have no faith in the literality of these facts and of the coming of the Lord, are in a position to be deceived. To show how the prophecy is now being fulfilled, we give a few quotations from the writings of the spiritualists. The *Spiritual Telegraph* contained the following:—

"What is the meaning of the word Christ? 'Tis not as is generally supposed the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."

Dr. Weisse, before the investigating class of spiritualists in New York City, said:—

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits

only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. 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."

According to this testimony of spirits, Christ is now in the sixth sphere. When "Rev. C. Hammond, Medium," wrote the pilgrimage of Thomas Paine, that noted libertine and blasphemer was in the seventh sphere! One scripture is undeniably fulfilled: "The wicked walk on every side, when the vilest men are exalted." Ps. 12: 8.

Dr. Hare made the following remarks in the same class:—

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy spirit that he was not the character that Christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

So Christ is reduced to the level of mediums, of whom there are now many showing signs, &c.

In the *Banner of Light*, of Dec. 30, 1865, through Mrs. Conant, it is said:—

"Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are every way inferior to the works that are being done in your midst to-day."

They who believe that Christ is not the designation of a particular individual, but of a class, and that Jesus was only a medium, must acknowledge other individuals who profess to be of that class, and who are mediums to work wonders. In them the deception is complete, and the Lord's words are fulfilled. Of course they will deny his office of Saviour and Redeemer. Thus "Rev. R. P. Wilson," in lectures on Spiritual Science, says:—

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity, wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her saviour within them."

The "Healing of the Nations," published by N. P. Tallmadge, says:—

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed." Page 74.

And they not only make the atonement of Christ unnecessary, but consider a belief in it a detriment to progress. Says Dr. Hare:—

"Since my spirit sister's translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that her ascent was retarded by her belief in the atonement."—*Spir. Sci. Dem.*, p. 229.

Again he says on page 215:—

"Nothing can be more inconsistent with the religion inculcated by my spirit friends than the idea of atonement for sin by faith in any religion, true or false."

In order to destroy faith in Christ, they must, of course, deny his resurrection, which is a denial of the doctrine of the resurrection entirely. In view of the importance of this doctrine, and of the prevailing indifference toward it, or unbelief of it, we may be pardoned for giving it a special notice. To show that it is neglected, and that it is not now held in the light in which it is presented in the New Testament, we quote the following from Dr. Clarke's comment on 1 Cor. 15:—

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

Woodman, in his Reply to Dwight, says:—

"At death, the external body of man again mingles with the common mass of the earth, never more to be reclaimed or needed by the man who gives it up."—*Reply to Dwight*, p. 82.

Dr. Hare says the Old Testament does not

teach immortality or a future life. We admit that it does not teach immortality on the ground or in the manner taught by spiritualists, and by many others who do not profess to be spiritualists. But it does abundantly teach a resurrection of the dead. Woodman professed faith in the Bible, but in the quotation just given he directly contradicted the numerous texts in both Testaments on this subject.

The faith of Abraham embraced the resurrection. Paul says that he looked for the fulfillment of God's promise to him through Isaac, even though he was slain, "accounting that God was able to raise him from the dead." Heb. 11: 17-19. This refers to the resurrection of the body, or of the whole man, as the multiplication of his seed through Isaac was a prominent part of the promise.

Isa. 26: 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead."

This is plain enough, and is to us an assurance of future life stronger than any of the phenomena of spiritualism.

Prov. 14: 32: "The righteous hath hope in his death." This refers to the resurrection, for inherent immortality is not a subject of hope; nor does the text teach that he hopes to escape death, as spiritualism teaches.

Isa. 25: 8: "He will swallow up death in victory." Paul refers to this promise in his argument on the resurrection of the body. He says, "So when *this corruptible* shall have put on *incorruption*, and *this mortal* shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Every expression in this has to be inverted to make this accord with the views of spiritualists.

Jer. 31: 15, 16: "Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

By Matt. 2: 17, 18, we learn that this was prophetic of the lamentation for the children slain by Herod. According to this, the action of Herod placed them under the dominion of an enemy; the Scriptures call death an enemy; from the dominion of the enemy they shall "come again," or "return to their own border." Directly opposed to this, spiritualism teaches that death is not an enemy, and that the infants slain passed immediately to the seventh sphere, the highest state of happiness.

Eze. 37: 12, 13: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea 13: 14: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."

What language could prove a future life beyond the grave if this does not?

Again, Woodman, commenting on the resurrection of Christ, says:—

"At death, the real man, that is to say, his soul and spirit, rise from or out of his dead body; that in the New Testament this is denominated *Αναστασις* or the resurrection."

Such an idea of the resurrection as the above cannot possibly be drawn from the New Testament. Let us see what it teaches concerning the resurrection of Christ.

1. His resurrection was not the rising of his spirit out of his body when he died, for he did not rise till the third day after his death. And they will hardly contend that his spirit did not leave his body until the third day after his death.

2. That which arose was placed under a guard of Roman soldiers. But no one can believe that some hours after the death of Jesus the soldiers were put on guard to prevent the escape of his spirit! Yet that was really the case if the spiritualistic view of the resurrection is correct.

3. His enemies denied his resurrection, and reported that his disciples had stolen him. But we cannot even suppose that they reported, or that anybody believed, that his disciples stole his spirit out of his body the third day after he died!

4. When his followers went to the sepulcher, after his resurrection, they "found not the body of the Lord Jesus." Luke 24: 3.

5. Peter, in his sermon on the day of Pentecost, proves the resurrection of Christ by the promise of God to David, that "of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne;" Acts 2: 30, 31; which is direct and positive proof of a bodily resurrection.

This is sufficient to show what the resurrection of Christ was, according to the Scriptures; and we may safely affirm that,

1. The idea of the resurrection as taught by spiritualism is not advanced in the Bible, either directly or indirectly; and 2. Those who heard the apostles preach did not get such an idea from their teachings, notwithstanding their prepossessions would incline them to it. We will take the case of Paul at Athens, which as clearly shows this fact as could be desired. Nearly five hundred years before the time referred to, Socrates taught the present spiritualistic view, and told his friends before his death they would not bury Socrates; they would bury the body, but Socrates would go to dwell with the gods. Less than four hundred years before the time of Paul, and soon after the death of Socrates, Plato advanced his subtle sophistries on the same subject. It is generally claimed that Plato's reasonings were received by the philosophers of those days. These philosophers Paul met at Athens, the seat of this style of philosophy, and they heard him until he preached the resurrection of the dead, when they mocked him, and would hear him no further. Had he taught the rising of an immortal soul out of the dying body, as many now assert the resurrection is, instead of mocking Paul, they might have placed Jesus, whom Paul preached, in the temple of their gods!

Again, the New Testament says that, at the resurrection of Jesus, many bodies of the saints left the graves, and were seen of many in the city.

Christ said he was the resurrection and the life, and immediately demonstrated it by calling Lazarus from the grave.

In Rom. 8: 23, Paul says that we who have the first-fruits of the Spirit are waiting and groaning for the redemption of the body.

In Phil. 3: 21, he says Christ "shall change our vile body that it may be fashioned like unto his glorious body."

In 1 Thess. 4: 13-18, the apostle says he does not wish them to be ignorant concerning them which are asleep, nor to sorrow as those that have no hope; he then instructs them on the hope of the Christian, showing that, 1. The Lord himself shall descend. 2. The dead in Christ shall rise. 3. The living shall be caught up with them to meet the Lord. The result: So shall we ever be with the Lord. Then follows the application: Comfort one another with these words.

And these words are proof of the importance of the resurrection. Jesus said to his hearers, "Ye shall be recompensed at the resurrection of the just." Luke 14: 14.

But the resurrection of the just takes place at the coming of Christ. Therefore he says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

Thus at the coming of Christ is the consummation of the hope of the Christian. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

And so Paul speaks of his own hope. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8.

This view led the apostle to pray, concerning Jesus' promise to quickly come again: "Even so, come, Lord Jesus."

But now we find the immortality of the soul substituted for the resurrection, and death substituted for the coming of Christ. Even Christians have so far departed from the truth of the gospel as to call death a friend, while the Bible says it is an enemy, to be destroyed by Christ, the life-giver. They sing of it as "the gate to endless joy," but the Bible says it is "the wages of sin," and, "Sin entered into the world, and death by sin." They who "love death," and exalt it in their songs of praise, are really paying homage to sin, by which death came into the world.

J. H. WAGGONER.

No man ever did a designed injury to another without doing a greater to himself.

Obituary Notices.

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

DIED, in Monroe, Green Co., Wis., July 17, 1874, Samuel G. Hills, aged about 75 years. His sufferings, which had been great for about nine months before he died, he bore with remarkable patience. He embraced the present truth about ten years ago, and united with the Seventh-day Adventist church. Discourse by the writer, from Job 14: 15, before a large and attentive audience.

I. SANBORN.

DIED, in Middlefield, Ohio, of pulmonary consumption, after an illness of eighteen weeks, our dear mother, Sarah A. Sweeney, in her forty-sixth year. The deceased had been an observer of the Sabbath nearly three years. She bore her trials and sufferings with great patience, and we have reason to believe that she sleeps in Jesus. We followed her remains to Chesterfield, N. Y., her native town, for burial, where she lies awaiting the trump that shall call her from her silent slumber. Appropriate remarks by Eld. H. E. Butler, Presbyterian.

NETTIE SMITH.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 4, 1874.

Appointment for Eastern Camp-Meetings.

Table listing appointments for Eastern Camp-Meetings in Vermont, New England, Maine, New York, Ohio, and Indiana.

No Paper Next Week.

To give the laborers in this Office opportunity to attend the Camp-meeting, no paper will be issued next week.

Conveyance to Camp-Ground.

THE omnibus and hacks of this city will convey passengers and baggage between the camp-ground and city at the following rates: Passengers, 25 cts. each; trunks, 10 cts. each.

The School.

REMEMBER the commencement of next term, Monday, Aug. 24.

"GOOD TIDINGS" of Chicago, has changed its form to magazine style, and is to be published monthly.

THE Bible Banner, of N. Y., city has become the property of Eld. A. A. Phelps, by whom it will hereafter be published, he having purchased it of H. A. King for two thousand dollars.

A singular communication signed "Several Readers of the REVIEW," asks if we think breaking the seventh-day Sabbath is committing sin enough to consign us to destruction eternally, and whether we think any one has ever lived, except the Master, who has perfectly kept the commandments, and whether it is any worse to break the fourth than any of the others.

Breaking the Sabbath after the mind has been enlightened as to its claims, is sin; and, if persisted in and unrepented of, will bring its sure results; for the wages of sin is death. Paul says that all have sinned; but Christ is provided to forgive our sins, if we confess them, 1 John 1:9, and cease to practice them. Isa. 55:7; 1 John 2:1. If the last question is designed as an excuse for not keeping the Sabbath it betrays a lamentable state of both the understanding and the conscience in reference to the law of God. A violation of any one of the commandments, makes us law breakers. But to say that because breaking any particular commandment is no worse than breaking others, therefore we will not try to keep that commandment—such a course will be found in the great day of accounts to be the top twig of folly.

Information Wanted.

WILL the following persons please give us their post-office address: Ruth Reynolds, M. E. Reynolds, R. Underwood, and Manerva Swan? It is necessary for us to know these P. O. addresses before we can make out their certificates of stock the S. D. A. Educational Society. Will L. M. Ward inform us how much he has pledged to this Society? U. SMITH, Sec.

To Correspondents.

C. CHAFFEE: If the overthrow of the papacy in 1798, was the deadly wound, as we think is beyond question, it seems equally evident that the restoration of the papacy in 1800, though not to all its former greatness, was the healing of the deadly wound. We think Rev. 13:8 refers to the beast before the deadly wound was given.

A. R. WEEKS: The law of commandments contained in ordinances we understand to be the ceremonial or typical law of the former dispensation, while the ten commandments are the moral law or constitution of God's government. The law of adoption under the new covenant is to accept Christ; for then we become Abraham's seed and heirs according to the promise. Gal. 3:29. Let Acts 4:19 modify Rom. 13:1. When the laws of the land conflict with the law of God, God's law is to be obeyed in preference to any other.

G. W. MITCHELL: We do not think it consistent for S. D. Adventists to pay out their means for life insurance. U. S.

The Sabbath Made.

IN conversation on the Sabbath question not long since, this objection was offered: Mark 2:27, says the Sabbath was made; and as moral duty grows out of our nature, therefore the Sabbath is not a moral obligation. Please explain this to us through the REVIEW. L. B.

ANSWER. The idea of setting apart a portion of our time for the honor and worship of our Maker grows as much out of our nature as the idea of having no other Gods before him. The rest of God at creation, and his subsequent acts in reference to the seventh day, made the Sabbath so far

as designating what portion of the time, and what day should be so devoted. Therefore we say that the Sabbath law expresses moral obligation as much as the rest of the decalogue, and God made no mistake when he classed it with laws of that nature, and assigned it its place in the very bosom of a moral code.

But suppose we grant what the opponent claims, that the Sabbath is wholly positive, resting only on arbitrary enactment, how does that relax our obligation to keep it? If God makes a positive enactment for all people and for all time, are we not bound by it? And the Sabbath can be shown to possess just these characteristics: it is of universal obligation, and immutable and perpetual in its nature. It is primary law, not secondary growing out of man's relation to God as a sinner. It was instituted in Eden. It was not suspended upon any conditions, nor bounded by any limitations. The reasons upon which it rests are plainly stated; and those reasons are as good for the world to-day as they were for Adam or for Israel. U. S.

A Sign of the Times.

"MR. BEECHER, in a sermon last Sunday, alluded to those who still believe that the world was created in six ordinary days. He said that such individuals were twin brothers of the oldest mummies in Egypt, and that the mummies were the best men of the two sorts. He said that the Biblical teachings regarding the history of the race, the creation, and on astronomy, had been totally refuted by incontrovertible scientific facts."

The above paragraph is taken from a public journal. I cannot vouch for its truth. But if these are the words of a professed Christian, and an eminent minister of the gospel, the perils of the last days are certainly upon us, when iniquity was to abound and men should depart from the faith, giving heed to seducing spirits. When "the oppositions of science, falsely so called," are heralded from the pulpits of the leaders of the public mind, what can be the result, but that ungodliness shall increase till there shall be nothing to stay the avenging vials, the seven last plagues? R. F. COTTRELL.

To the Churches in Maine.

I SEE by the last REVIEW that our Conference is to be held in a little over five weeks. I would here state that the blanks for the various reports have been sent to all the churches. If any have failed to receive them, they should address me immediately, at North Jay, Me., giving their name and address, and blanks will be forwarded. These blanks should be filled and forwarded so that they will reach me within four weeks from this date. TIMOTHY BRYANT, State Conf. Sec. North Jay, July 27, 1874.

Appointments.

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

Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Special Notice.

THE dedication of the Mankato, Minn., church is postponed to the last of September or first of October. Due notice will be given. F. W. MORSE. July 25, 1874.

Postponed.

THE quarterly meeting for Western New York is postponed from Aug. 9 and 10 to Aug. 29 and 30 on account of the General Conference. W. H. EGGLESTON.

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.

Vermont Conference.

THE Vermont Conference will hold its next annual session in connection with the camp-meeting at Wolcott, Aug. 20-24. Let each church and body of Sabbath-keepers choose their delegates, and be in readiness and on the ground in season. The s. b. treasurers should see that the s. b. dues are collected up to July 1, 1874. L. BEAN, For Executive Committee.

THE T. & M. Society of Vermont will hold its annual meeting at Wolcott, in connection with the camp-meeting, Aug. 20-24, 1874, for the purpose of electing officers for the ensuing year. We request that the several directors hold a meeting in their respective districts to get in reports, so as to make returns to the secretary of the society as early as the 15th, that a full report may be had of what has been done during the year. L. BEAN, Pres.

The New England Camp-Meeting.

THIS meeting will be held according to the appointment, Aug. 27-31. It will be upon the old ground near South Lancaster village. The cars

on Thursday and Friday, except the evening train, are expected to stop at the ground. Those coming over the Boston, Clinton, and Fitchburg road will stop at Clinton which is about a mile and a half from the camp-ground. Considering the success that has thus far attended the western camp-meetings this year, the important advance steps that are being taken in this work, which will be considered at this meeting, and the presence of Bro. and sister White, we look for the most important meeting ever held in New England, and we expect a larger attendance than at any previous camp-meeting in this Conference. Especially do we invite all scattered members, who have not the privilege of weekly meetings with those of like precious faith, to attend this meeting. We have reached an important crisis in this work. There are many who are embracing the Sabbath by the efforts of the Tract Society. All such should be encouraged to attend the meeting. Unconverted children of Sabbath-keepers, your friends and neighbors who are favorably impressed with the truth, should be encouraged to attend. Then let the church come prepared to labor for their salvation. Those wishing tents should order immediately, stating what size, and whether they wish to buy or to rent. Order of H. B. Stratton, 65 Dorchester Street, South Boston, Mass. Prices will probably range about the same as heretofore. H. B. STRATTON, N. E. Camp-Meeting Committee. J. C. TUCKER, S. MARTIN.

The New England Conference

WILL hold its next annual session in connection with the camp-meeting which is to be held at South Lancaster, commencing Aug. 27. Each church should see that its delegates are appointed and on the ground the first day of the meeting. Let the church officers of each church see that their reports are sent at once to the secretary, [M. Wood, Corner of K and Emerson Streets, South Boston, Mass. Also let each s. b. treasurer see that the s. b. pledges are paid in each church as far as convenient, so that the money may be paid in to the Conference treasurer on, or before, the time of the camp-meeting. S. N. HASKELL, N. E. Conf. A. W. SMITH, Com.

Maine Conference.

THE Maine Conference will hold its next annual session in connection with the camp-meeting at Skowhegan, one mile above Pishon's Ferry, where it was held last year, commencing Sept. 3, 1874, and holding over the 7th.

Let all of our churches and companies where s. b. is organized send their delegates to this Conference, and let all see that their s. b. is paid up to the last quarter. Let the s. b. treasurers see that their quarterly reports are sent to the State Conference secretary, Timothy Bryant, North Jay, Me., in season, so that we may have a correct report of the financial standing of the Conference. We want to see a general gathering of the brethren and sisters on the old camp-ground this fall. Let no one stay at home that possibly can attend. J. B. GOODRICH, Maine Conf. G. W. BARKER, Wm. MORTON, Com.

THE Maine T. & M. Society will hold its next annual meeting on the camp-ground in Skowhegan, Sept. 3-7. Dist. No. 1 will hold its next quarterly meeting in connection with the annual meeting. Let all see that their reports are sent in in season, so that a full report can be made of all that has been done for the last quarter. District Nos. 2 and 3 should hold their quarterly meetings at least two weeks previous, and their reports be sent to the State secretary. J. B. GOODRICH, Pres.

N. Y. Conference.

THE N. Y. and Pa. Conference will hold its next annual session in connection with the camp-meeting at Kirkville, N. Y., Sept. 10-14, 1874. Systematic Benevolence should be rearranged and delegates appointed for the Conference in season so that they may all be on the ground the first day of the meeting.

There should be a special effort made to have each church in the Conference represented either by delegate or letter, as the Conference records will probably be revised and churches standing on the records and failing to report at this meeting may be dropped. We hope to see a general attendance at this meeting in accordance with the suggestions of Bro. Butler.

Let not home cares unnecessarily detain any. Make a sacrifice, if need be, to be present, and then expect to meet the Lord there. P. Z. KINNE, B. L. WHITNEY, S. N. WALSWORTH, N. Y. Conf. Com.

THE annual meeting of the N. Y. and Pa. T. & M. Society will be held in connection with the camp-meeting at Kirkville, Sept. 10-14, 1874. P. Z. KINNE, Pres.

Appointment for Ohio Camp-meeting and Conference in next paper.

Quarterly Meetings in Minnesota.

Table listing quarterly meetings in Minnesota at Medford, Wasioja or Concord, Kenyon, Pine Island, Greenwood Prairie, Maiden Rock, Wis., and Providence.

THE Maine T. & M. Society of Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, Aug. 22 and 23. We expect to enjoy the labors of Eld. J. B. Goodrich. Let all send

their reports to me at least one week before the meeting. WILL E. MORTON, Director.

QUARTERLY meeting of the church of Pontiac, Ill., Aug. 8 and 9. Will Bro. R. F. Andrews attend? J. W. MARSH.

DECATUR, Neb., Aug. 15, 16. H. NICOLA.

MANKATO, Minn., Aug. 15, 16. Hutchinson, 22, 23. Litchfield, 29, 30.

There will be opportunity for baptism, for any who may desire it, at each of these meetings. HARRISON GRANT.

QUARTERLY meeting of the T. & M. Society of Missouri and Kansas, Dist. No. 7, at Nevada, Vernon Co., Mo., Sept. 4-6. We earnestly desire all who can to come to this meeting. We expect Eld. J. H. Rogers to be with us. We would also invite all the scattered brethren who wish to take a part in this great work to meet with us. J. F. KLOSTERMYER, Director.

QUARTERLY meeting of the Iowa and Neb. T. & M. Society, Dist. No. 2, at Marion, Linn Co., Iowa, Aug. 15 and 16. All the members are requested to report. J. T. MITCHELL, Director.

QUARTERLY meeting, Dist. No. 4 of T. & M. Society of Iowa and Nebraska, Aug. 22, 23, at Brighton. Those wishing to pay on their pledges to the various institutions and papers can find a list of their pledges at this meeting. Hope all will do their duty in reporting so as to be ready in time. W. G. BRALLIAR, Director.

QUARTERLY meeting for the church at Dell Prairie, Wis., in the lower school-house on the Prairie, Aug. 22, to continue over first-day if there should be preaching. GEO. C. TENNEY.

QUARTERLY meeting of the Rockton church, Ill., Aug. 15 and 16. Other churches are invited, and it is desirable that all members of the Rockton church living at a distance should report themselves by letter. SHUBUEL PEASE, Clerk.

THE Iowa T. & M. Society of Dist. No. 3, will hold a meeting at Washington, Washington Co., Aug. 15 and 16, 1874. We hope all will be present that can with their reports. Each one will have to do his part to make this meeting a success. J. W. ADAMS, Director.

GENERAL quarterly meeting of the Iowa and Nebraska T. & M. Society at Knoxville, Iowa, August 29 and 30. Let each director see that his district is properly represented. Hope there will be a general rally at this meeting, and that the blessing of God may attend it. H. NICOLA.

Business Department.

Not clothful 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. J. L. Townsend 45-7, Delbert Hall 45-1, A. T. Stickney 46-6, P. Ross 46-4, R. P. Kingsley 46-4, D. W. Nelson 46-1, R. F. Phippeny 46-7, Geo. Cobb 46-6, C. Rhodes 46-4, Jesse Tenney 46-1, J. J. Andrews 46-1, L. M. Ogden 46-7, Asa Burroughs 46-2, Mary A. Bert 46-1, W. H. Edson 46-4, Wm. Wolgar 46-6, Mrs. M. Thompson 46-9, C. Streeter 46-1, Geo. Bates 46-6, Danford Ayers 46-1, H. A. Higley 46-11, M. H. Brown 46-7, Henry Moore 46-7, Geo. White 46-6, E. A. Mantor 46-14, Louis Dysert 46-1, L. D. Newton 46-7, H. F. Lashier 46-7, J. P. Hamond 46-2, C. H. Clark 46-2, Truman Atherton 46-1.

\$1.00 EACH. J. W. Bellinger 45-1, Mary J. Bean 46-7, I. N. Phelps 45-1, J. Dickey 45-8, Mrs. L. Baker 46-1, Mrs. M. Brace 45-4, Mrs. H. Johnson 45-9, A. A. John 45-7, G. W. Vandermake 46-2, Mrs. C. H. Bruen 46-2, Mrs. D. Bartdell 46-2, Alice Wolgar 46-2, F. E. Cushman 46-6, E. J. Paine 45-4, Caroline Stark 45-7, John Cissna 46-2, Tabitha Mount 45-1, John Weaver 46-2, Helen Taber 46-7, W. E. Caviness 45-6, Mary E. Karshna 45-2, Mrs. Nancy Avery 45-2, Maria Armstrong 45-6, Eld. A. D. Cooper 46-2, M. S. & E. E. Kibbee 46-2, Nancy Teachman 46-7, Mrs. Joseph Pierrepont 46-2, James Boshart 46-2, D. R. Evans 46-2, John Pettinger 45-2, J. Day 45-14, Mrs. Lizzie Brown 46-2, John A. Stout 45-2, D. A. Robinson 45-9, John W. Coverston 45-7, Mrs. M. C. Truesdail 45-9.

MISCELLANEOUS. Charlotte Billings 75c 45-1, Wesley Winslow 75c 45-1, Asel Wilcox 75c 45-1, Sarah E. Baker 75c 45-1, John Starmer 75c 45-1, Phineas Daley 75c 45-1, S. McClusky 75c 45-1, Wm. Simson 50c 44-17, N. Graves 75c 45-2, James Beames 75c 45-2, John Johnson 50c 45-7, Robert D. Foster 50c 45-1, Mary E. James 50c 45-2, Geo. Mathewson 4.00 46-1, Polly Conklin 50c 44-21, S. Osborn 50c 44-20, James Ragan 50c 45-2, J. C. Connor 50c 45-2, Susan Carr 50c 45-2, Levi Sutherland 10c 44-12, C. H. Cramer 50c 45-2, Jane H. Scribner 50c 44-21, Mary E. Lawson 50c 44-19, C. W. Boynton 50c 45-2.

Books Sent by Mail.

Franklin Howe 14c, L. Strong 20c, J. P. Henderson 80c, P. B. Baber 25c, I. Lamb 1.05, Abram Wright 1.50, J. M. Middleton 25c, J. E. Stambaugh 2.00, J. L. Townsend 70c, Mrs. J. C. Ryan 25c, Mrs. V. Laing 25c, John B. McGuen 1.25, Alfred Hobbs 20c, J. E. Spicer 50c, Mrs. L. Watson 25c, Mrs. Jennie Merrell 20c, Mary Affolter 8.10, J. A. Windell 1.00, James Evans 2.25, C. E. Moser 75c, D. T. Bourdeau 1.00, Wm. S. Knight 55c, James C. Warner 1.50, Mrs. J. M. Mathews 25c, C. S. Robinson 15c, O. R. North 50c, J. J. Bauer 1.00.

Books Sent by Express.

S. S. Rizer, La Fayette, Ind., \$18.75. Books Sent by Freight. Amos Holt, South Norridgewock, Maine, via West Waterville, \$65.88.

Cash Received on Accounts.

Russell Hart \$24.57, H. W. Decker 1.00, Iowa T. & M. Society per Geo. Mathewson 10.00, Wisconsin T. & M. Society 150.00, John Matteson 6.75, E. B. Ringland 15.50, Geo. A. Hobbs 20.00, J. Byington 11.00.

Michigan Conference Fund.

Church at Monterey \$50.00, Oceana 35.00, Ransom Center 71.00.

Michigan T. & M. Society.

District No 1 \$43.00. Foreign Mission. O. M. Towle \$6.00. Danish Monthly. Danish church at Gowen \$18.10.