

The Advent Review

AND HERALD OF THE SABBATH.

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

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"FORWARD."

"Speak unto the children of Israel that they go forward."

FORWARD! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head,
Who shall dream of shrinking,
By Jehovah led!
Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light!

Forward, when in childhood
Buds the infant mind;
All through youth and manhood
Not a thought behind,
Speed through realms of nature,
Climb the steps of grace;
Faint not, till around us
Gleams the Father's face.
Forward all the lifetime,
Climb from high to high,
Till the head be hoary,
Till the eve be light.

Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth;
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward out of error,
Leave behind the night;
Forward through the darkness,
Forward into light!

Glories upon glories
Hath our God prepared,
By the souls that love him
One day to be shared;
Eye hath not beheld them,
Ear hath never heard,
Nor of these hath uttered
Thought or speech or word.
Forward, marching eastward
Where the heaven is bright!
Till the veil is lifted,
Till our faith be sight.

Far o'er yon horizon
Rise the city towers,
Where our God abideth,—
That fair home is ours;
Flash the streets with jasper,
Shine the gates with gold,
Flows the gladdening river,
Shedding joys untold.
Thither, onward thither,
In Jehovah's might!
Pilgrims, to your country,
Forward into light.

—Sel.

THOUGHTS ON PROPHECY,

And the Immediate Coming of Christ, and the Inconsistencies of the Opposition Exposed.

BY ELD. D. T. BOURDEAU.

Taken mainly from the summing-up Speech by Eld. Bourdeau in a French Discussion between himself and Eld. Auger, held at St. Anne, Ill., on the evenings of July 5-9, 1874.

I. Possibility and importance of understanding the prophecies.

1. The prophecies are a part of the revelation of God to man, and Moses affirms that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

2. They form an important part of those Scriptures which St. Paul declares to be "profitable" (2 Tim. 3:16), and which can therefore be understood.

3. As history given in advance, they (especially those fulfilling in our day) furnish a stronger evidence in favor of the divine origin of the Scriptures than miracles performed in Bible times; for, to substan-

tiate miracles performed in past ages, we simply have the written testimony, whereas in favor of prophecy fulfilling in our times, we have besides the written testimony our own senses to seize the events meeting the prophecy; and thus prophecy is made a *living* miracle, whereby God is made especially near to us, and speaks to us as it were face to face.

4. They are not dark sayings, but are compared to a candle which shines in a dark place. 2 Pet. 1:19. As such, they show us our whereabouts and our dangers; and certainly we would not refuse a light in a dark night; neither should we refuse the light of prophecy.

5. Christ and Peter command and exhort us to pay attention to and be mindful of the prophecies. Matt. 24:15; 2 Pet. 3:2.

6. According to the English translation, the Holy One of Israel, our Maker, commands us to ask and command him concerning things to come, Isa. 45:11, as though it was our privilege to understand them.

7. Accordingly, ancient prophets, as examples of the church, prayed, wept, and fasted, to get an insight into future events. Dan. 9:3; Rev. 5:4, etc.

8. A blessing is pronounced on those who read and on those who hear what is said to be the most difficult portions of prophecy; Rev. 1:3; but none can be blessed in reading the prophecies or in hearing them read, unless they can be understood.

9. Without the prophecies it would be difficult to prove that Christ is the Messiah, and Christ and the apostles frequently appealed to the prophecies to establish this doctrine.

10. Prophecy is the burden of at least twenty books of the Bible, besides being interspersed in nearly every other book of Holy Writ; so that were the prophecies excluded from the Scriptures, we would be left with a sieve-like Bible much smaller than our present Bible. This would be taking away from the words of this blessed book. Rev. 22:19. Yet this is virtually done by saying that the prophecies are forbidden ground, and cannot be understood.

11. They are very firm, 2 Pet. 1:19, and therefore we can depend upon them.

12. They are practical, showing the duties of men in different ages of the world. Rev. 1:3; 22:10, 14, and consequently it is highly necessary to comprehend them.

13. We see the importance that God attaches to them in the scriptural fact that "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

14. At the time of the end, or at the time determined, knowledge was to increase on the prophecies, Dan. 12, and the seal which had been placed on some of the prophecies was to be removed by the transpiring of events fulfilling them. Rev. 10.

II. On precision or positiveness. Although we are forbidden to be positive as to the day and hour of Christ's second coming, yet,

1. We may be positive as to the meaning of prophecies relating to Christ's coming when those prophecies are either fulfilled or fulfilling; otherwise such prophecies were written in vain, unless for the purpose of puzzling men's brains.

2. It is necessary to be positive in regard to God's prophetic word at the close of each dispensation and when solemn and important events, involving the ruin or salvation of men, according as they relate themselves to them, are about to transpire; as, for example, before the flood, before the destruction of the cities of the plain, before the first and second destructions of Jerusalem, before Christ's first and second advents. If God now deals with men as he has in past ages, he certainly will give them through his word means of determining when the coming of Christ is impending.

3. The Scriptures teach plainly that a message relative to the proximity of the

Judgment and the coming of Christ shall be proclaimed by the church living at the close of this dispensation; Rev. 14:6; 10; Matt. 25; but such a message can never be heralded, and consequently the scriptures foretelling its proclamation are spurious if it be true that the church may never be positive in regard to the near coming of Christ. Then men are at full liberty to reject the closing portions of all those long chains of prophecy that bring us to the end of the gospel age. They may also repudiate all those isolated and short prophecies that are thrown in to indicate the approach of the day of God. Then the unfaithful servant who smites or opposes those who proclaim the coming of Christ near, Matt. 24, needs no censure from his Lord; and the mockers who were to arise in the last days, 2 Pet. 3:3, 4, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning," should mock on; for no one can know anything about the nearness of Christ's coming, as there are no changes to indicate it. But,

4. When the great signs of the coming of Christ in the sun, moon, and stars, have appeared, we are commanded to "know that the Son of man [French translation] is near, even at the doors." Matt. 24. and we may also then know that we have reached the last generation, with the same certainty that we know that summer is nigh when the trees put forth their leaves in the spring.

5. It was the precision and positiveness of Noah and his family that proved their salvation, because it was connected with faith in God's prophetic word which led to a reform and to good works; while a lack of precision on the part of those who rejected Noah's preaching, based on God's word, led to unbelief and ruin. It was so at Christ's first coming; and will be the same at the time of his second coming. Luke 18:8. Indefiniteness as to the nearness of Christ's coming, when that coming is impending, excludes the use that is made in the prophecies of the swift approaching day of God as a strong incentive to repentance and holy living, and as a means of testing the genuineness of the love of the church for her returning Lord; for if we love the Lord, we shall long to see him. It is therefore as necessary to preach the immediate coming of Christ in our day, if the special signs of his coming have appeared, as it was to preach the approach of the deluge in the days of Noah, or to proclaim the coming of the Messiah in the time of John the Baptist.

III. Evidences of Christ's soon coming.

1. The gospel has been preached in all the world as a witness to all nations, and the end may be expected. Matt. 24:14. Historical authorities: J. O. Choules, author of the greatest work ever published on missions, and Mr. James, agent of the American Bible Society.

2. The special signs of Christ's coming in the sun, moon, and stars, have appeared. They occurred immediately after the tribulation of the church by her persecutors, and we may know that Christ is near, even at the doors; and it is easier for heaven and earth to pass than for the words of Christ on this point to fail. Matt. 24:35. The sun was supernaturally darkened May 19, 1780, and the night following, the moon refused to give her light; and the night of November 13, 1833, witnessed by far the greatest display of falling stars or meteors that has ever visited our earth. My authorities are President Dwight, in Ct. Hist. Collections, Tract No. 379 of Am. Tract Society, Noah Webster, Prof. Olmstead, the famous meteorologist, and Mr. Smith, astronomer of New York city, etc.

3. In following the prophecy of the seven seals, we arrive at the same signs under the sixth seal, and reach the same inevitable conclusions. Rev. 6; 7:1.

4. In pursuing the interesting prophecy of the seven trumpets, we see that the

sixth trumpet closed by the fall of the Ottoman Empire in passing into the hands of the allied powers of Europe in 1840, and that just at that time a message on time, connected with the finishing up of the work of the gospel, was going by sea and by land agreeably to the prophecy of Rev. 10, thrown in between the sixth and seventh trumpets. Rev. 7-11.

5. We have reached the end of all prophetic periods, the longest of which, the 2300 days, or years, ended in 1844, when Christ entered upon the closing work of his priesthood in the sanctuary in Heaven, preparatory to his coming to earth. Dan. 8:14.

6. The man of sin, papacy, has arisen, has had his prosperous, but cruel and audacious, reign of 1260 years over the nations; he has lost his civil dominion; the end is right upon us; and the caution of Paul to not look for Christ is removed. 2 Thess. 2; Dan. 7:25, 26.

7. In fulfillment of prophecy, the foul and degrading delusion of modern spiritualism is performing its wonders and doing its work of destruction, while the church are looking for Christ, who is about to come as a thief. Isa. 8:17-20; Matt. 24:24; 2 Thess. 2:8-12; 1 Tim. 4:1; 2 Tim. 3:6-9; Rev. 16:13-15.

8. And finally, the three advent messages of Rev. 4 are going forth. The last of these is developing a people keeping all God's commandments, and its proclamation is to be immediately followed by the unmingled wrath of God, and the appearing of the Son of man on the white cloud. This synopsis might be greatly extended.

IV. *Literality of the signs in the sun, moon, and stars.*

It has been claimed that these signs are figurative, representing the corrupting and darkening influence of error, the fall of the church, or the fall of large and small powers of earth. As the work of corrupting the truth commenced in the apostolic age and continued for ages, and as the church apostatized in departing from the truth, and earthly powers fell in the first century and onward, this application would give the world the signs of the immediate coming of Christ more than seventeen hundred years ago! thus deceiving the world for ages!!

Our reasons for believing these signs to be literal are briefly as follows:—

1. They are given in a literal prophecy in connection with the literal coming of Christ and the literal scenes associated with that event.

2. They have been given literally in the past, and why may they not be given again literally? When the judgments of God were falling on the hardened Egyptians, the sun, moon, and stars, did not shine for three days; and when Christ hung upon the cross, the sun was darkened and the earth was robed in gloom, fitly prefiguring the sorrow and misery awaiting those who receive not Christ as their Saviour. A star led the wise men to the infant Saviour at his first advent. How proper then to have these signs appear literally before the second coming of Christ and the ushering in of the day of wrath!

3. John, in the subject of the seals, which was presented to him in A. D. 96, 26 years after the destruction of Jerusalem, represents the signs as to take place in close connection with the coming of Christ and the day of wrath; and the manner in which he describes the stars as falling "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind"—answers completely to the manner in which the stars fell in 1833, proving conclusively the literality of the signs. Read also Joel 2:30; Luke 21:25.

The signs have been fulfilled literally at the very time specified by the Saviour, immediately after the tribulation of the elect.

5. They made the very impression that such signs should make; caused those who feared God to seriously consider, and were

regarded as forcible evidence of the proximity of the Judgment.

6. They are explained in a manner to lead the reader to believe them to be figurative.

7. As it would be absurd to make a literal application, when a figurative application is intended (as in the case of Joseph's dream, concerning the sun, moon, and eleven stars, that of the fourth trumpet, and that of the symbolic woman of Rev. 12), so it would be absurd to make a figurative application when a literal one is intended.

8. And finally, in the case under consideration, reason unites with Scripture in requiring that the leading signs of so important an event be described literally, that they relate to things which all can appreciate, that they may serve as a key which can be used in opening to other evidences, and a firm basis on which to build a glorious and harmonious system of truth, which the most skeptical minds cannot fail to comprehend, if they will take pains to examine it with that candor that its importance demands.

V. Objections against precision, etc.

OBJ. 1. The apostles wrote as though Christ might come in the apostles' days.

ANS. This objection not only represents the inspired apostles as making wrong impressions in their writings, but it is directly opposed to the teachings of the apostles. Paul strongly cautioned the church of his time not to be deceived by spirit, by word, or by letter, as that the day of Christ was at hand. 2 Thess. 2.

OBJ. 2. No man can tell the day and hour of Christ's coming.

ANS. This does not prove that we may not know when Christ is near, even at the doors, or when we have reached the last generation.

OBJ. 3. Christ will come to all as a thief. ANS. If this objection is genuine, then all will be lost; for a thief comes to destroy. But it is to those who cry peace and safety that Christ comes as a thief. The watching, believing church are not in darkness, that the day of the Lord should overtake them as a thief. 1 Thess. 5:2; Rev. 3:3.

OBJ. 4. Christ says, "Ye know not when the time is." Mark 13:33.

ANS. The time Christ here speaks of is the "day and hour." See previous verse.

OBJ. 5. The coming of the Lord will be like the lightning. Matt. 24:27.

ANS. As the lightning that cometh out of the east and shineth even unto the west, so Christ is speaking of the publicity and extent of his coming by way of opposing those views which represent that coming to take place in a secret manner. Read previous verse.

OBJ. 6. Peter declares, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3:8.

ANS. Peter is writing to counteract the influence of the latter-day scoffers who would say, "Where is the promise of his coming?" and to inspire confidence in the certainty of the Lord's promise concerning his coming. It is in regard to God's promises that a thousand years are with the Lord as one day. That is, what God has promised one thousand years ago will be as surely fulfilled as though he had promised it to-day.

OBJ. 7. You were disappointed in 1844, and may fail again.

ANS. The Jews who came out of Egypt were disappointed when, instead of entering into the land of Canaan three weeks after the exode, they remained forty years in the wilderness to be tempted. Was not the Lord leading them? The disciples were also greatly disappointed when their Lord was crucified. Was the message which they had faithfully borne for over three years a false message? There was to be a tarrying time, and progressive advancement in the truth by the church, and many prophecies were to be fulfilled in the disappointment, to give still greater force to the advent doctrine. Matt. 25:5; Heb. 10:35-39; Rev. 10.

OBJ. 8. Why did not the apostles dwell more upon these prophecies and upon the prophetic periods?

ANS. The apostles wrote quite largely upon these prophecies as to be fulfilled in the future from their day. They laid stress on prophecies and times fulfilling in their day. Christ commenced his preaching by saying, "The time is fulfilled." Mark 1:15. He evidently referred to the sixty-nine weeks reaching to Messiah the Prince. Dan. 9. We should also lay special stress upon the prophecies and periods fulfilling in our times. Why was not a Noah raised

up to preach the flood in the days of Adam? And why did not a special message go forth on the immediate first advent of the Messiah in the days of David?

OBJ. 9. The important thing is to be ready.

ANS. Yes; but to be ready we must love Christ, and if we love Christ we shall long to see him, and shall respect and cheerfully welcome evidences of his speedy return.

VI. Inconsistencies of the opposition.

Truth is a unit, and those who defend it can present a connected, consistent and harmonious theory, while error is noted for its zigzag course, and those who maintain it will naturally run into various inconsistencies and contradictions.

For instance, those who oppose us on the speedy return of Christ, will commence their opposition by saying, "Christ may come to-day, and he may not come for one or two thousand years;" but before they get through you will perhaps hear them plead that the world must be converted before the coming of Christ. If Christ may come to-day, how can they be positive that the world will be converted? How can they tell that Christ will not come in this generation? and why oppose us?

Again, sometimes our opponents will claim that our points of difference consist in non-essentials, yet they will make these points essential in fiercely opposing our views. But the worst feature of this claim is that it bears directly against the sacred Scriptures, and when made deliberately and in the blazing light of truth, we cannot regard it as being less than sacrilege. One of our points of difference is, that we believe the prophecies may be understood, while many say that some prophecies cannot be understood. Thus they leave the impression that God undertook to give a revelation to man, but failed by putting into the Bible things that are not and can never be a revelation to fallen man. We claim it to be an important duty to proclaim the immediate coming of Christ in response to the many prophecies which show that he is near, and that he should be preached as such. But those who oppose us say we should not engage in such a work, and thereby they lower and oppose the numerous scriptures which enjoin this work on the church.

But in no one thing are the inconsistencies of our opponents more apparent than in their efforts to evade the force of the signs in the sun, moon, and stars. Some will take the position that these signs given by the Saviour were fulfilled, as recorded by Josephus, just before the destruction of Jerusalem, and that the destruction of Jerusalem is the tribulation spoken of in connection with the signs. But the fallacy of such views is clearly exposed by the followed facts:—

1. This makes the signs appear before the tribulation, while Christ says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

2. Josephus speaks of no such signs, but speaks of signs very unlike these; as the sword hanging over Jerusalem, the gates of Jerusalem being opened without hand, and the man walking around the doomed city for days, crying, "Woe to this city," and finally saying, "Woe to me," when a stone fell upon him, and he died. But,

3. The tribulation itself cannot refer to the destruction of Jerusalem, for, first, it was to be the greatest that had been "since the beginning of the world." But the destruction of the world by a flood was a far greater tribulation than the destruction of Jerusalem. Secondly, The days of the tribulation were to be shortened for the elect's sake, and except those days should be shortened there should no flesh (of the elect understood) be saved. But hundreds of churches of the elect outside of the land of Judea, in other parts of Asia, in Europe, and Africa, would have been saved if every soul in Judea had perished. How natural and easy the application of the tribulation to the sufferings of the church under heathen and papal persecutions, and to have the literal signs appear immediately after that tribulation, according to facts in history. This tribulation was indeed the greatest that the church had experienced, or that they ever would pass through.

And no less futile are the appeals of so-called learned men to science to counteract the force of the signs. To illustrate: Some with quite a show of learning will affirm that the dark day of May 19, 1780, and

the unusual darkness of the night following, were the result of an eclipse. But in tracing eclipses back by astronomy, you have to halt this side of the dark day or beyond that day to find an eclipse. It could not be an eclipse caused by the moon, for an eclipse of the sun as caused by the moon can take place only at new moon; but that darkness occurred at about the time of full moon; so that men of science affirm that "the causes of these phenomena are unknown. They certainly were not the result of eclipses." "For which no satisfactory cause has been assigned."—*Robert Sears' Guide to Knowledge. Noah Webster, in New Haven Daily Herald.*

Astronomy is also too much for our opponents on the falling stars; for it meets them by saying of the meteoric display of November 13, 1833, "The greatest meteoric display ever known." "We now come to by far the most splendid display on record. . . . In many districts the mass of the population were horror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind."—*Asa Smith's Astronomy*, p. 23.

The fact that these displays are periodical does not lessen the force of this wonderful exhibition. It is not to be expected that Jehovah shall lay aside the laws he has established, and discard all natural means in accomplishing his wonders to fulfill the prophetic word. Not long since, a preacher in opposing us on this point said: "Our earth in its circuit around the sun passes through two belts of gases at different points, and it passes through these gases with such velocity that it ignites them, and the result is falling stars." But the question still recurs, Why was there such a wonderful display in 1833? Did the earth go faster through one of the belts that year? or did God add more gas for the occasion? The hand of God was in that sign.

Our views on this subject being reasonable and scriptural, what is the nature of the opposition? I do not now speak of man's motives and of the amount of light our opponents have. I leave these points between them and the Judge of all, who tries the reins and the hearts, and will bring every work into Judgment, with every secret thing. Our message being a Bible message, we are shut up to the following conclusions:—

1. The opposition is a war against God and his word.

2. It tends to calm the people in unbelief, so that they will not discern the signs of the times, and that the great day of God shall overtake them as a thief.

3. It encourages those who mock at the idea of Christ's immediate coming to mock on.

4. It encourages men to act as the masses acted in the days of Noah.

5. It destroys in the minds of those who maintain it the strong motive to repentance, that is based on the fact that "the great day of the Lord is near and hasteth greatly." Zeph. 1:14; 2:1-3; Joel 2:1.

6. It grieves those who long to see Christ and faithfully proclaim his coming, and adds to their already arduous task of preaching unpopular truth.

7. And, finally, it unqualifies the masses to be in a state of readiness to exclaim at the revelation of Jesus from Heaven, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

Dear reader, I beseech you in the name of Christ to be on the safe side.

WHEN I think of many a poor, hard-working man, toiling from morning to night all the year round for a wretched subsistence, ground down by dire poverty, with neither the opportunity nor the inclination for mental improvement, whose whole sum of knowledge is comprehended in being able to spell out with difficulty the plainest parts of the Bible; when I think of such persons, I thank God that it is only necessary to touch the hem of Christ's garment in order to be saved; that one or two simple gospel truths—such as, "Christ came not to call the righteous, but sinners to repentance," "Come to me, all ye that labor and are heavy laden, and I will give you rest," are sufficient, by the blessing of the Spirit, to save and comfort the soul.

WE account the Scriptures of God to be the most sublime philosophy.

Let Him Alone.

THERE, before the Saviour's gaze of tears, lay a city, splendid apparently and in peace, and destined to enjoy another half century of existence. And the day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky; no deep voices of departing deities were rolling through the golden doors; and yet,—soundless to mortal ears in the unrippled air of eternity—the knell of her destiny had begun to toll: and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced: and in the realm which knoweth and needeth not any light save the light of God, the sun of her moral existence had gone down while it was yet day. Were her means of grace over? No, not yet. Was her temple closed? No, not yet. Were her services impossible? No, not yet. The white-robed Levites still thronged her courts; the singers still made the heavens ring with their passionate litanies and silver psalms; the high priest yet sprinkled, year by year, the gold of the holiest altar with the blood of unavailing sacrifice. No change in her was visible to mortal eyes. And yet for her, from this moment even until the end, the accepted time was over, the appointed crisis past—the day of salvation had set into irrevocable night. It was with her as it was with the barren fig-tree, on which, next day, the Lord pronounced his doom. The leaf of her natural life was still glossy green; the sun still shone on her; the rain fell; the dew stole down; but the fruit would grow on her no more, and therefore the fire was kindled for the burning, the ax uplifted, which would crash on the encumbering trunk.

She was not spared for her beauty; she was not forgiven for her fame. And if it were so with the favored city, may it not be so with thee, and thee, and me? What shall the reeds of the desert do, if even the cedar be shattered at a blow? Yes; the lesson of the tears of Jesus over Jerusalem as she gleamed before him in the vernal sunshine, a gem upon her crown of hills, is this: and oh! may we all have grace to learn it now—learn it even in this solemn week: that as for her, so for us, there may be a too-late; the door may be shut without a sound; the doom sealed without a sight; life may be over before death comes. It is not—(oh! mark this) it is not that God loses his mercy, but that we lose our capacity for accepting it: it is not that God turneth away from us, but that we have utterly paralyzed our own power of turning back to him. And then the voice sighs forth with unutterable sadness, "Ephraim is joined to his idols, let him alone." Let him alone, O preacher, for he hates the words of truth! Let him alone, O Word of God, for he hath set his face as a flint against thee; let him alone, O conscience, for he is bent on murdering thee; his sins have become not willful only but willing; he has chosen them,—let him have them. He has loved death more than life, and lies rather than righteousness, and vice more than virtue, and the world more than Heaven, and the lusts of the flesh rather than the law of God. And the Spirit of God hath striven with him, and striven in vain; all, all hath been in vain: let him alone; let him eat of the fruits of his own works, and be filled with his own devices.—*Sel.*

A Fine Sermon Spoiled.

THE *Christian*, of Quincy, Illinois, relates how effectually a fine "effort" of a smart young preacher was spoiled by an unappreciating father in the ministry who endured the discourse with much long-suffering. The incident fairly illustrates the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer. Any judicious hearer is able to apply privately the same method of cure, and no opportunity of doing it should be neglected. A young preacher—a graduate of one of the theological schools of the country—preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 27:20.

Said the young preacher, "The ship represents the church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where

'they all escaped safe to land,' means Heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors—faith, hope, love, and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach the shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placing his hand on the young theologian's head, as if giving him a phrenological examination, proceeded in his plain, uneducated style, substantially as follows:—

"My young brother, you've preached us a mighty pretty discourse to-day, but I'm afeard you've made some awful mistakes. You said that the ship meant the church. If that's so, we have n't got no church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we han't got any faith, hope, love, and prayer, in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You told us that the island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snaky place, as one bit Paul as soon as he landed."

It is stated as a historical fact that the young preacher was never known to preach that "pretty" discourse again in all that region of country.

The Temptation of Christ.

BY MRS E. G. WHITE.

(Continued.)

JESUS did not condescend to explain to his enemy how he was the Son of God, and in what manner, as such, he was to act. In an insulting, taunting manner Satan referred to the present weakness and the unfavorable appearance of Christ in contrast with his own strength and glory. He taunted Christ that he was a poor representative of the angels, much more of their exalted Commander, the acknowledged King in the royal courts. His present appearance indicated that he was forsaken of God and man. He said if Christ was indeed the Son of God, the monarch of Heaven, he had power equal with God, and he could give him evidence by working a miracle, and changing the stone just at his feet into bread, and relieve his hunger. Satan promised that, if Christ would do this, he would at once yield his claims of superiority, and that the contest between himself and Christ should there be forever ended.

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power. He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his Father approved the steps he was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite.

These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief. And while enduring the test of God in the wilderness, and through his entire ministry, he had nothing to do in convincing Satan of his own power, and of his being the Saviour of the world. Satan had sufficient evidence of his exalted station. His unwillingness to ascribe to Jesus the honor due to him, and manifest submission as a subordinate, ripened into rebellion against God, and shut him out of Heaven.

It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account. He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear

the burdens and griefs of suffering humanity.

Although Christ was suffering the keenest pangs of hunger, he withstood the temptations. He repulsed Satan with Scripture, the same he had given Moses in the wilderness to repeat to rebellious Israel when their diet was restricted, and they were clamoring for flesh-meats, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ would show man that hunger for temporal food was not the greatest calamity that could befall him. Satan flattered our first parents that eating of the fruit of the tree of life of which God had forbidden them would bring to them great good, and would insure them against death, the very opposite of the truth which God had declared to them. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." If Adam had been obedient, he would never have known want, sorrow, nor death.

If the people who lived before the flood had been obedient to the word of God, they would have been preserved, and would not have perished by the waters of the flood. If the Israelites had been obedient to the words of God, he would have bestowed upon them special blessings. But they fell in consequence of the indulgence of appetite and passion. They would not be obedient to the words of God. Indulgence of perverted appetite led them into numerous and grievous sins. If they had made the requirements of God their first consideration, and their physical wants secondary, in submission to God's choice of proper food for them, not one of them would have fallen in the wilderness. They would have been established in the goodly land of Canaan a holy, healthy people, with not a feeble one in all their tribes.

The Saviour of the world became sin for the race. In becoming man's substitute, Christ did not manifest his power as the Son of God. He ranked himself among the sons of men. He was to bear the trial of temptation as a man, in man's behalf, under the most trying circumstances, and leave an example of faith and perfect trust in his Heavenly Father. Christ knew that his Father would supply him food when it would gratify him to do so. He would not in this severe ordeal, when hunger pressed him beyond measure, prematurely diminish one particle of the trial allotted to him by exercising his divine power.

Fallen man, when brought into straightened places, could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. The life of Christ was a perfect pattern. He was ever, by his example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust.

Christ knew that Satan was a liar from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not instantly rebuke his bold assumptions. Satan expected to provoke the Son of God to engage in controversy with him; and he hoped that thus, in his extreme weakness and agony of spirit, he could obtain advantage over him. He designed to pervert the words of Christ and claim advantage, and call to his aid his fallen angels to use their utmost power to prevail against and overcome him.

The Saviour of the world had no controversy with Satan; who was expelled from Heaven because he was no longer worthy of a place there. He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive.

Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of Heaven to help him with his human and divine strength combined. Christ knew that Adam in Eden, with his superior advantages, might have withstood the temptations of Satan, and conquered him. He also knew that it was not possible for man, out

of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, he humbled himself to take man's nature, that, with his divine power combined with the human, he might reach man where he is. He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in his name they may overcome the temptations of Satan.

The exalted Son of God in assuming humanity draws himself nearer to man by standing as the sinner's substitute. He identifies himself with the sufferings and afflictions of men. He was tempted in all points as man is tempted, that he might know how to succor those who should be tempted. Christ overcame on the sinner's behalf.

Jacob, in the night vision, saw earth connected with Heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from Heaven and up to Heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest Heavens, and rested upon the throne of Jehovah. The brightness from the throne of God beamed down upon this ladder, and reflected a light of inexpressible glory upon the earth.

This ladder represented Christ who had opened the communication between earth and Heaven. In Christ's humiliation he descended to the very depth of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto Heaven, represents the divine power of Christ, who grasps the Infinite, and thus links earth to Heaven, and finite man to the infinite God. Through Christ the communication is opened between God and man. Angels may pass from Heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. It is through Christ alone that the heavenly messengers minister to men.

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. Appetite and passion, the love of the world and presumptuous sins, were the great branches of evil out of which every species of crime, violence, and corruption grew.

Satan was defeated in his object to overcome Christ upon the point of appetite; and here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man in all future time in his name to overcome the strength of appetite on his own behalf. Satan was not willing to cease his efforts until he had tried every means to obtain victory over the world's Redeemer. He knew that with himself all was at stake, whether he or Christ should be victor in the contest. And, in order to awe Christ with his superior strength, he carried him to Jerusalem and set him on a pinnacle of the temple, and continued to beset him with temptations.

He again demanded of Christ, if he was indeed the Son of God, to give him evidence by casting himself from the dizzy height upon which he had placed him. He urged Christ to show his confidence in the preserving care of his Father by casting himself down from the temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for Christ as his Son, by presenting his surroundings and his hunger as evidence that he was not in favor with God. He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had

shown in his Heavenly Father to urge him to presumption. "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus promptly answered, "It is written again, Thou shalt not tempt the Lord thy God."

The sin of presumption lies close beside the virtue of perfect faith and confidence in God. Satan flattered himself that he could take advantage of the humanity of Christ to urge him over the line of trust to presumption. Upon this point many souls are wrecked. Satan tried to deceive Christ through flattery. He admitted that Christ was right in the wilderness in his faith and confidence that God was his Father, under the most trying circumstances. He then urged Christ to give him one more proof of his entire dependence upon God, one more evidence of his faith that he was the Son of God, by casting himself from the temple. He told Christ that if he was indeed the Son of God he had nothing to fear; for angels were at hand to uphold him. Satan gave evidence that he understood the Scriptures by the use he made of them.

The Redeemer of the world wavered not from his integrity and showed that he had perfect faith in his Father's promised care. He would not put the faithfulness and love of his Father to a needless trial, although he was in the hands of the enemy, and placed in a position of extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on his providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time.

Christ knew that God could indeed bear him up if he had required him to throw himself from the temple. But to do this unbidden, and to experiment upon his Father's protecting care and love, because dared by Satan to do so, would not show his strength of faith. Satan was well aware that if Christ could be prevailed upon, unbidden by his Father, to fling himself from the temple to prove his claim to his Heavenly Father's protecting care, he would in the very act show the weakness of his human nature.

Christ came off victor in the second temptation. He manifested perfect confidence and trust in his Father during his severe conflict with the powerful foe. Our Redeemer, in the victory here gained, has left man a perfect pattern, showing him that his only safety is in firm trust and unwavering confidence in God in all trials and perils. He refused to presume upon the mercy of his Father by placing himself in peril that would make it necessary for his Heavenly Father to display his power to save him from danger. This would be forcing providence on his own account; and he would not then leave for his people a perfect example of faith and firm trust in God.

Satan's object in tempting Christ was to lead him to daring presumption, and to show human weakness that would not make him a perfect pattern for his people. Satan thought that should Christ fail to bear the test of his temptations, there could be no redemption for the race, and his power over them would be complete.

(To be Continued.)

GOOD SENSE.—Vice President Colfax, in a recent newspaper article, expressed the belief "that cheerfulness can be and ought to be cultivated by all; that kindness is most beneficently contagious; that to carry good nature and a wisely curbed temper with you is to take sunshine with you wherever you go; that patience and forbearance in your intercourse with family and friends and community will always bring forth the riches of social fruits; that the treasure of good deeds achieved and sufferings assuaged is worth entirely more than political honors; that the creation of joy is inestimably better than the besetting sin of borrowing trouble; and with Charles Lamb, that 'a laugh is worth a hundred groans in any state of the market.'"

SERMONS may be elaborated till they are spoiled. They may be so "perfect" as to be perfectly worthless! They may be

"—correctly cold, and correctly dull. Faultily faultless, icily regular, and splendidly null."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 18, 1874.

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

Camp-Meeting Notings.

THIS number of the REVIEW having been delayed one week on account of the camp-meeting just held in this place, the reader will be expecting some notice of the meeting. An attempt to describe the meeting involves much the same difficulties that would be met in attempting to describe a sumptuous feast. We could speak of the different dishes and viands; we could describe to some extent the different courses; we could refer to the good cheer, and tell how excellent were the various articles; and yet from all that, the reader would get but a very poor idea of the enjoyments of the occasion. To fully appreciate them, he must have been present, and for himself partaken of the good things provided.

So with the meeting: those only who participated in it, can fully appreciate its blessings. Some of the most precious seasons which many if not all upon the camp-ground ever enjoyed, were experienced during this meeting.

Statistically the sum of the matter can soon be told. There were ninety-one tents on the ground, which, one brother had the curiosity to ascertain, contained over 24,500 square feet of canvas. The number of Sabbath-keepers permanently encamped was between twelve and thirteen hundred with many more in daily attendance who lodged away from the ground. But to the discredit of the Michigan Conference it must be said, only thirty-six churches, out of over sixty belonging to the Conference, had representatives on the ground. When it was decided to receive as delegates any who might be present from churches that had sent no regularly appointed delegates, it was ascertained that only the number above named were represented. That is to say, from over twenty-four churches of this Conference not a representative could be found in that large company of Sabbath-keepers. Had all the churches done as well as those which did take part in the meeting, there would have been at least two thousand Sabbath-keepers present. This ought not to have been as it was; and we hope a like failure will not again occur. Those who did not come realize not what they have lost.

During the eleven days of the meeting twenty-five discourses were given, six by Bro. White, five each by Brn. Butler and Andrews, and sister White, three by Bro. Haskell, and one by Bro. L. C. Rogers, delegate from the S. D. Baptists. The word was spoken with great power and clearness. Especially was the speaking of Bro. White thus characterized throughout. Never, we believe, did he make better points, or present the great truths of this message with mere clearness and force. And the involuntary response of many hearts was, Thank God for the freedom he gives his servant, and the physical strength that is granted for the ardent labors into which his truth-inspired soul is constantly leading him. The same may be said of sister White, Bro. Butler, and others. The Lord signally helped his servants. Oh! the burning words, the stirring appeals, the thrilling truths! If all could live out what was taught, and which from its self-evident truthfulness wrought conviction in the heart, they would not be far from the kingdom of Heaven, and following on in the well-directed way, would be sure of eternal life at the journey's end.

The social meetings were generally precious seasons. There was some backwardness at first in taking hold earnestly of the work, but the brethren soon began to feel more fully the importance of the occasion, and take a more lively interest in it. The Spirit of the Lord often rested down to that degree that many of the congregation were melted into tenderness and tears.

Three times a call was made for those who desired to start anew in the service of God to come forward. The first time about two hundred and fifty came, the second and third times, between three and four hundred, there being many forward in the last who were not in the others, so that probably more than four hundred persons thus manifested their purpose to start anew in the Christian life. With many of these, this was their first public movement in the service of God. Of one of those occasions the reporter for the *Detroit Post* thus spoke:—

"A remarkable and thrilling scene took place

during the afternoon. After Elder Butler had closed his discourse Mrs. Ellen G. White immediately occupied the stand, and, although her eloquence and persuasive powers were well known by the audience, still they were unprepared for the powerful and unanswerable appeal which she made. She seemed indeed almost inspired as she implored sinners to flee from their sins. The effect of her magnetic speech and manner was most remarkable. Probably 300 came forward for prayers, and it seemed as if the early days of Methodism had returned again. There is no denying the fact that the entire simplicity and singleness of purpose of this peculiar people are having great effect on those even who scoff at their belief."

The extension of time to eleven days was timely. It would have been impossible to hold all the business sessions without it. The Michigan Conference, Health Institute, General Conference, Publishing Association, and Michigan Tract Society, held the several sessions necessary to transact their business. All passed off harmoniously and with a good degree of interest. The reports of their doings, will be published next week.

The presence of Eld. L. C. Rogers, delegate to our General Conference from the S. D. Baptist General Conference, added interest to the occasion. His discourse on the 8th, from 1 Cor. 15:57, 58, was a masterly effort, and an illustration of how high culture can be happily combined with earnest piety and vital godliness. His remarks to the Conference Wednesday morning, the 12th, just previous to his departure, as he was not able to remain to the close of the meeting, were very happy and cordial, and were heartily received by the large congregation present.

And there were some encouraging incidents which were wholly unexpected, and therefore the more calculated to impress the mind as indications that the Lord is signally working in this cause. Bro. J. B. Frisbie, who has long stood aloof from the work, involved in darkness and doubt, having started for Kansas, intending there to locate, thought he would stop a day or two at the camp-meeting. As the time drew near when he was intending to leave, the Spirit of the Lord seemed to work upon his mind, and he concluded to remain. He sent for his wife, who joined him here and both remained to the close. He made, at different times, very warm and impressive remarks, stating his desires to return to this people, and resume his former position; but he desired to come back right. His numerous friends, many of whom had in former years received the truth from his hands, were rejoiced at his words. May the Lord lead him all the way up again into the light of his countenance and the joy of his truth.

Bro. Geo. W. Wright, also, who, from uncalled-for and unjust trials brought upon him in the past, had been turned away to labor with another people, unexpectedly to us came upon the ground and remained to the close. He spoke words of friendship and good cheer, to which all felt that it was good to listen. May the Lord help and guide him in all his future course.

Sister Roby Tuttle, who has for some time labored as a public speaker among the first-day Adventists, and who the past season, attended our school in Battle Creek, was also unexpectedly present, and publicly took her stand in favor of the Sabbath. Thus the cause gathers strength, and God is giving increase to his work.

The parting meeting Monday morning was a season of interest. At its conclusion, E. H. Root, E. R. Jones, and U. Smith, were ordained to the work of the ministry. After this we repaired a short distance to a pleasant spot on the banks of the Kalamazoo River, and sixty-two believers went forward in the ordinance of baptism, Brn. White and Andrews being the administrators. It was a solemn and impressive scene.

We have now reached a point from which we can look back over the meeting as a thing of the past; and we put the question to our own heart, For how much would you be willing that the work of this meeting should be undone? And no figures can express a sufficient sum. A glorious work has been wrought, the value of which is beyond estimation. We believe all present felt that it well repaid them for the time they spent, and the trouble and expense they incurred in attending the meeting; or, rather, that the time could not be better employed, and that the efforts were no trouble, and the means used could hardly be called expense, when it made such magnificent returns. There was nothing boastful or fanatical about the meeting, but a strong conviction of truth, and a sweet influence tending to unite and cement together all hearts. We expect its results will be glorious, as its memories will be ever pleasant.

What Thirty Years Have Proved.

THIRTY years ago this present season, the great body of Adventists were a unit, and the proclamation of the near-coming of the Lord was going with unparalleled power through the land. Not a heart doubted that God was in the movement; for on no other ground could what they felt and what they saw, be accounted for. In unity, and strength, and love, and power, all moved on together to the point of expectation in the autumn of that year.

Disappointed in their hope, as the time passed and the Lord did not come, the scene of confusion that followed baffled description; and the discordant views and theories that immediately arose could not easily be catalogued. It was nothing strange that uncertainty should for a while reign supreme in many minds. But it was certain that time would test the various schemes of interpretation devised; and it was to be presumed that that which was the truth would soon begin to assume definite proportions, would begin to make its way steadily among the people, and would prove permanent in its nature.

Thirty years have elapsed. Time enough has been given to test the truthfulness and practicality of every theory and every movement; and as we survey the field to-day what do we behold? Over a large portion of the Adventist body, the original confusion still reigns. Theory after theory has been devised which a few years have proved to be false and worthless. Movement after movement has been set on foot, which in a brief season has run its course and perished.

But one movement appears which has been steady and onward in its progress, one theory which has stood, and grown stronger with years and investigation. That is the cause of the third angel's message, as advocated by Seventh-day Adventists. Of all the periodicals that have been started since 1844 in advocacy of other views, some, after running an ignominiously short race, have disappeared, and others, after a few years had proved their position untenable, changed their course, and in their subsequent teaching contradicted their first. And not once or twice only have some of them changed, but their somersets have continued till they finally have no position, but present to the world a heterogeneous mass of incongruous and conflicting views.

How has it been with the REVIEW? Its teaching has been the same from beginning to end. Its articles of twenty-five years ago read, in sentiment, the same as its articles of to-day. The views it advocates have increased in clearness and strength from year to year. It has not been one thing to-day and another to-morrow, a gross mistake one year and some new device to cover it up the next. But the movement has steadily grown in power, and the cause has gone forward with accelerating progress. And now there are two weeklies and four monthlies published in its defense, which all speak the same thing, and are all laboring to one end. Never did the cause present such evidences of strength and permanency as it presents to-day.

The experience of these thirty years is of inestimable value. It fills a place which nothing else could fill; for however plausible a theory may look when first promulgated, the objection that time may prove it false can be refuted only by time itself. This objection time has removed in reference to our movement. No one need now enter into this work with a feeling that it is an experiment. These thirty years of investigation, of closest scrutiny, and every form and phase of opposition, have proved that the doctrines of S. D. Adventists are well grounded, and will stand. Thus has time developed in this cause such features of truthfulness as no other movement in the ranks of Adventists is able to show. And it is destined to culminate in that triumph which God has ordained for his word and his truth.

U. S.

That Greek Prop for Sunday.

A CORRESPONDENT of the *A. C. Times* writes to that paper that "one who claims to be a Greek scholar" says Matt. 28:1 should read "after the last Sabbath, early on the first Sabbath," &c., and asks for light. In reply the *Times* anchors itself on the claim so long ago exploded, that one series of Sabbaths there ended and another commenced. It says: "The idea seems to be that it was a time when one Sabbath was past and another was beginning."

Are our friends aware how many new series of Sabbaths they are introducing by making the

μῆν σαββάτων of Matt. 28:1, the first Sabbath of a new series? Let us suppose as they claim that the old series, the Jewish Sabbaths, as they call them, there ended, and the first of the new series, the Christian Sabbaths, Sunday, was there introduced. This was at the time of the resurrection of Christ.

We now come down to the year 59, when Paul met with the disciples at Troas, Acts 20:7, and we find the same expression again used. On the *μῆν τῶν σαββάτων*, when the disciples came together to break bread. Now if *μῆν σαββάτων* in Matt. 28:1 denotes the beginning of a new series of Sabbaths there, the same expression in Acts 20:7 denotes the beginning of a new series here, many years later. What series was this? If the series of Sunday Sabbath commenced at the resurrection of Christ what other series commenced in A. D. 59? Will they tell us?

Again, in 1 Cor. 16:2 we find another *μῆν σαββάτων*, upon which the disciples were directed to lay by their liberalities. Here is a new date and a new series. What series was this, and what has become of it? If the Greek of the New Testament proves anywhere the introduction of one new series of Sabbaths, it proves the introduction of at least three new series; and if one of these is to be taken up and observed, on this ground, the others should also be, or good reason be given why they should not be so observed.

But aside from this fact, which is sufficient of itself to annihilate this argument, the attempt to establish a new Sabbath from the expression in Matt. 28:1, betrays a very deficient acquaintance with the Greek language. The reader is referred to the little tract published at this Office, entitled "Sabbaton," for a full explanation of the Greek of Matt. 28:1, and parallel passages.

U. S.

Thoughts on Church Government.—No. 3.

THE ORGANIZATION OF THE CHURCH.

IN using the word organization I mean principally a description of the structure, or different parts, of which the church is composed, as revealed to us in the New Testament. In every important enterprise, organization is found to be a necessity. As one individual cannot act in every sphere, it is found expedient to assign to each his duty, and thus avoid confusion and laboring at cross-purposes. More can be accomplished in this manner than to leave it wholly indefinite when each shall act. In enterprises in which many engage, it should be the desire and effort of all to accomplish as much for the common purpose as possible. Hence the propriety of organization.

In such a vast machine as the government of the nation, or the army, what could be done without it? It is found necessary in society, and in every public institution. It enables all the parts to act harmoniously for a common object. Perhaps the most complete system of organization that exists anywhere among men is found in the army. Every man has his special duty assigned him, and just how he shall do it. One mind, perhaps, moves a million men. At a word they are all in motion. The perilous and fearful responsibilities of war make it necessary that power should be exercised by one man, because it is found to be most effective. If any one doubts the effectiveness of organization, let him conceive of putting down our great rebellion without it. Had each man of our vast army started out on his own hook, most of them would have never reached the South at all. They could not have been properly armed, fed, clothed, or trained. Disease would have fed upon them, and the whole country through which they passed would have been strewn with their corpses. And had a portion of them reached the South, it would have been mere play for the Southern forces to have routed them. But organized, equipped, and drilled, it was quite a different matter. Led and disciplined by minds of sufficient capacity, they swept the rebellion out of existence.

As much wisdom should be used in the sacred work of God as in any human enterprise. Every proper means should be employed to make it effective. Therefore, God has assigned to his church various offices, divisions, gifts, powers, and agencies, by which it may be rendered effective in saving those who form a part of it, as well as to reach and affect those outside of it.

In the first age of the Christian church, there seems to have been general councils held for consultation, answering much the same purpose as our General Conference. For instance: such as that held at Jerusalem spoken of in Acts 15; when the leading men came together and counseled concerning things of general interest. There seems to have been also geographical subdivisions, such as the "churches of Judea," the "churches of Galatia," and also of Asia Minor, &c. We are not informed that these met for mutual consultation especially; yet they seem to have been connected by special ties of interest and fellowship. These might well answer to our State Conferences.

We know there were local churches organized in the various towns and cities, such as Jerusalem, Antioch, Corinth, Rome, &c., and elders ordained

over them, and various officers appointed to act their part in them, and that these were visited, from time to time, by those who could instruct them in divine things.

Now, in regard to these divisions and subdivisions, they doubtless grew out of the peculiar circumstances surrounding the church. They seem to have been natural divisions, and are not specially spoken of as of divine appointment, to be perpetuated in just the same form or name. As they preached in various places, and persons embraced the gospel, it would be proper to have them left in such a shape as would be most likely to keep them pure and efficient. The simplest means that could effect this object, would be the one to choose. Persons who were converted in the same city, or town, would associate together, hold meetings together, and of course would be best qualified to know of each other's spiritual standing and true character. Hence the necessity of local churches taking cognizance of their own members and attending to their own local affairs. These would have their local officers, such as elders, deacons, and clerks.

But as these local churches had a love for the general interests of the cause, they would naturally become acquainted with those of the same faith within easy access, and thus associations would be formed, and consultations held, concerning that which mutually interested them, especially with those of the same nationality and language. These would be of greater or less extent according to circumstances. It matters little whether we call these conferences, councils, synods, or associations. They are divisions naturally growing out of the circumstances surrounding them.

Then it must be evident that occasions would arise when questions must be decided of general interest to the whole body of believers which none of these minor bodies could settle for all, seeing any one of them would have just the same authority to do it that the other had. Such occasions would demand representatives from all. Hence the necessity for general councils or conferences of all concerned. And whether these should be called at regular intervals, or only occasionally, would be merely a question of expediency for those to decide who were interested. In all ages, and in all sects, the necessity for some such general arrangement has existed. The Scriptures leave the minor questions concerning these divisions to those interested. But they plainly show us that these general principles concerning them were recognized anciently the same as now. We can easily conclude that questions coming up for settlement, involving important points of interest in the local churches, would be referred to those councils, representing larger interests, till the best wisdom of the body was found.

So far as offices and gifts are concerned, there seems to have been quite a variety of them in the ancient church, of both a general and local character. Among these are apostles, prophets, evangelists, teachers, workers of miracles, helps, elders, deacons, &c. Some of these seem to be officers appointed to fill certain positions, having special duties pointed out for them to do, and for which they must have certain qualifications. Then others mentioned were channels through which the Holy Spirit seemed specially to speak. We have no evidence to show that these latter were appointed to any position by their brethren. Yet they doubtless had much influence in guiding the actions of the church, as it would be very natural to reason that when the Holy Spirit chose them they must be worthy, and so, of course, their influence would be greater. Among the former were apostles, evangelists, teachers, elders, and deacons. Among the latter were prophets, workers of miracles, those who spoke with tongues, &c.

Oftentimes individuals chosen to fill the offices of the church had these supernatural gifts also. But it seems evident that some of those who have these miraculous gifts, were not placed in any official position. Of course we have nothing to do in the church with the selection of this latter class. God chooses them, and we judge of their being chosen by the manifestation of his Spirit through them.

That these gifts are not in such general exercise in our time as in the apostolic church, we all admit. But occasionally they have been seen, and the Scriptures plainly teach that they were designed for the church till the close of time; so that evidently the main reason why they are not more generally in exercise is because of the lukewarm, worldly condition of the church in these latter days.

The office of apostle was a very prominent one in the early church. It would be thought very improper, not to say fanatical, to apply that title to any officer of our modern churches. And yet the derivation of the word in the Greek would not make it improper to apply it to certain individuals raised up by the special providence of God to perform his work. The word signifies "one sent with a message," and the term was evidently applied to the original twelve because of their being selected in an especial manner to do the work of God. It was applied to a number of others besides them, such as Matthias, Barnabas, Paul, Epaphroditus, Silvanus, and Timothy. Some of these are not thus called in the common translation, but they are in the Greek. The number twelve seems to be chosen to correspond with the twelve tribes of Israel. When Judas apostatized, another was chosen to fill his place. We are not informed whether there was ever another election to this office, though others certainly

were apostles. We are nowhere informed that it was the duty of the church to select individuals to fill this office in succeeding ages, though it would be reasonable to expect that when the providence of God made it manifest that he had raised up a man to do a special work in his cause, the church should cheerfully give him his proper degree of influence and position.

The office of evangelist corresponds with our modern minister. The word in the original signifies "one who announces glad tidings." The words teacher and pastor have the general signification of instructors, who are to watch over and impart knowledge of divine truth, such as would be needed. The word *episcopos* in the Greek, from which elder and bishop are usually translated, signifies an inspector or overseer, one who superintends or provides for the welfare of any one. This term is applied to those who act in the general capacity of teachers and evangelists, and also to those in a more limited sphere, as local elders.

This latter office is a principal one in the Christian church, and the qualifications are given very particularly in the epistles to Timothy and Titus. Those who acted in a general capacity had the oversight of churches in large sections of country. They were to look after their spiritual wants generally. It was their duty to reprove the erring, admonish those in danger, stimulate the sluggish to action, comfort the desponding, see that those in lower offices were faithful, and watch over all for their good, as well as to teach the way of life and salvation. Their office was such that necessarily a great burden of responsibility would rest upon them, and the prosperity of the whole church would largely depend upon their faithfulness. These general duties will always lie before the servants of the Lord in every age, and the church cannot prosper unless they are faithful. The character of the churches in general will be largely determined by the character of their officers.

The office of deacon was one which pertained largely to the temporal affairs of the church. He was to look after the wants of the afflicted, to act as treasurer, and hold the money received for various purposes, furnish things necessary for sacramental purposes, and then take the oversight of temporal matters. The qualifications for this office are also plainly given.

Paul also speaks of "helps" among the gifts set in the church. These were doubtless assistants, who might have been acting in the capacity of deacons, or, perhaps, were not elected to any office, but chose freely, of their own accord, to act with others, and help them all they could. It would be a great blessing to the church if there were more persons in this age ready to thus act a benevolent part in the work of God. Here is a great field of usefulness open for volunteers to fill. While they who labor in word and doctrine find, if willing, more than they can do, and are always anxious for help, it will ever be to them a matter of deep rejoicing to find those who can help stepping in to aid in the good work. Many might act in this capacity had they the disposition.

While officers in the church have great responsibilities upon them, it should never be forgotten that their powers are merely advisory. The body of the church is the deciding power. Elders can advise, reprove, or rebuke, but they cannot turn out or take in members, only as they can persuade the church to act. They will of course have a great influence, but they are never to act as "lords over God's heritage," but as examples to the flock, counselors, and advisers.

GEO. I. BUTLER.

Religion and Charity.

RELIGION, as a principle, seems to be a sense of the moral obligation which binds us in duty to God. True religion binds us to the one living and true God. Hence that which acknowledges more gods than one, we call false religion. According to an apostle of Jesus Christ, there is a "pure religion and undefiled," hence we rightly infer that not all that is called religion, or professes to be such, is of this character, but it may be of an opposite character—impure and defiled.

Man seems disposed to have some sort of religion; but often ignores, or even rejects, the true, and embraces the false. And as it was the case in ancient times, and is now in heathen lands, that the people have worshiped many gods, and consequently their religion has been false, is it not possible that even now among the many discordant sects professing the religion of the Bible, there may be much religion that is false?

The great fundamental principle of the doctrine of the Bible is love—supreme love to God, and love to our neighbor equal to our love of ourselves. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31. The whole moral law of God, the ten commandments, depends upon, teaches, and enforces, these two great principles. "On these two commandments hang all the law and the prophets." Matt. 22:40. The ten commandments teach us how to love God and our neighbor. Four of them teach our duty in reference directly to God; three are expressed negatively, forbidding other gods, the making and worshiping of images, and the taking

of the name of God in vain; the fourth demands that God be positively honored by an observance of the memorial of his creative work. These are duties directly to God, and indirectly to our neighbor, as setting him an example. The other six relate to our duty directly to our neighbor, and indirectly to God; for we have the inspired decision, "That he who loveth God love his brother also." See 1 John 4:20, 21.

Now we may say that we love God, but this is not sufficient proof. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. But many in this our day have attempted to make their love to God excuse them from keeping his commandments. They have argued that these commandments have been superseded by the great precepts of love to God and man—precepts which they are pleased to call gospel precepts, ignoring the fact, that they are the great commandments "in the law"—so that they are no longer bound to keep the commandments, but "only to love God with all the heart." One who was making this plea to excuse himself from keeping the commandments of God, was asked what he would do supposing his little son, instead of doing what he bid him do, should stand and say, "I love you, pa, I love you;" and he was constrained to reply "I'd whip him."

Now, since the love of God cannot exist without a cheerful obedience to his commandments, what shall we do in the case of those who profess to love God and do not keep all his commandments? Shall we charitably (?) refrain from pointing out their error, and bid them God speed, on the ground that all will be right in the end, if the heart is only right? Would it not be better and more charitable to show them from the word of God what he requires of them as proof of their love?

"But men differ concerning what God requires in his commandments."

Are the commandments so expressed that they necessarily and unavoidably differ as to the duties which they require? Then, truly, the fault is in the law. But what can be a greater sign of the deep depravity of the human heart than excusing our errors and disobedience by attaching the fault to the law and the blame to the Giver? It is false! it is false! Men can understand what God requires of them in the ten precepts of the decalogue, if they will try. I cannot, must not, dishonor God by admitting the contrary. "Let God be true," though it prove "every man a liar."

Wherever false religion exists, it demands a false charity. Those who have worshiped many gods could well afford to place their various gods upon a level. One was as good as another, since all were false; therefore they could have charity one for another. And there could be no reasonable objection to the worship of the one living and true God. And there would be none, but for the uncharitable exclusiveness of this religion—a religion that assumes that it alone is right, and, as a consequence, that all others are wrong. On account of this uncharitable, bigoted, fanatical exclusiveness, the worshipers of a plurality of gods have always had a pique against those who will admit but one God, and have thought that if they could only rid the earth of these, peace, harmony, and charity, would prevail in all the world. Hence the persecutions; not because there were too many gods and too many religions, but because of the uncharitableness and exclusiveness of one which assumes alone to be right, and, in so doing, condemns all the rest.

There are errors in the Christian world to-day. Where theories conflict and practices contradict, all cannot be true. But, after centuries of disputation and disunion, there seems to be a tendency to union; not a union effected by abandoning errors and embracing the truth, but by an expanded charity that puts truth and error upon a level—a union upon the doctrine that it makes no difference what one's faith and practice is, in matters of worship, only if he is not exclusive and uncharitable. And this union, it is thought, will soon introduce the fancied millennium, when all the world will be converted to the pure and undefiled religion of Jesus Christ.

The character of this union may be inferred from the following quotation from the *American Messenger*. In the conclusion of an article upon "the great and bright revival movement in Scotland," the writer says, "The extent to which 'brethren' now 'dwell together in unity' was also adverted to, and should not be overlooked. 'At the meetings,' said one of the speakers, 'no one could tell, from the language of any present, to what particular branch of the church universal each belonged, so completely had all come together in the love of Christ, the 'unity of the Spirit, in the bond of peace.'"

Such a union of discordant sects—ignoring their differences, and putting truth and error upon the same level is hailed as the harbinger of good to the world. But when such a union becomes well established, woe to the exclusive and uncharitable wretch who stands firmly upon Bible truth! It is a union, it is thought, upon the great essentials, that is, upon the points wherein the mass agree; but this makes the distinctive doctrines and practices of the church, as taught in the Scriptures, non-essential. In such a union one may be immersed, sprinkled, or poured, as baptism, or not be baptized at all, and it is all the same, if his conscience is only satisfied; making the conscience of each individual the judge of duty, instead of being ruled by the word of God. And concerning the Sabbath, he may

hold the commandment binding, the requiring observance of a particular day, or that it is abolished and that there is no sacred time; that a particular day, the first day of the week, is the Sabbath, or that only a seventh part of time or one day in seven is all that is required—that every day is the Sabbath, or that no day is the Sabbath—provided he conforms to the fashionable observance of the first day of the week; or, perhaps he might be allowed to keep the seventh day—the day mentioned in the commandment—provided he claims no pre-eminence for that day, but places it on a level with all other days, especially the first day of the week. But all faithful and persistent adherence to what God has said is ruled out of such a union as exclusiveness. If one insists that what God has said is superior to all that men have substituted in its place, he has no place in such a union, but is a fit subject of proscription and persecution. And this liberal union, and this broad charity, which ignores the word of God, is expected to be the basis of the millennium!

How much better to come back to the word of God and unite upon the truth.

R. F. COTTRELL.

Meetings.

"Not forsaking the assembling of ourselves together." Heb. 10:25.

A regular and constant effort put forth in the common pursuits of life is generally crowned with at least some degree of success. So in spiritual things, God has laid a plan for man's salvation. The seasons of secret and social prayer, the Sabbath with its holy influence, the influence of the good, the Bible and all the varied means of grace, if well improved, prove a rich savor of life unto life. The stated meetings of the church, especially, are a powerful means of grace. Those who attend these with a proper spirit of devotion reap a rich reward. The camp-meetings are an interesting feature in the work and great privileges are afforded to those who attend these meetings, and great loss attends the neglect of them.

Only a few short years remain, and when these expire, all will be over. Well it is that the people of God hold yearly religious anniversaries. These are seasons of great importance to all who value eternal life; and as they return in their yearly round, they seem like mile-posts to the celestial city. Every year, these meetings rise in their interest and power, and well will it be for us if we rise with them.

JOS. CLARKE.

Too Busy.

For what? To spend time in attending scenes of amusement or parties of pleasure? No, not that. To stop to read important news, or what is worse, the light and fictitious literature of the day? Not that either.

Well, what then? Too busy to attend Conference. So said a first-day Adventist who called at the tent the other day, in answer to the inquiry whether he attended a session of the Conference recently held not far from where he lived. After replying in the negative, he added with some emphasis, "It is too busy a time for me to attend Conference." True, the season is late and the weather unfavorable; still I could but mentally ask, How much faith can such have in the soon coming of the Lord? or how much do they appreciate the preparation needed for that event?

And I was also led to reflect as to how many S. D. Adventists within the bounds of the Conference will be absent from our expected camp-meeting for the same reason. It is painfully certain there will be some. But I hope we begin to see the danger of being blinded by the god of this world, and the necessity of seeking first the kingdom of God to that degree that the number of such will be materially lessened, and that we shall see at that meeting such a rally of earnest, determined seekers after God as has never been witnessed in this State.

Brethren and sisters, just as many of you as can, come, even at a sacrifice. Show your faith by your works, and let it be seen that your heart is in the coming kingdom instead of this world.

And not only be in earnest to come, but in earnest to work, in earnest to seek God when there, and even now, while making preparation to go. Do not come simply because Bro. and sister White are expected (for which I am indeed thankful), but because God in his providence is furnishing you with just the help you need at this time, and without which your prospects of success in overcoming will be very much injured, to say the least.

Especially do I hope the friends in the northern part of the State will appreciate the favor shown them. You have desired the meeting to be in September to accommodate you better. In the providence of God, this is brought about. Now show your gratitude by improving the opportunity thus graciously offered you. Time is short, the work is great, dangers are many; but life is precious, rest is sweet, and these we must gain, at any cost.

S. B. WHITNEY.

West Hebron, N. Y., Aug. 4, 1874.

GO WORK.

Go work for the Saviour,
He's done much for you ;
And to work is a favor
When we've something to do.

And life brings the chances
All through the bright day :
If our eye only glances
Both sides of the way.

There's a heart full of sadness
From hope long deferred ;
Joy brings it no gladness ;
Oh ! speak a kind word.

Here's a little one weary
From walking the while,
Life's journey seems dreary,
Oh ! give it a smile,

Then the poor little stranger
Whom God has bid come,
You may shield it from danger
And give it a home.

There are thorns in the highway
Where presses the throng :
Go clear the rough pathway ;
Strew roses along.

And work for the Saviour,
He's done much for you :
And to work is a favor
When we've something to do.

—Advocate and Guardian.

Progress of the Cause.

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

San Jose, California.

MONDAY, Aug. 3, we took down our tent after a stay here of five weeks, during which time we held meetings continually, with the exception of one night. The interest was not large at any time. Two hundred and fifty, and three hundred, were the largest congregations we had. We had about one hundred quite regular hearers, and seldom less than sixty.

We have had two Sabbath meetings—very good ones. Several took a part, expressing themselves as very thankful for the truth. Twenty-three have embraced the Sabbath. We sold \$20 worth of books, and obtained fifteen names for the *Signs*. We have hired a hall, and raised sufficient means to pay for it. We shall have regular meetings on the Sabbath, and prayer-meetings Tuesday nights. I shall spend much of my time here for a week or two yet, endeavoring to get them in as good condition as possible before we leave this section of the country.

Eld. Miles Grant had lectured here at several different times previous to our coming. At first he had quite a hearing, but the people soon lost interest in him, so that when he was here the last time this spring he quit for lack of an audience. Indeed, his efforts here were an entire failure. Yet, laboring under many disadvantages which he did not have, a small church has now been raised up here, by the blessing of the Lord and the power of his truth. Those who have come out say that they never saw such harmony in the Bible, such clearness of the truth, and such power in the simple word of the Lord, as they now see.

For instance, those who had for scores of years strongly opposed immersion, and have been thoroughly settled in the doctrine of sprinkling for baptism, say that they thought they never could be changed. But now, after hearing only one sermon upon that subject, they immediately give up their error and readily adopt the truth. And so on other points.

We have pitched our tent at Santa Clara, a city of three thousand inhabitants, only three miles from San Jose. We do not design to stay there over two weeks, not expecting much interest. We did it in order to complete the work here and present the Sabbath truth there.

The more I have a chance to become acquainted with the first-day Adventists, and the utter confusion, division, and wrangling there is among them, the more I am impressed with the fact that we do not appreciate the unity and harmony which characterize our own work. Their divisions and the unsettled positions upon which they are constantly changing, show that they are off from the track of truth somewhere. We think we know just where it is and just what they need, namely, the third angel's message, with the commandments of God and the spirit of prophecy.

Brethren, the Lord is giving us the field, and giving glorious victories to his truth. We propose to buckle on the armor and press home the battle. Pray for us.

D. M. CANRIGHT.

San Jose, Aug. 4.

Among the Swedes.

"BLESSED is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are

more than can be numbered." Ps. 40:4, 5.

The above words, although spoken by a king of Israel, are the very words I would use to express the feelings of my heart, when I consider the favor which God has bestowed upon me and many of my countrymen within the past few years. We have seen the works of God wonderfully displayed among us in leading sinners from error to truth; and, in the midst of confusion and moral darkness, we have experienced the quieting and refreshing Spirit of God to lead us on in the light of his glorious word.

Again I have made a round visit to my brethren and been greatly encouraged in finding their faith stronger and their hopes brighter. Our meetings have been more solemn than ever before, and the tender Spirit of God has moved deeply on the hearts and feelings of the people. Eleven more have been added to our number, seven of them by baptism.

At present I can do but little in carrying God's truth to my fellow-men on account of the busy season. Will start out with a tent in a few weeks. Several young men desire to go with me. May God help them to be useful.

My address will continue to be Litchfield, Meeker Co., Minn.

CHARLES LEE.

Nebraska.

CLOSED our meetings in Wahoo last evening. We leave a few here who have taken a firm stand in favor of the Sabbath of the Lord. Others acknowledge the truth, but are in the "valley of decision" in reference to yielding obedience to the commandments of God.

We move from here to Fremont where there is quite an element of Danes and Norwegians.

We earnestly request Bro. Hanson, of this Conference, if consistent with other duties, to meet us there immediately, to preach to them in their own language at such times as the tent is unoccupied. This request is sanctioned by the president of our Conference. We take this means of making it public, as we do not know his address. If Bro. Hanson cannot meet us at once, will he please write to us?

Our address is Fremont, Dodge Co., Neb. Brethren pray for us. CHAS. L. BOYD, R. A. HART.

Wahoo, Saunders Co., Neb., Aug. 13, 1874.

New York & Pennsylvania.

SINCE my last report, have labored in a place called Steam Valley, in Cattaraugus Co. Spoke to a few eight times. There was some interest apparent, but none were fully decided.

Visited the friends again at Comes Creek, Pa. Three are decided on the truth, and others are favorable. Have just had a meeting of interest at Corydon, Pa. Baptized four, and partially organized a church of seven. Another would have joined, but is so feeble in health as to be unable to attend the meetings. The Lord bless the willing, and accept of their willingness. A good attendance and interest from without on first-day, and a quiet and solemn baptismal scene.

R. F. COTTRELL.

Aug. 10, 1874.

Western Iowa Tent.

TWENTY-ONE have signed the covenant to keep the Sabbath. About half a dozen more are keeping it, with an increasing interest. We are now holding meetings in the M. E. meeting-house at this place. We intend to move to a new field next week. Brethren, pray that the Lord may continue to bless our labors.

J. MCWILLIAMS.

Missouri Valley, Iowa, Aug. 6, 1874.

Marlow, N. H.

SINCE our last report, our audiences have increased and retained an average of about one hundred and twenty-five. We have not yet finished the Sabbath question. Already many are convinced of its claims upon them, and some have decided to obey even at a great loss to them, being thrown out of occupation. The ministers are quiet on the surface. We have the ears of a good class of intelligent people, and our prayer is that God may work upon the heart. He has helped in speaking his truth. We have our first Sabbath meeting next Sabbath. Oh! may God meet with us and give the Spirit's power.

I would say a word to those who are laboring in the different tents in the wide field, that we have at last overcome a long known difficulty, *i. e.*, we have our tent seated with backs to nearly all of the seats, and we find that these are first filled, and we often hear the remark from the ladies, "I could not come if it were not for these backs." It is merely a simple arrangement consisting of two boards, twelve inches wide each, one for the seat, the other for the back, and held in position by two or three pieces of hoop iron, each cut two feet long with a screw hole in each end, fastened with screws to the back, one inch from the top on the back side, and brought over and fastened to the lower side of the seat, one or more inches from the front. By this arrangement, two of us were

about thirty minutes seating our tent, and they are as permanent to-day as they were when put up three weeks ago; and the whole did not cost one dollar. By using a little ingenuity, they are very easily made.

R. M. KILGORE.

July 30, 1874.

Wisconsin.

WE have just closed a series of meetings at Neilsville, Clark Co. It is a village of about one thousand inhabitants, situated in the midst of a lumber region. Our meetings commenced rather discouragingly. The people seemed to care but very little about the Bible or anything that pertained to it, and we began to feel that our effort would be in vain. But gradually the interest began to increase, and continued to do so until the close of the meetings. The whole town is now stirred up. Investigation is going on in the streets and in all places of business.

As nearly as we can ascertain, twenty-five have decided to obey the whole truth, and quite a number more are investigating, who probably will embrace it.

Since our camp-meeting, we have visited Nasonville, and held four meetings. Four commenced to keep the Sabbath.

Last Sabbath, we had a general meeting of the brethren and sisters of Clark Co. About fifty came together. It was a good day for us. The Lord gave us his precious blessing, and many hearts were made to rejoice in hope of eternal life. We feel to thank the Lord and humble ourselves before him in view of his blessing which we have realized during this meeting. We pitch our tent this week at Leon, Monroe Co.

H. W. DECKER,
JOHN ATKINSON.

Northern Iowa Tent.

WE have closed our meetings in Marble Rock. Gave, in all, about thirty discourses. Seven have signed the covenant to keep all the commandments of God and faith of Jesus. Others are convinced, and we hope will soon take a stand for the truth. Sold seven dollars' worth of books and obtained seven names for the *REVIEW* on trial. The tent is now pitched in Rockford, ten miles north of Marble Rock. We have commenced meetings here with a fair attention of candid hearers.

Our address is Rockford, Floyd Co., Iowa.

C. A. WASHBURN,
E. W. FARNSWORTH,
MINOS MILLER.

Jesuits, and Papal Orders.

THE Jesuits are the nerve of the holy see of Rome, and they hold a commission authorizing them to destroy every power that makes any pretensions to self-government. They have been driven from Germany, Italy, Austria and Spain, and they come to England and America. In England, they have created a disturbance by introducing, stealthily, confessionals into the high or established Church of England. In America, their great plea is against, and they are trying to break down, the public schools and other signs of progress.

The *Guardian*, the Catholic organ of San Francisco, says: "It is certain that Catholics generally are but little concerned as to how our public schools are managed, for it is notorious that the best and most thorough educational institutions in the country are those managed by Catholics. No—it is not so much the management of the godless schools, with which Catholics find fault, as in being compelled to contribute to the support of a system of education, which, when not infidel, is avowedly Protestant."

One thing is a little singular. If they do not care how the schools are managed, why have they worked in such a manner as to introduce a large majority of Catholic teachers into the public schools of San Francisco?

The *Tablet*, another Catholic paper, in its issue of Nov. 13, 1869, said, "The State must either not tax us at all, or give us our proportion of the money raised to be expended in schools under the control of the church."

The same paper in its issue of December 25, of the same year, says: "We demand of the State, as our right, either such schools as the church will accept, or exemption from the school tax. If it will support schools by a general tax, we demand that it provide or give us our proportion of the public funds, and leave us to provide schools in which we can educate our children in our own religion, under the supervision of our own church."

The *Freeman's Journal* of Nov. 13, 1869, another Catholic paper, says, "Education is not the work of the State at all. It belongs to families, and should be left to families and to voluntary associations. The school tax is in itself an unjust imposition."

The same journal for December 11, of the same year, says, "Let the public school system go to where it came from—the devil."

Talk of the above kind induced the New York Legislature to accede to their claims, and a committee was selected to appropriate the school funds. The committee being largely Catholic, the case came out worse than that of the famous robber who was dividing the money with two of his ignorant fellow-thieves, "There's two for you two, and here's two for me too." In this case it was, "There's \$1.00 for your Protestant schools and here's \$15.00 for our Catholic schools." Shortly after this triumph on the part of the Catholics, a meeting of Roman Catholics was held in New York. In the meeting, one of the speakers, exulting over what had been gained by them through special appropriations from the New York Legislature, said, "This is the little finger, and we must persevere till we get the whole hand."*

Papists discard Protestant schools, and claim that their plan of educating is the best. Cardinal Wiseman, in a lecture delivered at Leeds, England, says: "Sciences, letters, and arts, never flourished more than under the papacy; the church of Rome is really the mother of all wisdom." Again, he says: "Italy is the first country in Europe for great genius; but Italy is the center of the papacy; therefore the dominance of the pope is the producer of great genius in sciences, letters and arts." On this, Gavazzi says: "She produces great geniuses, not by the rule of the pope, but by her sun and soil; not by the Romish domination, but in spite of it. Yes, in spite of it! Rome, without popes, was unequalled for her monuments—the popes destroyed them. Rome of the popes can show nothing to compare with Rome of the pagans."

"She did not need a pope to produce Cicero, Horace, Livy, Pliny, Tacitus, Virgil, Tibullus, Seneca, and the long list of her illustrious pagan names. Her genius springs, not from the Vatican, but from herself."

"Cardinal Wiseman says the popes encourage genius, and ventures to cite Dante, Petrarch, Boccaccio, and even Gallileo! . . . Dante was persecuted; his works were forbidden till about two centuries ago; to this day the Jesuits expel them from their schools. . . . Our best historians, from Guicciardini to Charles Botta, were all forbidden. The best authors on the improvement of laws and political economy, as Filangeri, Beccaria, Giannone, Gioia, Romagnosi, were all forbidden. Gallileo, in spite of all the assertions of Wiseman, was imprisoned, persecuted, and morally poisoned by the inquisition. . . . From the days of Gregory the seventh to the present, Italy has produced great geniuses; all have been persecuted. The conclusion is clear; they have been neither created nor fostered by the papacy; but have been the sons of Italy, her natural productions, who have grown to a greatness that will endure forever in spite of popes and popery."†

Father Damen, the Jesuit, in his lecture in London, Canada, Feb. 21, 1870, made a statement that "the church of Rome is not opposed to education or to free institutions." Brock, in his reply, says, "A few years ago, the present pope issued an allocution in reference to the affairs of the republic of New Granada in this continent, in which he says, 'Nor must we pass over in silence that, by the new constitution of that Republic, enacted in these recent times, among other things, the right of free education is defended, and liberty of all kinds is given to all, so that each person may even print and publish his thoughts, and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases.'" On this the pope observes to the College of Cardinals whom he addressed, "You assuredly see, venerable brothers, how horrible and sacrilegious a war is proclaimed against the Catholic church, by the rulers of the Republic of New Granada."‡

Damen further states: "The Jesuit lecturer then went on to dwell in glowing language on the patronage extended to the fine arts, by the church of Rome. Printing and sculpture, music and architecture, where would they be but for the fostering care of Rome? I acknowledge that the church of Rome encouraged these arts, but it was only to serve her own ends. Pressed into her service, they ministered to her idolatry, and surrounded it with that which fascinated the eye and pleased the ear. The idolatrous sacrifice of the mass, celebrated in a gorgeous cathedral, amid the trophies of painting and sculpture, and accompanied by ravishing strains of music, would invest the Roman service with charms which to some minds would be irresistible. Rome's patronage of the fine arts, then, has not been disinterested. They have materially aided her in leading captive the minds of men. Yet think not that to Rome alone belong those who have excelled in art. Many noble painters, and sculptors, and architects, and some of the most illustrious composers, such as Handel

* Hemphil on Public Schools, pp. 34, 35.

† Gavazzi's Lectures, pp. 332, 333, 334, and notes.

‡ Brock's Reply to Damen, pp. 18, 19.

and Mendelshon, never owned the sway or sought the patronage of Rome."§

Of Rome's treatment of Galileo, Damen says, "Four months after his arrival in Rome, on June 22, 1633, Galileo was conducted in a penitential dress to the convent of Minerva, where, by the sentence of the inquisitors, the venerable old man was solemnly called on to renounce and abjure, as impious and heretical, the opinions which his whole life had been consecrated to form and strengthen. There, on bended knees, Rome compelled that aged man to pronounce "the proposition that the sun is the center of the world to be absurd, philosophically false, and formally heretical; because it is expressly contrary to the Holy Scripture"—and further to pronounce "the proposition that the earth is not in the center of the world, nor immovable, but that it moves, and also with a diurnal motion, to be also absurd, philosophically false, and, theologically considered, at least erroneous in faith." The old man pronounced the required abjuration, rose from his knees, and then whispered to a friend, "It does move though." . . . His works and those of Copernicus, and another eminent astronomer, Foscarini, were all put in the Index of Prohibited Books, and remained there up to the year 1828, since which time they have been silently omitted."*

Said Victor Hugo to the priests, "Ah, we know you. We know the clerical party. It is an old party. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to the torture for having affirmed that the number of worlds was infinite, and for having caught a glimpse of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus, it shut up Galileo. In the name of St. Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety; to find a world was a heresy."

"You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, those two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read. Yes, Italy is, of all the States of Europe, that where the *smallest number of natives know how to read.*"

"Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and in spite of you, a world—America: Spain, thanks to you, to your yoke of stupor—which is a yoke of degradation and decay—Spain has lost this secret power, which it had from the Romans; this genius of art, which it had from the Arabs; this world, which it had from God; and in exchange for all that you have made it lose, it has received from you—the inquisition."*

After quoting the above, Hemphil says: "If the priests are the educators they claim to be, let us see what they have done for our neighbors, the Mexicans. Mexico was colonized a whole century before New England. Its first settlers were the noblest spirits of Spain in her Augustan age—the epoch of Cervantes, Cortez, Pizarro, Columbus, Gonzalo de Cordova, Xemenes, and Isabella. Mexico has been educated by the priests since the fifteenth century; and her career has been glorious! (2) Look at the respective conditions of Mexico and the United States. Mexico is a Catholic country—priests are the educators."†

J. N. LOUGHBOROUGH.

(Concluded next week.)

§ Ibid. pp. 20, 21.

* Brock's Reply to Damen, pp. 21, 22.

† Victor Hugo, as quoted in Hemphil on Public Schools, pp. 38-39.

† Ibid. pp. 38, 39.

How A POPE DIED.—It is said of Pope Pius V. that, when he was dying, he cried out in despair: "When I was in low condition, I had some hopes of salvation; when I advanced to be a cardinal, I greatly doubted it; but since I came to the popedom, I have no hope at all."

A CHRISTIAN profession must be open and public. Christ made no secret of his love to us.

Modern Spiritualism.—No. 4.

THEY DENY SIN AND ACCOUNTABILITY.

THE denial of the existence of sin, and of man's accountability for his actions, tends directly to destroy conscientiousness and to remove all feeling of just restraint. Under such teachings, people become reckless and immoral, as certainly as any effect can follow its cause. But this has been the prevailing theory of spiritualism since its rise. We quote briefly from prominent spiritualists. A work published by N. P. Tallmadge says that God does not condemn any one. It also says:—

"Unto God there is no error; all is comparative good."

And of an inspired teacher it says:—
"He vieweth error as God vieweth it, as undeveloped good."

A. J. Davis says:—
"Sin, indeed, in the common acceptation of that term, does not really exist."—*Nat. Div. Rev.*, p. 521.

"The innate divineness of the spirit prohibits the possibility of spiritual wickedness, or unrighteousness."—*Id.* p. 413.

And he says again:—
"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It will be found impossible for man to transgress a law of God."

The above is from a lecture on the "Philosophy of Reform," given in New York city; but if this is true, there is neither need nor chance for reform, unless it is God's will that needs reforming! But he goes further, and says:—

"Reformers need to understand that war is as natural to one stage of human development as peace is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is not his spirit natural to his condition? War is not evil or repulsive, except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is as natural to one stage of development as oranges are natural to the South. Shall I grow indignant, and, because I am a monogamist, condemn my kinsman of yore? Who made him? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing 'evil' to this and that plane of society—is natural; but is natural only to undeveloped minds. It is a profanation—a sort of atheism of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform."

So revenge, war, polygamy, and every violation of the principles of morality, may not be blamed. According to "the true and only Bible," it is impossible to do wrong! To call murder and adultery evil is "a sort of atheism." When this lecture was given, in 1857, we said they might go further in practice than they had then gone, but in the theory of lawlessness they were fully developed. This declaration of Davis, who is the chief apostle of spiritualism, will sanction every abomination which has since been manifested among them.

A. P. McCombs, a spiritualist, in a tract entitled, "Whatever is, is Right, Vindicated," says:—

"I will not contend about how Pope or anybody else viewed the axiom, or into what departments of God's universe they give it entrance; I believe that 'whatever is, is right,' in its fullest and broadest sense, covering every act in the past, present, and future."

More testimony to this point will be given when we come to speak of the immoral tendencies of the system, and the practices of its adherents.

It is well known that they teach that the spirits obtain entire control of the mediums, and that passive yielding to their influence is necessary to development as good mediums. Any prudent person would wish to know the nature of the spirits to which he had so passively yielded, and avoid the influence, unless he could fully identify them. But so reckless are spiritualists that they court the influence and control of the spirits, while they confess that they cannot identify them. We will prove this by quotations from the very best spiritualist authorities.

A Mr. Hobart, of St. Joseph Co., Mich., in 1857, in a discussion on spiritualism, said:—

"The spirit sometimes assumes the name of an individual belonging to the same church, to induce them to hear. This is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission that we did not then suppose any intelligent spiritualist

would make. We had not before known that they had so little confidence in these communications, but investigation proves the fact. Yet it is an obvious fact that all spiritualists have changed in their faith and lives under the influence of the spirits. This is a point worthy of careful consideration, that they are continually being molded and fashioned by an influence in which they dare not publicly avow the least confidence.

Joel Tiffany was an able speaker and publisher among them. In a discussion with Pres. Mahan, in Cleveland, he said:—

"Persons have supposed that when they get correct answers they get tests. But when we come to understand that the spirit can come into rapport with the mind in the circle, we then discover that he can perceive his thoughts and get the answer as well as the question from his mind, and then being in communication with the medium can answer all his question, and give him perfect answers, as to identity, at the same time that he is a far different spirit from what he purports to be."

Judge Edmonds, in "Spiritual Tracts," No. 7, page 4, says:—

"One day while I was at West Roxbury, there came to me through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity.

"I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me.

"I took it for granted he was dead, and was surprised afterward to learn that he was not. He is yet living.

"I cannot, on this occasion, go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much of a spirit manifestation as any I ever witnessed or heard of."

But the credulity of spiritualists knows no bounds. With all the evidence before him, and the well-known admissions of spiritualists that lying spirits personate our friends so well as to defy detection, the Judge yet thinks it was the spirit of his friend yet living!

The following experience of a circle of "six ladies and gentlemen" is taken from the *Boston Bee*. The spirit of a dog first identified itself. The paper states:—

"Several satisfactory answers were given relative to its name, that of its late master, time of its decease, &c. . . . The next spirit was that of a cat, who revealed the secret that it had been drowned while at a very tender age, in a cistern, by a young lady who was present. The answers in this instance were correct and satisfactory.

"After this, a gentleman (who was a medium) asked if the spirit of a favorite horse was present. The raps were in the affirmative. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead, the name of the place where it had been struck by lightning, &c."

These were as "satisfactory tests" as have ever been obtained.

A. J. Davis, in answer to a question concerning the appearance of spirits, said:—

"These appearances are intended merely as reminders and as tests of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations."

In the *Spiritual Telegraph* of July 11, 1857, the leading editorial is entitled, "On the Identification of Spirits." The following is the commencement of the article:—

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt, as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our

opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and that if direct tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a spirit, rather than to prove what particular spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is entitled to no credit whatever. The "experience and observation" of the editor of the *Telegraph* entitles his testimony to as much credit as that of any spiritualist in the country. According to his view we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "what particular spirit" is communicating, as they "personate with such perfection as to defy every effort to detect the deception." This is all that we have ever claimed, or could claim, in regard to this great system of falsehood. The following from the same article is equally expressive of their characters and actions:—

"From much experience and observation, however, we are satisfied that if, after having received, in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits, or prejudices of other spirits than the one with whom up to that moment we have been talking, then other spirits who may be more nearly related to, or who may have more perfect control over, the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world, should have so soon changed his opinion on that particular subject!"

A. J. Davis makes a statement similar to the above. If only the main points of the spiritual theory were true, we could not be surprised if all changed their minds in many respects when they enter the "spheres." But what a confession is this! How completely are all their tests of identity and claims of reliability swept away.

Mr. Tiffany has also given pointed evidence on this subject:—

"When communications are received through public mediums, the probabilities are that the communicators belong to a very low plane of development, and that the communications cannot be relied upon, whatever may be the professions of the communicator. There is almost always an influence which belongs peculiarly to each medium—an influence which seems to be a presiding spirit, which that medium will usually recognize, answering to the name of 'Jim' or 'John.' It is generally the case that this spirit will be found on hand first, and is the one to do whatever is to be done, and he becomes the father, mother, brother, sister, or friend of everybody. . . . The circumstances of a public circle are exceedingly unfavorable to getting communications from spirits of a high degree of refinement. The most that can be obtained under such conditions is some external evidence of spiritual existence. The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, are under an influence to deceive, to cheat, which is almost irresistible. It does not matter particularly how good manifestations they get. I have seen this deceptive disposition manifested in mediums who could get very remarkable manifestations, such as the movement, in the open light, of a table with several men standing upon it."—*Lect.* pp. 122, 123.

These are quite sufficient to prove the point. And such being the facts, all can see that deception and delusion are unavoidable in the practical workings of spiritualism. We propose now to offer proof from their own writings, that it is not a mild or innocent deception, but a very dangerous one.

J. H. WAGGONER.

No manners are so fine as the most awkward manifestations of good-will toward men.

Obituary Notices.

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

DIED, at Athens, Me., June 11, 1874, sister Sally Giles, aged eighty-five years. She professed religion early in life. In her seventy-seventh year she embraced present truth with gladness. Her life was one of unusual self-denial, simple trust in God, and earnest desires to know duty and do it. Her family and also the church with which she was connected, have great reason to cherish her memory with sacredness.

CHARLES STRATTON.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 18, 1874.

Appointment for Eastern Camp-Meetings.

NEW ENGLAND,	Aug. 27-31, 1874.
MAINE,	Sept. 3-7, "
NEW YORK,	" 10-14, "
OHIO,	" 17-21, "
INDIANA,	" 24-28, "

The pressure of camp-meeting duties prevents the acknowledgment of business matters this week. They will appear in due time.

In answer to the "Request" published in REVIEW No. 7, for the P. O. addresses of the President, Secretary, and treasurer of the Mo. & Kan. T. & M. Society, they give them as follows:—

President, J. H. Rogers, Hamilton, Caldwell Co., Mo.

Secretary, Wm. Evans, Hamilton, Caldwell Co., Mo.

Treasurer, J. A. O'Bryan, Holden, Jackson Co., Mo.

Mother Shipton's Prophecy.

A PIECE of very imperfect poetry, under this title, has been going the rounds of the papers, and has a number of times been sent to this Office for publication. It purports to have been written in 1041, and to be a prophecy of some remarkable event to transpire between that time and the end. Some passages would seem to refer quite distinctly to the wonders of steam and electricity and the discovery of gold. But the last two lines fix the time and name the year for the Lord to come; and that spoils it all; for we have no confidence in any such assertion. We once published all but the last two lines of this prophecy. We did not insert them because some would perhaps fix upon the time, and above all, the impression would very likely obtain that we were time-setters; an impression which we shall be very careful to give no one any occasion to entertain.

Michigan Camp-Meeting.

ALTHOUGH the lateness of the hour will not permit any extended notice of the meeting at this time, I cannot forbear saying a few words.

Having contracted the ague in Indiana, I came to the meeting afflicted in body, as well as greatly depressed in mind. Sixth day, the 7th inst., I was very sick all the day long, and it was with difficulty that I was up and on the ground at any time during the first five days of the meeting.

For several months past I had been passing through severe trials of mind; in self-examination I had not been idle, and I became exceedingly dissatisfied with my religious experience, and my standing before God. In humbling myself, and in my confessions of my short-comings before the Lord I was permitted to see my weakness, my lukewarmness, and my danger. But the Lord did not leave me thus. He gave me the evidences of his loving kindness, and of the greatness of his grace, in his willingness to reach down the strong arms of his love to take us up in our lost condition and elevate us to be partakers of his divine nature and of his joy.

On Wednesday, the 12th, having retired to the grove to have a visit with Bro. White, after some conversation in regard to my feelings and to my condition, as Bro. White raised his voice in prayer the glory of the Lord shone round about us, and our hearts were filled with sacred joy. Together we wept, and while sweet peace filled my mind, new life seemed to be imparted to my feeble frame, and all traces of disease were driven away. Since that time, I have had richer views of the love of God than ever before, and my bodily health has not been so good in many years.

In my feeble and desponding state it seemed as if I could not possibly labor in public much longer. I thought the period of my efficiency was about closed, and that other and younger laborers must occupy my place. But I now believe it is God's will that, as the message rises in strength and power, his servants should rise with it. Work, which seemed so difficult, now seems a pleasure. My hope is stronger than it has been at any time before for years, and my heart beats in perfect union with God's faithful servants who have so long, and under so many discouragements, "borne the heat and burden of the day."

The cause and work of the third angel's message is of God; his Spirit is in it, and it must succeed. It is rising, and we will praise him for his presence with us, while we strive to do his will.

May the Lord help us all to realize the greatness of the work before us, to warn the world of impending destruction, and to prepare to stand in that terrible yet joyful day when his Son shall be revealed from Heaven.

J. H. WAGGONER.

THE P. O. address of Eld. E. B. Lane is Lexington, Richland Co., Ohio.

The Hygienic Cook Book.

EVERY family should have one. It will be a great help to those who wish to adopt the most healthful diet. And who does not? It is more than folly to choose to live upon a diet that is constantly undermining health and preparing the system to suddenly fall under the power of disease. It is better to deny perverted appetite, and learn to relish the most healthful food. While folly follows the fashion, wisdom finds a better way.

The Cook Book recommends the most healthy food, and gives instructions how to prepare it. It should not be necessary to advise people to "choose the best," yet they are slow to make such a choice. And for the benefit of those who are beginners in the health reform, and should make a gradual change, the "progressive" department is added, embracing some articles of food that are not strictly hygienic—not the best. It is not intended that they should always remain in this department; but that they should progress till they attain to the best. Yet many who have been supposed to be staunch reformers for years show a decided preference still for this part of the book. They pass by that which has the first place as the very best, and mark their progress as we used to in the spelling book of olden time, by getting over "beyond the pictures." If this is a mark of progress, would it not be better in the future editions of the book to put the progressive department in the forepart of the book?

Those who would adopt the reform should have the book. If you would abandon unhealthy articles of food, and, at the same time, not suffer for the want of something to supply their place, get the book, and learn to provide a great variety of the most delicious, as well as most healthful, food.

R. F. COTTRELL.

Special Notice.

THOSE coming to the New England Camp-meeting who come over the Worcester and Nashua R. R. must purchase Camp-meeting tickets at Worcester and Nashua, as no return tickets will be given to those places. But return tickets will be given to other points on the road. Those coming from Boston will do well to take the cars from Boston and Worcester depot for Clinton, Mass., instead of Boston and Fitchburg depot. Clinton is about a mile from the camp-ground. Arrangements will be made to convey those passengers who are unable to walk that distance from Clinton to the camp-ground.

S. N. HASKELL.

Notice.

THOSE coming to the Vermont Camp-meeting over the Vermont Central R. R. will take stage at Waterbury for Morrisville. To make connection, they should get on the train that arrives at Waterbury 8½ A. M. Free return tickets to those coming over Vt. R. R., on the ground. Those coming over P. & O. R. R. will call for camp-meeting tickets at the station.

L. BEAN.

Free Return Tickets.

ARRANGEMENTS have been made with the R. W. & O. and Syracuse Northern Railroad for free return tickets to all attending the camp-meeting at Kirkville, commencing Sept. 10, 1874.

C. O. TAYLOR.

To the Churches in Ohio.

As our Conference will hold its next annual meeting in connection with the camp-meeting, it is necessary that the clerk of each church furnish the secretary with a financial and church report. The treasurers should also send in their s. b. quarterly reports. Quite a number have not been heard from this year. Let the reports be sent in two weeks before the meetings. Address A. A. Hutchins, Fremont, Ohio.

O. MEARS.

Notice.

Will the brethren who have received blank reports from the secretary of the New England Conference please fill out the same, and forward immediately to M. Wood, South Boston, Mass.? There is still time for the secretary to make up his books before camp-meeting if those whose duty it is to fill out these blanks will but heed the admonition of Paul found in Rom. 12:11.

M. WOOD.

Quarterly Meetings in Minnesota.

At Medford,	Aug. 22, 23.
Wasioja or Concord,	" 29, 30.
(Where Bro. Vankirk may appoint.)	
Kenyon,	Sept. 5, 6.
Pine Island,	" 12, 13.
Greenwood Prairie,	" 19, 20.
Maiden Rock, Wis.,	" 26, 27.
Providence permitting, I will be present.	

STEPHEN PIERCE.

LEAVE your grievances as Napoleon did his letters, unopened for three weeks, and it is astonishing how few of them by that time will require answering.

Appointments.

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

* * * Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

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-
J. C. TUCKER, } Meeting
S. MARTIN, } Committee.

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.
H. B. STRATTON, } Conf.
A. W. SMITH, } Com.

Maine Camp-meeting and 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.
G. W. BARKER, } Conf.
W. 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 re-arranged 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, } N. Y.
B. L. WHITNEY, } Conf.
S. N. WALSWORTH, } 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.

Ohio Camp-Meeting.

THIS meeting will be held on the farm of Mahlon Meeker, two and a half miles north of Bowling Green and five miles east of Tontogany, Sept. 17-21. Tontogany is on the D. & M. R. R. twenty miles south-west of Toledo. All persons coming by R. R. will stop off at Tontogany, where teams will meet all trains to convey passengers and their baggage to the camp-ground and back to the train free. The committee will see that the grounds are fitted in a proper manner. Provision and horse feed will be furnished on the grounds at a reasonable price. Straw for bedding will be furnished free. We hope our brethren and sisters will all make an earnest effort to come to this meeting and to work for God, for yourselves, and for others. May the blessing of God attend these our yearly gatherings. Come, dear friends, and bring your children and friends with you. Be on the ground with your tents up on Wednesday, prepared to stay until the close of the meeting. We extend a hearty invitation to Bro. and sister White to meet with us in our camp-meeting.

OHIO CAMP-MEETING COMMITTEE.

The Ohio Conference.

THE Ohio Conference will hold its next annual session in connection with the camp-meeting near Bowling Green, commencing Sept. 17, 1874. Let the church officers make their reports in season. We hope the friends of the cause will make a special effort to attend this meeting, to be on the ground with their delegates when the meeting commences, and stay to its close, prepared to work for the Lord that we may obtain his blessing!

O. MEARS, } Ohio
W. M. CHINNOCK, } Conf.
E. C. PENN, } Com.

THE Ohio T. & M. Society will hold its next annual session in connection with the camp-meeting. The district directors will hold their district quarterly meetings that reports may be sent to the secretary in time for this meeting.

O. MEARS.

Indiana Camp-meeting and Conference.

THE second annual session of the Conference of S. D. Adventists of Indiana will be held in connection with the camp-meeting to be held at Rail's Grove, four and one-half miles west of Kokomo, Howard Co., Ind., Sept. 24-29, 1874.

IND. CONF. COM.

Quarterly Meetings in Minnesota.

LITCHFIELD,	Aug. 29, 30.
Grove Lake,	Sept. 5, 6.
West Union,	" 12, 13.
Osakis,	" 19, 20.
Chisago,	" 26, 27.
River Falls, Wis.,	Oct. 3, 4.

HARRISON GRANT.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 4, at Clyde, Aug. 29, 30. All the members are requested to report.

O. F. GUILFORD, Director.

QUARTERLY meeting for Mt. Hope church, Grant Co., Wis., Aug. 29, 30, 1874. Brethren and sisters from other churches are cordially invited to attend. We hope Bro. Sanborn will be with us.

WM. PROCTOR.

QUARTERLY meeting of the S. D. Adventists of Cattaraugus Co., N. Y., and vicinity at East Otto, the fourth Sabbath and first-day in August.

B. B. WARREN.

QUARTERLY meeting for the Fish Lake church, Wis., in the school-house near W. Farrar's, Aug. 29 and 30. We desire all who can to come to this meeting.

P. S. THURSTON.

Quarterly meeting of Iowa and Nebraska T. & M. Society, Dist. No. 1, at Waukon, Iowa, Aug. 22 and 23. Let librarians and members make a special effort to have a full report.

T. H. CHAPMAN, Director.

QUARTERLY meeting of the T. & M. Society for Dist. No. 8 of the Missouri and Kansas Conference, at Lincoln school-house, Johnson Co., Mo., Aug. 29 and 30, 1874. A general attendance of friends is expected.

J. A. O'BRYAN, Director.

ANAMOSA, Iowa, Sept. 12 and 13, 1874. A two days' meeting. All are cordially invited.

In behalf of the church. JESSE DORCAS.

QUARTERLY meeting of the T. & M. Society of Wisconsin, Dist. No. 5, in connection with the church quarterly meeting at Liberty Pole, on the first Sabbath and first-day in September, 1874. Eld. O. A. Olson is expected.

ELI OSBORN, Director.

MONTHLY meeting of the churches of Raymond, Oakland, Johnstown, and Little Prairie, will be held at Little Prairie, Wis., the first Sabbath and first-day in September. Will the members of the last-named church please come prepared to settle their s. b. dues?

H. HUNTER, Clerk.

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.

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.