

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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WHAT OF THE NIGHT?

WHAT of the night? O watchman in Zion!
Moveth the darkness to bring in the dawn?
Breaketh there not in the distant horizon
Glimmers of light that foretoken the morn?

What of the night? O watchman in Zion!
Hark! on the hill-tops a song from the sky,
Valleys with gladness re-echo the chorus,
Sing! for the day of the Lord draweth nigh!

See ye the dawn? O watchman in Zion!
Waiteth thy hosts for the tread of their king?
Lo! 'tis the hour of thy glorious triumph;
Rise from thy resting, new victories bring!

Hear ye the war cry? O watchman in Zion!
Shoutings should ring from the camp of the Lord!
Where are the signs of thy jubilant legions?
Sleepeth thy warriors in helmet and sword?

Rouse from thy slumber, and gird thee for battle!
Off from thy spirits dead lethargy fling!
Rally thy hosts to thy conquering standard!
Banner of holiness! cross of thy King!

—Sel.

THE TEMPTATION OF CHRIST.

BY MRS. E. G. WHITE.

(Continued.)

THE humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. Man had separated himself at such a distance from God by transgression of his law, that he could not humiliate himself before God proportionate to his grievous sin. The Son of God could fully understand the aggravating sins of the transgressor, and in his sinless character he alone could make an acceptable atonement for man in suffering the agonizing sense of his Father's displeasure. The sorrow and anguish of the Son of God, for the sins of the world were proportionate to his divine excellence and purity, as well as to the magnitude of the offense.

Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world.

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from his sense of the fearful result of the indulgence of appetite and passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation.

Our Saviour showed perfect confidence

in his Heavenly Father, that he would not suffer him to be tempted above what he should give him strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity, and was the representative of the race.

Satan saw that he prevailed nothing with Christ in his second great temptation. "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."

In the first two great temptations Satan had not revealed his true purposes or his character. He claimed to be an exalted messenger from the courts of Heaven, but he now throws off his disguise. In a panoramic view he presented before Christ all the kingdoms of the world in the most attractive light, while he claimed to be the prince of the world.

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air. He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before him all the kingdoms of the world that had been so long under his dominion, and offered them to him in one great gift. He told Christ he could come into possession of the kingdoms of the world without suffering or peril on his part. Satan promises to yield his scepter and dominion, and Christ shall be rightful ruler for one favor from him. All he requires in return for making over to him the kingdoms of the world that day presented before him, is, that Christ shall do him homage as to a superior.

The eye of Jesus for a moment rested upon the glory presented before him; but he turned away and refused to look upon the entrancing spectacle. He would not endanger his steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in his presence. Here Christ exercised his divine authority, and commanded Satan to desist. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan, in his pride and arrogance, had declared himself to be the rightful and permanent ruler of the world, the possessor of all its riches and glory, claiming homage of all who lived in it, as though he had created the world and all things that were therein. Said he to Christ: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it." He endeavored to make a special contract with Christ, to make over to him at once the whole of his claim, if he would worship him.

This insult to the Creator moved the indignation of the Son of God to rebuke and dismiss him. Satan had flattered himself in his first temptation that he had so well concealed his true character and purposes that Christ did not recognize him as the

fallen rebel chief whom he had conquered and expelled from Heaven. The words of dismissal from Christ, "Get thee hence, Satan," evidenced that he was known from the first, and that all his deceptive arts had been unsuccessful upon the Son of God. Satan knew that if Jesus should die to redeem man, his power must end after a season, and he would be destroyed. Therefore, it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of Heaven.

When Jesus left Heaven, and there left his power and glory, Satan exulted. He thought that the Son of God was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the Son of God, and thereby save his life and kingdom. If he could tempt Jesus to depart from the will of his Father, as he had done in his temptation with Adam and Eve, then his object would be gained.

The time was to come when Jesus should redeem the possession of Satan by giving his own life, and, after a season, all in Heaven and earth should submit to him. Jesus was steadfast. He chose his life of suffering, his ignominious death, and, in the way appointed by his Father, to become a lawful ruler of the kingdoms of the earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy Jesus, nor the saints in glory.

Jesus said to this wily foe, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer.

The hateful presence of Satan was withdrawn. The contest was ended. With immense suffering Christ's victory in the wilderness was complete as was the failure of Adam. And for a season he stood freed from the presence of his powerful adversary, and from his legions of angels.

After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long and exceedingly trying. And after it was ended Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels who had bowed before him in the royal courts, and who had been with intense, yet painful, interest watching their loved Commander, and with amazement had witnessed the terrible contest he had endured with Satan, now came and ministered unto him. They prepared him food and strengthened him, for he lay as one dead. Angels were filled with amazement and awe, as they knew the world's Redeemer was passing through inexpressible suffering to achieve the redemption of man. He who was equal with God in the royal courts, was before them emaciated from nearly six weeks of fasting. Solitary and alone he had been pursued by the rebel chief, who had been expelled from Heaven. He had endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in his weak and suffering condition. The angels brought messages of love and comfort from the Father to his Son, and

also the assurance that all Heaven triumphed in the full and entire victory he had gained in behalf of man.

The cost of the redemption of the race can never be fully realized until the redeemed shall stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory and immortal triumph. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And every creature," says John, "which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Although Satan had failed in his strongest efforts, and most powerful temptations, yet he had not given up all hope that he might, at some future time, be more successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his power and artifices against him. Satan laid his plans to blind the understanding of the Jews, God's chosen people, that they would not discern in Christ the world's Redeemer. He thought he could fill their hearts with envy, jealousy, and hatred against the Son of God, so that they would not receive him, but make his life upon earth as bitter as possible.

Satan held a council with his angels as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus in the manifold temptations in the wilderness. He thought if he could inspire unbelief in the hearts of Christ's own people as to his being the promised One, he might discourage Jesus in his mission, and secure the Jews as his agents to carry out his purposes.

(To be Continued.)

HOLY activity in the cause of God, and caring for the souls of men, have ever been found by ministers, as well as by more private Christians, the best remedy against mental dejection. The Rev. Dr. Bellamy of Connecticut, whose eminence for piety and talents must long live, was often subject to great anxiety of mind, when he was filled with the impression that he was certainly going to hell. At such times, his ministerial brethren visited him, and endeavored to relieve his mind; but all experiments having failed, one of them said to him, "Well, doctor, it may be that, after all, your convictions concerning yourself are true, and that you will certainly go to hell; but have you thought what you will do when you get there? How will you spend your time? The doctor instantly caught up the inquiry. "What will I do when I get there? Why I will set up prayer-meetings, and vindicate the law of God!"

"But," replied his friend, "the devil will not have you there, if you engage in such employment. This had the happy effect of showing him that he had no sympathies for the employment of hell, and that his heart was united to the cause of God.—Sel.

THERE is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end—which is the peculiar principle of that necessary essence that cannot destroy itself—and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself: all others have a dependent being, and within the reach of destruction.—Sir T. Browne.

Prophecy.—No. 5.

MANKIND generally have been personal witnesses to the fulfillment of the prophecies referred to in our last two articles. We now call attention to some prophecies which do not have an application in all parts of the world and among all generations of mankind. As some prophecies apply to certain cities, countries, and localities, and to certain generations, or limited periods of time, of course none can be personal witnesses to their fulfillment except those who live in the time when, and are in the country where, the prophecy is fulfilled.

A question may here arise as follows: How can we learn the fact that prophecies referring to other lands and nations have been fulfilled? We answer, according to a statement in a previous article: We may learn of the fulfillment of such predictions from the reliable verbal testimony of others, or from authentic historical records. Let us illustrate the necessity of obtaining such information from these sources in the following manner: Suppose that, during the lifetime of George Washington, the first president of the United States, he had uttered a prediction in regard to the future of this nation. Suppose he had possessed the power, and had pointed out the great American Rebellion which would occur, describing the main features of its cause, its terrible and sudden outburst, its fearful and bloody contest, and its final result and close.

Suppose further, that his biographer, in writing the life of George Washington, had written down this prediction. Now suppose that General Grant, or any other man who has spent the past twenty-five years of his life in this country, and been personally acquainted with all the leading national events that have here transpired during that time, has in his private library the "Life of George Washington." In it he reads the prediction. How does he know that the prediction has been fulfilled? He knows it by his own personal knowledge of the facts and events that have transpired around him.

But suppose that some man in Prussia has in his library the "Life of George Washington." In reading that, he there finds the notable prediction. How can he ascertain the fact that it has been fulfilled? The answer is evident—he can learn that fact from the reliable verbal testimony of one who has personally witnessed it, or from a history of the American Rebellion.

Now suppose that a man who should live five hundred years in the future (were time to continue till then) should have in his library the Life of Washington, and he reads therein the wonderful prediction. How can that man learn that the prediction has been fulfilled? He can learn it only from historical evidence. But suppose he has also in his library the history of the American Rebellion. He reads in the one, the prediction uttered long before the events occurred; he turns to the other, and there reads the fulfillment written after the events have occurred. The two precisely agree. Though he has not personally witnessed the fulfillment of the prediction himself, yet he there learns from a reliable source that it has been fulfilled. Just so may we learn of the fulfillment of prophecies relating to other lands or other generations.

Passing for the present over many other prophecies, not unimportant or uninteresting, we come now to notice some concerning the Jews. In the Old Testament are found numerous prophecies referring to them, and to their ancient cities and land. We shall here examine only a few of them. Lev. 26 and Deut. 28 contain those to which we will now give attention. A careful examination of these entire chapters will greatly aid the reader in an investigation of these predictions, as we shall here quote only a few verses. Here are promises of what God would do for them in blessing them if they would walk in his statutes and keep his commandments, and also threatenings of the evils he would bring upon them if they would not keep them. As they did not walk in his statutes according to the directions given them, but were continually rebellious, he has brought the evils herein predicted upon them.

We will now quote from these chapters and give the evidence of their fulfillment: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not re-

gard the person of the old, nor show favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee." Deut. 28; 49-52.

The above language met a perfect fulfillment in the terrible wars against the Jews, which finally resulted in the complete subjugation and overthrow of the city of Jerusalem by the Roman army. The following brief language on this point is from Horne's Introd., p. 123: "Moses foretold that their enemies would besiege and take their cities; and this prophecy was fulfilled by Shishak, king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, Antiochus Epiphanes, Sossius and Herod, and finally by Titus." A more extended description of these wars is given in detail by Josephus and others.

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee." Verse 53. We may find in Josephus' Wars of the Jews a record of the perfect fulfillment of this verse. We here give a few short extracts from Book vi, chapter 3, as an illustration of the evidence contained in his writings. He says: "There was a certain poor woman that dwelt beyond Jordan. Her name was Mary; . . . She was eminent for her family, and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at that time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose; . . . And if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, said: 'Oh, thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives we must be slaves! This famine also will destroy us even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews.' As soon as she had said this, she slew her son, and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them: 'This is mine own doing! Come, eat of this food, for I have eaten of it myself! Do not you pretend to be more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one-half, let the rest be reserved for me also.'"

A further examination of predictions concerning the Jews as contained in these chapters is deferred to another article.

W. H. BLAISDELL.

(To be Continued.)

GRACE tried is better than grace, and more than grace; it is glory in its infancy. Who knows the truth of grace without trial? and how soon would faith freeze without a cross! Bear your cross, therefore, with joy.

Seventh-Day Adventist Publishing Association,

FIFTEENTH ANNUAL MEETING.

ACCORDING to notice given in the REVIEW the fifteenth annual meeting of the Seventh-day Adventist Publishing Association was held at Battle Creek, Mich., on the 11th day of August, 1874, at nine o'clock A. M. The President, Eld. James White, called the meeting to order, and offered the opening prayer. The calling of the roll showed one hundred and twenty-four stockholders present, representing three hundred and twenty-nine votes.

It was moved by Geo. I. Butler that a committee of three be appointed by the President to present an informal nomination of officers to be balloted for by the Association. Carried.

The following persons were appointed as said committee: Geo. I. Butler, S. N. Haskell, and J. N. Andrews.

On motion of Geo. I. Butler, adjourned to the call of the President.

SECOND SESSION.

Meeting called by the President, August 13, at 5 o'clock P. M. Prayer by Geo. I. Butler. Reading of the minutes of last annual meeting.

The following report of the financial workings of the Association was read and adopted:—

Report of the Fifteenth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending July 31, 1874.

THE TREASURER'S REPORT.

RECEIPTS.	
Cash on hand Nov. 12, 1873,	\$16,366.55
Rec'd on REVIEW,	\$10,485.55
" Youth's Instructor,	1,323.86
" True Missionary,	747.75
" Accounts & Deposits,	51,557.66
" Shares,	100.00
" Donations & Legacies,	272.10
" Job Work,	5,489.79
" Sales,	13,530.28
" Book Fund,	152.28
" Educational Fund,	18,614.45
" Mich. Conference,	4,031.29
" Gen. Conference,	2,318.24
Total,	\$108,623.25
Total,	\$124,989.80

EXPENDITURES.	
Paid out on Acc'ts & Deposits,	\$55,472.89
" for Stock,	14,915.21
" Real Estate,	2,710.00
" Office Labor,	9,087.71
" Wood & Incidentals,	3,714.56
" Type & Fixtures,	1,671.63
" Writing MSS.,	2,332.03
" on Educational Fund,	24,388.85
" Book Fund,	3,056.65
" Mich. Conference,	1,679.73
" Gen. Conference,	4,557.53
Cash on hand to balance,	1,453.01
Total,	\$124,989.80

INVENTORY.	
Total value of the property of the Association,	\$101,748.84
The Association holds notes to the amount of,	2,413.06
Due on Book Account,	12,924.73
Cash on hand July 31, 1874,	1,453.01
Total,	\$118,539.64

The Association Owes as follows:—	
On Notes,	\$ 2,151.61
On Book Account,	28,898.80
Total,	\$31,050.41

Assets after all debts are paid,	87,489.23
Assets as given in last year's report,	82,388.39
Increase during the year,	\$5,100.84

I hereby certify that I have carefully examined the books and accounts of the S. D. A. P. Association, and find them correctly kept, and that the above report of the Treasurer shows a correct statement of the financial condition of the Association according to my best information and belief.

M. S. MERRIAM, Auditor.

The nominating committee presented the following names for officers: President, James White; Vice-president, Harmon Lindsay; Secretary, A. M. Driscoll; Treasurer, E. B. Gaskill; Auditor, T. H. Lindsay; Publishing Committee, James White, Geo. I. Butler, and S. N. Haskell.

On motion, meeting adjourned to the call of the President.

THIRD SESSION.

Meeting called by the President, August 14, at 10:30 A. M. Prayer by J. N. Andrews.

The stockholders then proceeded to a formal nomination by ballot, which resulted in the full nomination of the officers presented by the committee in the order given above.

By ballot the stockholders elected by a unanimous vote the officers nominated.

Moved, By Geo. I. Butler that James White, J. N. Andrews, and Uriah Smith be elected Editors of the ADVENT REVIEW AND HERALD OF THE SABBATH. Carried.

Moved, By S. N. Haskell that Virginia A. Merriam be elected Editress of the Youth's Instructor. Carried.

Moved, By J. N. Andrews that the President receive at the rate of twelve dollars per week for his services. Carried.

Moved, By S. N. Haskell that the Secretary receive at the rate of seven dollars per week. Carried.

Moved, By J. N. Andrews that the resident Editor of the REVIEW receive at the rate of twelve dollars per week. Carried.

Moved, By S. N. Haskell that the Editress of the Youth's Instructor receive six dollars per week for the time employed. Carried.

Moved, By J. N. Andrews that the Auditor receive at the rate of twelve dollars per week for his services in auditing. Carried.

The following resolution was then presented and adopted:—

Resolved, That we recommend the trustees of this Association to send Eld. Geo. I. Butler to the Pacific Coast for the purpose of conferring with the California Conference relative to the establishment of a branch office of publication on that coast.

On motion, meeting adjourned to the call of the President.

JAMES WHITE, Pres.

V. A. MERRIAM, Sec.

Present Truth.

TRUTH is a unit; it harmonizes in every part; it has several branches; and when by an eye of faith we trace those branches to their respective ends, we have found a unit or one. Like the merchant who sought for goodly pearls, we have found the pearl of great price. Holy men of God spake as they were moved by the Holy Ghost. They lived in different periods of the world's history, they have spoken from different standpoints, and under different influences, and to the Bible student it is truly wonderful to see what harmony they maintain, being inspired by the one great and cheering hope of redemption through the blood of Christ, the Son of God.

The men who desire truth above everything else will not be found among those who read the Bible to build up some darling theory; but they will be of that class who will bring out of the treasury of God's word things new and old, rightly dividing the word of truth, giving each a portion of meat in due season.

Present truth is that portion of truth which is applicable only to those to whom it is addressed. Those prophecies which have had a fulfillment in the past are not present truth to us. They have become subjects of history, although we can look back upon them and learn something of the wisdom of God, and his dealings from time to time with the children of men. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. 15:4.

The great burden of Noah's preaching to the antediluvians was a coming flood. It was the present truth and a special message to that age, as was also the preaching of Jonah to the Ninevites and of John the Baptist to the Jews. John's message was to prepare the way of the Lord by proclaiming a coming Messiah. He came, and was baptized of him in Jordan. John's course was fulfilled.

The people of this generation have a world-wide message—a present, saving truth, which is in process of fulfillment. We look back upon the history of the church in the past, and find that Bible truth has been crushed out, and the standard of Christianity has trailed in the dust. They have been usurped by the wicked and antichristian powers of earth. But we believe the time has come when Bible truth is being restored and is the present truth for this age. Let us hear Peter on this point. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the times of restitution of all things, which God hath spoken the mouth of all the holy prophets since the world began." Acts. 3:19-21.

The apostle places the restitution in connection with the second coming of Christ and the refreshing, or latter rain, which is to perfect the people of God, and prepare them for the glorious harvest. A restitution pre-supposes something lost, and is the act of restoring a thing to

its former condition or state. The question now arises, What portion of the truth of God has been lost from the church which is to be restored? We believe among the many things to be restored is the Bible Sabbath. See Isa. 58:12. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." This implies that God will raise up a class of people that will inquire for the good way and ask for the old paths, and seek to elevate upon a Bible basis the principles of Christianity which have been desolate and laid waste, raise up the foundations of God's moral government which has been broken down, and restore the breach.

The definition of breach is a gap, an opening, a space made by the separation of parts, by violence or force. How is it with the law of God? The papal church has usurped authority over it by expunging the second commandment from the decalogue, changing the fourth, and dividing the tenth into two parts. We are shown by the next verse of the same chapter quite conclusively that the breach refers more particularly to the change of the fourth commandment. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58:13, 14.

With these facts before us, may we fully realize the position we occupy, and understand the magnitude of the work and the duties which devolve upon us. We are living in the closing hours of probation, and in them we have truths which will stir the honest seeker after truth, and move the people of God to make a covenant with him by sacrifice, to seek righteousness, to seek meekness, that they may find a hiding place in the day of the Lord's anger. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

FRANCIS GOULD.

Stowe, Vt.

Baptism.

OF what is baptism the memorial after the death and resurrection of Jesus Christ? or of what is it continued in the church as the sign?

Our Lord after his resurrection perpetuates or carries forward into the gospel dispensation the institution, by commanding his apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

The first instance of obedience to this command of the Lord is found in Acts 2:38, and it is in answer to those that were convicted of their sins and inquired of the apostles what they should do. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this passage we find that baptism for the remission of sins is in the name of Him who died and rose again. It does not now look forward to Him who is to come, but back to Him that has come, died, and rose again, a memorial of the work of Christ by virtue of which sins are remitted; for baptism itself does not take away sin; that was to be done by the Lamb of God.

In Acts 8:32-37, we learn that a belief in the work of Christ is an essential qualification for baptism. After Philip had preached Jesus to the eunuch, he asks, "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart, thou mayest." How clearly the institution stands out in this passage as a sign or seal of faith in that work of Christ, the Lamb of God, by which our sins are remitted.

Thus far, we find faith and repentance essential to baptism. Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins." Verse 48: "And he commanded them to be baptized in the name of the Lord." This is the language of Peter when he first preached to the Gentiles Jesus Christ as having been put to death by the Jews, but raised the third day by God, and ordained to be

judge of quick and dead. Thus it appears that baptism in the name of Jesus (who died and rose again) for the remission of sins was administered to both Jew and Gentile.

In Acts 19:1-6, we find the baptism of John referred to as not covering the whole ground of the baptism of Christ, but as a figure pointing to Christ, as I showed in a previous article. Verse 4: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Although they had been baptized with John's baptism, a baptism that pointed to a coming Saviour, yet Paul instructed them to be baptized with the baptism of the Lord Jesus, and thereby recognize and witness to the great fact that that Saviour had come.

How clearly is here shown that John's baptism prefigured the work of Christ, while Christ's baptism is a memorial of it, and entitles those that receive it (by repentance and faith) to all the privileges of the Lord's house or of his chosen people. It appears very clear thus far that it had come to be an ordinance by which a profession of faith was made, and the recipient was recognized as one to whom belonged the gift of the Holy Ghost.

Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Here Paul is commanded to be baptized and wash away his sins. Now as the blood of Jesus Christ, the Lamb of God, alone takes away sin, baptism can only be the emblem or sign of that blood by which the sins are washed away. This scripture binds baptism to the act of Christ by which our sins are remitted. A very familiar figure is here used to illustrate the significance of the ordinance. As things are made clean by washing in water, so are we made clean from sin by baptism, exercising faith and repentance. But we are not made clean or washed of our sins by the water in which we are immersed; for blood alone remits sin, and that blood the blood of Jesus, for there is no other name given under Heaven whereby man can be saved; hence, of very necessity, it becomes an emblem of the washing of the blood of Christ.

We have thus far considered the institution as it was administered. We will now consider Paul's command or reasoning upon its significance, and relation to faith. In Romans 6, he has been showing that out of Christ we are all under death, but that grace unto eternal life is extended unto us through Jesus Christ; and having accepted the grace through the means appointed, he asks, "Shall we continue in sin that grace may abound?" He answers, "How shall we that are dead to sin live any longer therein?" and then goes on to show that those who were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death. Now as we are not really buried into death, it must be by figure. Those that were baptized into Jesus Christ were baptized into his death—they professed to acknowledge the death of Jesus Christ in their stead for their sins through the ordinance of baptism which contained that figure of death.

But we have found that the laws of baptism are faith and repentance. Repentance for our sins is a sorrow for, and a putting away of, them, and faith directs us where to put them. Now is the exercise of faith and repentance as a necessary qualification for baptism in harmony with our being dead unto sin? Most certainly; for if we are truly sorry for our sins, we desire to put them away, to be divorced from the old man, the carnal heart—we are dead unto an inclination to sin; and faith, showing us that our sins cost no less to atone for them than the life of the sinless Son of God, love has taken the place of enmity. We desire to be Christ's, to put off the old man. We have now, through the sign that God has given, entered into the bond of the new covenant. We acknowledged ourselves out of Christ, dead, sold under sin, but as Christ died for us, we accepted of his death in our stead through the sign that showed it in figure; and, as expressed by the apostle, we arise (from our watery grave) to walk in newness of life. We have now come

under the bond of the new covenant: we, on our part, to be Christ's, to walk in newness of life; he, on his part, to give us the promises of that covenant.

The apostle now says, verse 5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Verse 14: "For sin shall not have dominion over you [you have accepted of the death of Christ for your sins]; for ye are not under the law, but under grace." The death of Christ that you accepted made full satisfaction to the claims of the law, and you now stand free in that grace that was to reign unto eternal life.

We have, then, in the ordinance of baptism a figure of Christ's death for our sins; and of his resurrection from death. Thus we clearly see that it is God's appointed ordinance or institution by which we professedly put on Jesus Christ and are entitled to all the privileges of his house or church; and that it consists in being so completely immersed in the water as to insure death if not raised out of it. How significant are the institutions of God, and how well calculated to fix the mind upon the plan of redemption as he has laid it.

With these ideas before our minds let us consider the language of 1 Pet. 3:18-21. By the Spirit "he went and preached unto the spirits in prison; which were sometime disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

How is baptism a figure of the flood? The old world being under condemnation for sin were immersed beneath the water (flood), and having accepted no hope of a Saviour for their sins (the wages of sin is death) died in that condition. But righteous Noah and family, having accepted salvation by the means then appointed, were saved, and a separation was made between the righteous and the wicked. Now, says Peter, the like figure whereunto even baptism doth now save us. Then let us see if baptism by immersion, for such we have proved to be the proper mode of baptism, contains this figure.

The sinner is under penalty of death for his sins. He accepts the death of the Son of God (the Lamb of God who taketh away the sin of the world) in his stead by being immersed beneath the water, where he would just as certainly die as did the old world by the flood, did he remain there; but as Christ has died for him he is raised up to walk in newness of life. And thus by baptism, by immersion, we do have the like figure which doth save us by the resurrection of Jesus Christ from the dead. Truly, then, can we not have the answer of a good conscience toward God? The blood of bulls and goats could not make us perfect as pertaining to the conscience; but the blood of the Son of God, God's own offering, makes full satisfaction to his law, and gives us the answer of a good conscience, purging us from dead works to serve the living God. And as the old world, dead in sin, found a watery grave, so our old man should die by a like figure in our baptism, and thus we become separated from the old man of sin, and united to Christ, the Son of God.

We have now passed from death unto life by profession through the ordinance that God himself has instituted in the church to emblematically set it forth. Could any other sign better illustrate the work? Can we leave out any part of the figure and have it still a memorial of the death, burial, and resurrection of our Lord and the washing away of our sins by his blood? And thus upon the requirements of the gospel, as set forth by those who established it, we can only construct such an ordinance as we have been contemplating.

The fact that baptism is emblematical of several parts in the plan and work of salvation often leads to confusion in our minds if we are not careful to rightly divide the word of truth. While the ordinance commemorates, as God's appointed figure, or memorial, as we have seen, the death, burial, and resurrection, of our Lord and Saviour, it also illustrates our passing from death unto life in the present state. Rom. 6:4: "Therefore we are buried with him by baptism into death: what like as Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Here we are represented as having a new life. What has become of the old one? Verse 6: "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Our obedience to the old man, the fallen Adam, having brought us under the penalty of death, we acknowledge the condition or sentence upon us. By accepting the death of Jesus Christ in our stead, we renounce any further obedience or debtorship to him (the old man), reckoning ourselves to him dead, and our allegiance transferred to the new man who has bought us by his own blood. And if we are really buried with him by baptism into death, will not the body of sin be destroyed?

If, as the figure shows, we discern the crucifixion, sufferings, and death, of the Son of God on the cross for us—if these things are so associated in our minds in our baptism that we are buried with him into that very kind of death, will not such amazing love and condescension destroy the very inclination to sin? This is what the Scriptures expect of us, and therefore speak of us as having passed from death unto life—that the body of sin has been destroyed—been crucified with Christ—that we have put off the old man with all his deeds.

How good God has been to his fallen, sinful creature, man. While man has rebelled against his Maker, despised and trampled his authority under his feet, insulted and profaned his great name, he still holds out pardon for him, and that through the blood and suffering of his Son, praying for his transgressions. What love! What mercy! Truly, what more could God do than he has done? While Jesus goes into death for us, we have but to show our acceptance of it on our part by God's appointed sign. Jesus groans and dies; we accept the offering, and go free.

Should we not be dead indeed unto sin, and alive unto God? If our hearts have indeed been penetrated by such immeasurable love, will not the very inclination to sin be destroyed, and love be begotten in its place?

How wonderfully expressive are the institutions of God, and how calculated to assist the mind in forming and holding a correct gospel faith is the one we have just been considering!

We now conclude that it must have been given to John to prepare the way for Christ, as a very expressive figure of the work to be done by One who could see the end from the beginning, and therefore could not only give an institution that should prepare the way for Christ, but should also be the very institution that was best calculated to perpetuate the gospel faith by commemorating Calvary's part in the great work of man's redemption, even to its being the figure of the spiritual work of putting off the old man and putting on the new man, arising from the watery grave to walk in newness of life.

O. DAVIS.

Battle Creek, Mich.

Excitement among the Jews.

THE *Indian Portugera*, a Portugese journal published at Goa, says a great excitement has been caused among the Jews at Bombay by the issue by their pontiff, H. B. Koyn, who has lately arrived from Jerusalem, of a pamphlet entitled, "The Voice of the Vigilant"—the object of this voice being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sound or force. Compare," says the pontiff, "the Old and New Testaments, and the truth will be seen." He says that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for.—*Guide to Holiness.*

SUNNY Christians are very much needed. We are not cheerful enough in domestic life—in our social circles. There is great power in a happy life, that goes through the labor of the day, singing as it goes. We do not sing enough out of prayer-meetings and without a hymn book. There is power in a sunny face and a brightening eye. Oh! for an increase of sunny Christians!

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 1, 1874.

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

EDITORS.

The End.

THE existing state of things will not always last. The end will come. The apostle assures us "that there shall come in the last days scoffers," who will boastfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the chariot wheels of the Coming One will not be delayed by the skepticism of the religious skeptic, or the scoffing of the religious scoffer.

The end will come. Prophetic fulfillments in the past, and the present signs of the times, justify the most literal application of these fearful words of the prophet to our time. "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Another prophet, looking forward to the close of the present state of things, exclaims: "An evil, an only evil, behold is come. An end is come, the end is come. It watcheth for thee. Behold, it is come." "The time is come. The day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof." Eze. 7:5, 6, 12.

The end to an unbelieving world will be terrific beyond description. But to the just it will be a day of glory, of release, and reward. With longing eyes and quickly beating hearts they will be looking forward to it. And when it shall come, and their adorable Redeemer shall be seen coming down the blazing vault of heaven, their glad voices will unite in the triumphant shout, "Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. We give the following paragraphs from the *Christian*, under the heading of "The End":—

"The fleeting nature of this world, and the solemn fact of its approaching end, has occupied the thoughts of God's people for ages past. Enoch the seventh from Adam prophesied of a coming Lord, and a coming judgment on all that are ungodly among men. Abraham was content to wander a houseless dweller in tents, in an uncertain world, looking for his permanent inheritance to the heavenly country, and the city that hath foundations, whose builder and maker is God. Job foresaw the day when the heavens should be no more, and his Redeemer should appear and stand upon the earth in the latter day. David was a stranger and sojourner here, and foretold the time when the God of glory should appear in flaming fire. Isaiah exclaimed, 'Oh, that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence.' Daniel foresaw the dissolution of all the pomp and glory of a sinful world, and heard the solemn word, 'at the time appointed, the end shall be.'

"Malachi predicted the coming of the day 'that shall burn as an oven,' when all the proud, and they that do wickedly, shall be given to the flames. Jesus foretold the time when the wicked, like the tares among the wheat, shall be gathered in bundles and burned, in the end of the age. Paul declares, 'Yet a little while, and he that shall come will come, and will not tarry.' John on Patmos exclaims, 'Even so; come, Lord Jesus!' James exhorts the saints to be patient, because the day of their deliverance draweth nigh. And Peter says, 'The end of all things is at hand.'

"Living, then, in a fleeting and uncertain world, we are to 'pass the time of our sojourning in fear.' All things which we covet, love, and long for, shall soon pass forever from our grasp, and every earthly joy on which our hearts and hopes repose shall glide away like a forgotten dream. We must learn hence to hold this world with a loosened grasp, and to let no idolatrous love of earthly things becloud our spiritual vision and keep back our hearts from purer and more enduring joys.

"The Christian's hope is anchored within the veil. Not here, but hereafter, will his desire be realized, his aspirations satisfied. He has something in view better than earth's ideals, something that eye hath not seen nor ear heard, only as God hath revealed it by the Holy Spirit and in his living word. He has no lack of hope, joy,

and consolation, but it reaches beyond the toss of earthly storms and the surge of earthly billows. 'The end of all things is at hand,' but he shall not be a loser by the change. His treasures are in Heaven. His heart is there also; and in due time he shall rest from his labors and reap his great reward. 'Looking for that blessed hope; and the glorious appearing of the great God, and our Saviour Jesus Christ,' what are the trifles of earth, the pomps, the pleasures, and the pride of a departing world, compared with the eternal gladness that is waiting for him, the eternal glory that he so soon shall share?

"But let not the vain and godless take courage at judgment's long delay. Let not the scoffer exult in sinfulness and pride. 'The day of the Lord will come as a thief in the night;' the heavens being on fire, shall be dissolved; the elements will melt, and the works of man shall perish in the dissolving flames; and only for the saints of God shall home or hope remain, in that 'New Heaven and New Earth, wherein dwelleth righteousness.'

"Let us make their blessed portion our own. Let us resolutely spurn the enticements of a sinful world. Let us take heed, lest like Esau, for 'one morsel of meat' we sell our priceless birthright. Let us watch, and wait, and hope, and work; and with the passing months and fleeting years, the changes, chances, convulsions, and tumults that rack the world, let us hear forever these words of solemn omen and of joyful cheer, 'The end of all things is at hand; be ye therefore sober, and watch unto prayer.'" J. W.

"A Veritable Curiosity."

THE *Christian Statesman* of Aug. 1, 1874, has the following among its "Editorial Notes":—

"There is a body of religionists in our country who are a veritable curiosity. The persistent faith with which, in spite of all consolatory indications, they cling to the doleful prospect of persecution, is a lesson for these degenerate times. To their enlightened vision, the beast with two horns like a lamb, in Rev. 13:11-18, is a prophetic symbol of the United States. Its appearance as a lamb indicates the pacific character of the American government, and our comparative youth, while the fact that, unlike other beasts in prophecy, its horns have no crowns, indicates our republican character. After awhile, however, the lamb-like character disappears, and the beast becomes oppressive, and finally engages in persecuting the true people of God. This is to be fulfilled in the rigid enforcement of 'Sunday laws,' under terrible pains and penalties against the keepers of the seventh-day, one of whose organs (the *Advent Review*), has just published this profound interpretation. The rise of the Religious Amendment, and the formation of the 'popular and influential National Reform Association' are at once the means to bring about this dire consummation, and the sign that it is near at hand! What a 'raw-head-and-bloody-bones' we are, and what 'Gorgons, hydras and chimeras dire,' discerning eyes can see under our fair exterior! Like children frightened out of their wits, there is no reasoning with these people. Besides, there is the prophecy, and what enticing words of man's wisdom can set that aside? We can only comfort ourselves with reflecting on their sheepish surprise when they find that the amendment has been adopted, and not a hair of their head is in the slightest danger of harm."

We do not quote this for the purpose of offering anything by way of refutation; for "who can refute a sneer?" But we are glad the *Statesman* has called the attention of its readers to the prophecy of Rev. 13:11-18, and set them upon the track of its interpretation, though it has only brushed at a few of the pinnacles of our faith without giving any idea of the broad and massive foundations upon which they rest. Nevertheless it may excite a spirit of inquiry, which will result in good. There may be those who have not thought so far upon this Religious Amendment movement, as to see that its logical result is religious intolerance and oppression; but they cannot have studied history without knowing that if the movement succeeds, it passes at once beyond the control of the few who would restrain it from evil.

But we are not at all disturbed at the prospect of its success. The little fling about our being frightened out of our wits, may go for what it is worth. We simply aim to show the people that a vital issue between truth and error is before them; that men will endeavor to enforce obedience to error by the severest human penalties, while God denounces upon them more terrible judgments if they yield; and we would have them understand that God has forewarned us in his word of these things so that we need not be taken by surprise by any of the strange movements of this strange time, but may prepare for the issue, and be on the right side when it comes.

That the loud professions of tolerance on the part of the movers of the Religious Amendment are a fraud and deceit, is well set forth in the following scathing remarks by the *Sabbath Recorder*. After quoting the paragraph which we have given above from the *Statesman*, the *Recorder* says:—

"While we do not accept the interpretations of prophecy given by our Advent friends, we are far from resting in any assurances of protection from outrage and oppression given by the advocates of the Religious Amendment. The terms of the Constitution of the United States do now protect us, but in the State of Pennsylvania there is in operation a wicked and oppressive Sunday law, bearing on those who observe the seventh day; and yet those who under the amended constitution promise protection, will not with one of their fingers remove the burden now on us."

We venture to predict that there will be occasion to refer to this paragraph again in a few years, when that very surprise which the *Statesman* now anticipates with such pleasure beholding upon our countenances, will be found upon the other side of the house. U. S.

The Blind Men and the Elephant.

THE following humorous poem by J. G. Saxe, offers a well-merited rebuke to that stunted and short-sighted theology which builds a theory upon one or two isolated texts of Scripture, without considering their bearing upon other texts, or that of other texts upon them. A great deal of confusion in the theological world, is, we think, to be attributed to that narrow method of Biblical interpretation; and many of the disputants may well be likened to the blind men in the following fable disputing about an elephant they had never seen, and having only partially examined, had each mistaken his part for the whole. And we offer, as the great recommendation of that system which we call the present truth, that it harmonizes all the Bible into one grand whole. The reader will therefore bear in mind, as he peruses the following lines, that we have not taken the side, tusk, trunk, leg, ear, or tail, of the elephant, alone, but all the parts that go to make up the whole. It is this comprehensive harmony that gives the truth its clearness, and our cause its strength. But to the poem, which is called,

A HINDOO FABLE.

"It was six men of Indostan,
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The first approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
'God bless me—but the elephant
Is very like a wall!'

"The second, feeling of the tusk,
Cried: 'Ho! what have we here,
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an elephant
Is very like a spear!'

"The third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up he spake:
'I see,' quoth he, 'the elephant
Is very like a snake!'

"The fourth reached out his eager hand,
And felt about the knee;
'What most this wondrous beast is like
Is mighty plain,' quoth he,
'Tis clear enough the elephant
Is very like a tree!'

"The fifth, who chanced to touch the ear,
Said: 'E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an elephant
Is very like a fan!'

"The sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
'I see,' quoth he, 'the elephant
Is very like a rope!'

So these six men of Indostan
Disputed loud and long,
Each in his own opinion,
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL.

So, oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance,
Of what each other mean,
'And prate about an elephant
That none of them has seen!'

U. S.

The Church's Answer.

PAUL said that in the last days covetousness should so abound, as to be one of the prominent characteristics of even the professed church of Christ. Covetousness is an inordinate desire for the possession of some supposed good, and is to be understood, as used by the apostle, in a bad sense. In this age it manifests itself in a mad clamor for wealth, immense fortunes, gaudy equipage, outward show. And the professed church of to-day responds, not in words, but in action, which more often than words, and more forcibly, tells the truth, that the words of Paul have come true; and this is the way in which one of their own papers speaks about the matter:—

"MAMMON IN THE CHURCH.—The present age is a materialistic age. The prominence given to the study of physical science, the innumerable inventions of implements and machinery, and the absorption of thought in money-making, building and land monopoly, prove the statement we have made to be true. The secular spirit is predominant in all departments of life. The people are interested and active, almost exclusively, in things of time and sense. Mammon is king. The lower nature of man is in the majority. There is constant and universal rush for gain of worldly good—for wealth, for fame, for office, and emoluments of the passing hour. The masses of the people are wearing their lives away in toil for bread that perisheth with the using. The times are crowded with schemes of speculation, with incessant strife for riches, and with the parade of temporal power.

"In such an atmosphere the church of Christ is stifled, and spirituality wanes. Even among Christians the worldly mood prevails. Religion becomes a thing of show, of convenience, of mere profession. Religious conversation deteriorates to passing criticism on sermons, sects and men. The discipleship which begins and ends in talk is of the letter that killeth." U. S.

"The Sea and the Waves Roaring."

THIS is named by our Lord as one of the signs which were to forewarn the world of the coming of the Son of man. In fulfillment, we naturally look for some unwonted disturbance in the great bodies of water that cover so large a portion of the globe; and that such disturbances have taken place of late years, we have ample testimony to prove:—

"A letter from New Zealand, Aug. 28, 1868, speaks of an extraordinary tidal wave at several points. At Wellington the tide kept rising and falling two or three times an hour, from low water to extreme high water. It caused immense excitement in the town. . . . At Oamaree, the tide rose and fell fifteen feet in fifteen minutes; and at Littleton it receded suddenly to six feet below extreme low water level, and then came in with such a rush that it tore all the shipping away from the wharves, and caused tremendous confusion and considerable damage. The tidal wave fell on the island of Hawaii, destroying a number of houses, and causing much loss of property."

"The New York *Tribune*, of Nov. 12, 1868, speaking of these things, says the 'tidal disturbances' are 'the most remarkable and extensive of which there is any record.' It is said their velocity was 'about a thousand miles an hour.' The *Tribune* says that by the tidal waves, 'Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful.'

At Arica, the British Vice Consul was an eye-witness. He exclaims:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as pack thread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

At Lima, a writer says: "I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the Pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged, and roared, and leaped. The cries of human beings and animals were frightful."

These convulsions certainly answer most accurately to the words of the prophecy. Our Lord then continues: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Mr. Cunninghame, an able English writer,

when looking at the aspect of things in the world, says:—

"That the present moral and political condition of the world is altogether without a parallel in the past history of mankind, will be denied by no accurate observer. This is, indeed, universally acknowledged by thinking men, as well as by our leading political journals. And if any further evidence of it were wanting, it is found in that indescribable sensation of fear and expectation, which everywhere fills the minds of men, of some mighty event, they know not what, which is coming."

Says Dr. Seiss, of Philadelphia, an able writer and minister:—

"Symptoms of a mysterious metamorphose meet us on every hand, causing some of earth's most far-sighted men, in church and State, to tremble with amazement and doubt." "All society, everywhere, with its politics, its philosophy, and its religion, is in a perturbed condition, indicating revolutions and occurrences which no mere human foresight can at all comprehend." "Christians and Jews concede that we are approaching commotions and changes such as never have been since time began." "No one, acquainted with the existing aspects of the world, can have any doubt that we have fallen upon very startling and critical times."

"A Paris correspondent of the *New York Journal of Commerce*, when speaking of the signs of the times, says the 'distress of nations and perplexity,' the 'failing of the heart for fear,' have become so 'universal' that one might almost be forgiven for supposing that the end of everything was really at hand, and that the universe itself was about to disappear amidst this general and fearful crushing of all its elements."

Thoughts on Church Government.—No. 5.

OFFICERS AND THEIR DUTIES.

IN the prosperity of the local church, much depends upon the proper selection of officers. Therefore, great care should be used in choosing them. Especially is this true in regard to the elder. Our General Conference has recommended that in the selection of an elder for the church, a committee of three shall nominate a candidate for office, the committee to consist of the officiating minister and two other persons named by him. This, perhaps, is the best course which could be pursued. The church is left free to act, and the probabilities are, that the nomination will be as satisfactory as any which could be made. It would be well for the same committee to nominate a deacon and clerk. The church, of course, are not obliged to sanction the action of the nominating committee, unless they think best.

The Bible has very clearly set before us the qualifications which an elder should possess. They are principally contained in 1 Tim. 3: 1-7 and Titus 1: 6-9. The words bishop and elder are here translated from different words, but signify about the same, as appears from Titus where the words are used interchangeably. They refer to those who oversee and take charge of the church. The qualifications referred to above are very high, and the great difficulty is to find those who possess these qualifications. We have to use such material as we have at our command. But in some instances the deficiency is so plain that the church cannot be fully organized by the election of officers, but a mere leader has to be appointed temporarily. This is always detrimental to the prosperity of the church. No church will prosper as it should without an efficient elder. There is much important work to be done by an elder in every church, which, however, in most cases is sadly neglected; hence, we do not see all that prosperity that should exist.

In morals as much depends upon one who has ability to teach and direct as in education. A school cannot prosper without an efficient teacher. Hence the apostle says, "apt to teach." Not only must he possess a good moral character and have ability to teach, but he must have ability to govern. "One that ruleth well his own house, having his children in subjection with all gravity." "If he know not how to rule his own house, how shall he take care of the church of God?" No one will ever fully succeed as a minister, or an elder, who most lacks in family government. If he has not sufficient judgment to manage a small family circle of children, how much more difficulty he will find in managing a large number of grown people. The same faculties will be called into exercise in both cases. In the selection of elders, these points should always be closely considered.

After their election, they may be ordained by an ordained minister, and are then prepared to enter upon the duties of their office. They may baptize and administer the ordinances, and may do any of the duties proper to be done by those in offices lower than themselves in the church. Let us notice briefly some of the duties of the elder, as set before us in the Bible, toward those under his care.

In Acts 20: 28-31, Paul speaks to the elders of the church of Ephesus: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things. Therefore watch, and remember that by

the space of three years I ceased not to warn every one night and day with tears." This scripture sets before elders the duty of "taking heed," of "watching," and "feeding the flock of God." These were local elders over the church of Ephesus whom he was addressing.

The apostle also gives us a wonderful example of faithfulness in this scripture, and intimates that elders should follow it. For three years he watched over the welfare of the church, night and day with tears. He did not cease from this. We do not know of a more eminent example in the Bible. No elder will ever see prosperity follow his labors who has not some of this faithful spirit. He is an "overseer." The flock are under his charge. If he has not interest enough in them to carefully watch over them for their good, to warn the unruly, to strengthen the weak, and earnestly work for the good of all, he will doubtless see very little accomplished by his eldership.

Many local elders act as if they had wholly done their duty when they have met with the church in meeting, opened it by prayer, given in a short exhortation, and closed the meeting at the proper time, administered the ordinances occasionally, and possibly baptized some. But these things are a very small part of his duty. He is to "feed the flock of God." He is to watch over them, warn them of danger, plead with them even with tears when going astray.

What is it to feed the flock of God? It is to take God's word, and draw from that great fountain, such instruction as will build them up, and make them grow spiritually. It is not merely to talk theory. It is not to argue and contend over points of faith, but to give such practical instruction as will develop in those who accept it, the graces of the spirit—love, joy, peace, faith, meekness, longsuffering, forbearance, honesty, temperance, godliness, patience, and, in short, those characteristics which were seen in Jesus Christ. The flock must become like him if ever saved to reign with him. It is the elder's business to feed such provender as will make the flock grow in these very directions. It is none of his business how much of this kind of provender they are willing to eat. It is his duty to furnish it, for the scripture says so. Their duty comes in afterward. He is not responsible for their part of the work if he only does his faithfully. But he will be responsible for their eternal ruin, if he accepts such a position as overseer and makes no reasonable effort to do the plain duty which the position demands. He is either a slothful, lazy servant, or one who presumptuously accepts a position, the duties of which he knows nothing about. He should know its duties. They are plainly pointed out. That is his very business. But they will require of him an individual experience in the things of God, because he cannot instruct another in things he does not himself understand.

Peter also gives instruction to elders. 1 Pet. 5: 1-4. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The same general ideas are here expressed by Peter that Paul expresses in the other text. Elders are "overseers" or under shepherds, the Lord Jesus himself being chief Shepherd. The relation of shepherd to the flock is a beautiful and expressive one. The shepherd is personally interested in every one of the flock. It is his greatest interest to see every one thrive. His all is invested in their well-being. He sees that the tender lambs are carefully nursed. When the storm beats violently, he even carries them in his bosom. He watches lest the wild beast should tear and destroy. When one goes upon dangerous ground, he warns him back. He holds in check the strong and unruly, and gives the weaker their proper chance. He does not drive, but leads. The sheep hear his voice and follow him. He goes in advance, and gives the proper direction. They follow in implicit confidence, having learned from experience that his watchcare is the truest safety.

So should it ever be with the elder. The shepherd is the inspired illustration of his office. He should not therefore sit down in idleness, and let the flock go as they please, and where they please, without any effort on his part; but should have a true and faithful watchcare over them, always remembering that his power extends only to advice, reproof, and admonition. He is not a "lord over God's heritage," but an example to the flock. But he should faithfully warn the erring, lest their blood be found in his skirts. If the watchman see the danger of those under his charge, and make no effort to let them know it, he is as really guilty of their blood as he would be to see a person in unconscious danger of temporal death, and make no effort to warn him. What would we think of a man who saw his neighbor about stepping over a precipice, and should make no effort to save him? Would he not be a party to his death? Why does not this same principle apply to those seeing one in danger of eternal death? especially to those acting as "overseers," whose very duty it is to watch for their good?

GEO. I. BUTLER.

(To be continued.)

The Special Work of the Spirit Attends Every Special Work of God.

MANY have rejected the third angel's message, and many stand aloof and in doubt concerning it, not because its teachings in respect to the law and the gospel are false, but simply because the work is accompanied by a special manifestation of the Spirit of God. If there was nothing of this kind in the work, they think they could receive it as the truth, and as a genuine work of God. Take away the testimony of Jesus, which is the spirit of prophecy—rob the work of its special credentials as a special work of God—and they could receive it. Then they could number themselves with the remnant of the woman's seed, "which keep the commandments of God and have the testimony of Jesus Christ."

Now it is self-evident that the proclamation of the last message of probation is a special work. In its importance it is not exceeded by any work ever performed among men upon earth. At different times in the past, when the special promises of God became due, there have been special interpositions of God's providence in their fulfillment. The fulfillment of these special promises in the development of the great plan of salvation is what I call special works of God. And I affirm that God never performed such a work without the presence of direct and special inspiration of the Holy Spirit. Let us notice some examples.

God made a promise to Abraham that after his children should serve the Egyptians four hundred years, he would bring them out of their bondage to the land he had promised to give them. And when "the time of the promise" was come, he sent Moses, filled with the Spirit and endowed with miraculous powers, and with the promise, "I will be with thy mouth, and teach thee what thou shalt say;" and so redeemed the promise which he had made.

Another instance we find in the fulfillment of the promised restoration after the seventy years' captivity in Babylon. Few and feeble were the Israelites that returned to build again Jerusalem and the temple of God. Their enemies stood ready to oppose the work by every available means. There was much to discourage the people; but God had promised; and it was not by the power of the people, but by the Spirit of God, that the work was to be accomplished. Zech. 4: 6, 7. But for the prophesings of Haggai and Zechariah, it is evident that the work would not have been accomplished. But "they prospered through the prophesings of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel." Ezra 6: 14. Can the exceeding great and tremendous work of the closing messages of probation be accomplished without the gift of prophecy to unite and encourage the feeble laborers? No! With emphasis all must say, No! Without it the work could never have been brought to its present state of development; but with it, it will prosper to its completion.

We have another instance in John the Baptist. The Lord had promised to send a messenger before the Messiah to prepare the way. In order for Christ to be the Christ of promise, the promised messenger must precede him. There was no greater prophet than John; and yet it is expressly affirmed of him that he "did no miracle." The light of prophecy, without the aid of miracles, was sufficient proof of his mission. It was by the inspiration of the Holy Spirit that his work was accomplished.

No special message, no special work was ever done without divine inspiration. Will the closing messages, than which there has been no greater, be an exception to this general rule? The idea would be preposterous, had not the Spirit described the remnant of the church as having "the testimony of Jesus," which is "the spirit of prophecy."

The work in which we are engaged is a work of promise; and it is second in importance to no other, from the beginning to the end of the world. It should have the special sanction and aid of the Spirit of God. This is promised in the Scriptures of truth. See the tract entitled, *The Perpetuity of Spiritual Gifts*. And it is not only reasonable and scriptural that it should be expected, but the promise is being fulfilled. The builders in this work know what is promised in prophecy—that such a work must and will be done; but they would lack the essential unity and courage to prosper in the work, and might in discouragement conclude, as the returned Israel of old, "that the time is not come" for the work to be performed. Hag. 1: 3. It is encouragement to put forth united effort that is needed. It is the assurance that the builders will be successful when they put all their energies into the work. Encouraging words like these: "This is the word of the Lord to Zerubbabel. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

If God spoke through the gift of prophecy to aid and carry forward the work of rebuilding the temple, that his promise might be fulfilled in its restoration, will he not speak in that way to those who have the last message to proclaim to mankind—a message upon which the destiny of the

last generation living is to be decided. Reasoning from analogy the conclusion is inevitable; and besides this we have the sure promise of God's word for it. The presence of the gift of prophecy, therefore, is no objection; on the contrary, its absence would be the greatest objection against the genuineness of the work.

R. F. COTTRELL.

Our Times

OUR lot is cast to live in a period of time which, from the best light we can get, is one of marked importance and solemnity. Prophets and wise men have pointed to this century as the closing one for earth, and we, in 1874, are truly near its close.

At this time, events passing and events recorded, all proclaim, with fearful certainty, the truth of prophecy, and the nearness of the great day to which all devout minds, in ages past, have looked, and for which they have longed with solemn delight.

Scoffers everywhere lift up their unconsecrated voices and deride the doctrine of the advent, and slander and ridicule its advocates, thus fulfilling the word of God, that such should arise in the last days. Perilous times have arrived; the sixth seal opening with the great earthquake and closing with the rolling up of the heavens as a scroll, and the wail of the lost, has been spread out in all its clearness. This seal was first broken in 1755.

Only a few short years remain, and shall we remain secure? Shall we sleep on? Shall we bury our talents? Is this a time to roll up wealth and heap up treasure on the earth? Is this a time to build and improve for future generations? Is this a time to neglect God and his salvation? Is this a time to ignore the prophecies and to reject the testimony of Jesus? Shall we shut up the vision now, as Daniel was told to shut it up more than two thousand years ago?

About eighteen centuries since, the apostle John was commanded not to seal the sayings of the prophecy; for the time was at hand. Have eighteen centuries so changed the order that the prophecy is now sealed, and so mysterious that no one is to understand?

Is this a time to become skeptical? Is this a time to go on in sin? Is it a time to neglect prayer and watchfulness, and to backslide from God? Is it a time to forget God, and to love this present world? Is this a proper time to bury the one talent, or to be found beating the fellow-servant and eating and drinking with the drunken?

Christian, shall we now, just as the last day approaches, with all its wonderful realities, neglect to fill our lamps and trim them? No, no. Let us all be in readiness for the wedding.

JOS. CLARKE.

An Old Description of Modern Belles.

THE following is an extract from a letter written by the poet, Burns, to a young lady of his time.

If the description he gives of fashionable young females was true in his day, what shall be said of its application to that portion of the human race at the present time? The crowd of "Nothings" has not diminished, and there is ample room for the "Somethings" to assert their existence. May the ranks of that useful class be rapidly recruited.

Now let me add a few wishes which every man, who has himself the honor of being a father, must breathe when he sees female youth, beauty, innocence, about to enter into this much-chequered and precarious world. May you, my young madam, escape that frivolity, which threatens universally to pervade the minds and manners of fashionable life. To pass by the rougher and still more degenerate sex; the mob of fashionable female youth, what are they? Are they anything? They prattle, laugh, sing, dance, finger a lesson, or perhaps turn over the pages of a fashionable novel; but are their minds stored with any information worthy of the noble powers of reason and judgment? or do their hearts glow with sentiment, ardent, generous, and humane? Were I to poetize on the subject, I would call them the butterflies of the humankind; remarkable only for, and distinguished only by, the idle variety of their gaudy glare; sillily straying from one blossoming weed to another, without a meaning, and without an aim; the idiot prey of every pirate of the skies, who thinks them worth his while as he wings his way by them; and speedily by wintry time swept to that oblivion whence they might as well never had appeared.

Amid this crowd of nothings, may you, madam, be something! May you be a character, dignified as a rational and immortal being!

Bishop Latimer on the Advent.

THE views of this prelate who was burned in 1555 when eighty years old, are thus given by Barnes in his *Notes on Rev. 10*:—

Thus Bishop Latimer: "Let us cry to God day and night. Most merciful Father, let thy kingdom come! St. Paul saith, The Lord will not come till the swerving from the faith cometh, 2 Thess. 2: 3, which thing is already done and past. Antichrist is already known throughout all the world. Wherefore the day is not far off."

nances, and promised salvation to those who will keep them. Now if men can continue to do things which are violations of the commandments, and yet can be saved, if they are sincere, why, then, there are two ways to salvation. We can obey God and be saved; or, if this is not so convenient, we can disobey him and be saved, provided we are only sincere. To us, this seems like a very doubtful kind of salvation. While we believe that it is a good thing to be truly sincere, we also believe that God will accept of nothing but strict obedience to his commandment. He will accept of nothing but godly sincerity. To be sincere in actions which are violations of the law of God is dangerous sincerity. Let us strive to know the whole will of God and do it; for none but those who keep the truth will enter into the city. Let us hear the conclusion of the whole matter, "Fear God, and do his commandments; for this is the whole duty of man." CHARLES P. WHITFORD.
Berkshire Center, Vt.

OH! WHEN SHALL I MEET THEE?

Oh! when shall I meet thee, my Saviour,
And gaze on thy glorious face,
And dwell evermore in thy favor,
Enclasped in thy tender embrace?
In patience, yet longing, we linger,
I know thou art thinking of me,
And I wait for the word that shall bring me
On wings of the morning to thee.

I pine for the city of beauty,
Where trouble and sorrow shall cease,
Where joy and rejoicing forever
Shall gladden the gardens of peace.
Where eyes that are dimmed with their weeping
Shall kindle with luster divine,
And earth-faded forms re-created
With love's wondrous beauty shall shine.

Oh! when shall these glad eyes behold thee,
This voice swell the jubilant song,
These weary feet fleet as the angels,
Move on with the garlanded throng—
Move on in harmonious measure,
With harp and with psalm to adore,
And crown thee, O lovely Redeemer,
Our glorious king evermore? —Sel.

Modern Spiritualism.—No. 5.

DANGERS OF MEDIUMSHIP.

As we approach this subject, we are aware that spiritualists will claim that we magnify the danger—that we view the subject from a wrong standpoint, and with eyes of prejudice. But we think we are able to successfully repel this charge. We have presented, and propose still to present, spiritualism from the standpoint of the spiritualists. We have not offered as evidence the testimony of their enemies, or of those not well acquainted, by observation and experience, with its workings. Let this fact be marked. We now propose to examine the subject of the dangers of mediumship or spirit control, and this altogether in the light of proofs presented by themselves. The following points are presented to us by spiritualistic data:—

1. The spirits control the mediums, acting, not only independent of, but against, their wills.
2. The spirits have all the evil dispositions, propensities, and desires of wicked, debased persons in this life.
3. These desires they had no means of gratifying until the recent discovery of mediumship.
4. Spirits do now gratify their desires by inducing such desires in the medium, causing them to indulge in evil practices, of the gratification of which the spirits partake.

As some of the testimonies now offered bear upon more than one of these points, we shall not arrange the evidence under each head respectively, as that would involve the necessity of repeating them, and thus add to the length of our articles.

Of the great influence and power of spirits over the mediums no one who has not examined the matter can have any idea. Dr. Gridley gives an account of an aged medium, of sixty years, living near him (in Southampton, Mass.), whose sufferings "in two months at the hands of evil spirits would fill a volume of 500 pages." Very little of this ever becomes known outside of the "circles." The following extract will give some idea of the above case:—

"They forbade his eating to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane that they would knock his damned brains out, always accompanying their threat with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference however, the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared they would bore holes into his

brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot for a long time together, in a most excruciating posture; declare they would wring his damned neck off because he doubted them or refused obedience."—*Astounding Facts from the Spirit World*, pp. 253, 254.

Judge Edmonds says that entire spirit control, or the "exclusion of the medium's selfhood,—a suspension of his own will," is very rare. See his Spir. Tracts, No. 4, p. 7. But this language proves that he believes that it does sometimes occur. An approach to it is given in his second Vol. on Spiritualism, Dr. Dexter being the medium. He says:—

"It was altogether a very extraordinary manifestation. It was conducted throughout with unusual and indeed unknown violence. He took entire possession of the doctor, not merely of his arm, as others did, and the doctor said he felt an almost uncontrollable desire to strike me, and to commit acts of violence."—*Appendix A*, vol. 2, p. 512.

The following case was given in No. 13 of the *Spiritual Telegraph*:—

"A lady who had joined the Methodist church, in Cleveland, only two weeks previous, was thrown into a magnetic, or, as our Western friends call it, a spiritualized condition, and called for music; and after she had danced fifteen or twenty minutes was suddenly released, and returned home, I presume none the worse for what she could not help.

Prof. Brittan thus speaks of Mr. Davis' mediumship:—

"During the delivery of 'Nature's Divine Revelations,' Mr. Davis was profoundly entranced, and so far removed from the sphere of outward consciousness as to be temporarily absolved from the obligations of the earth-life. . . . Of course in his state of waking consciousness he was no more accountable for what had been uttered during the trance, than the reader is responsible for his dreams, or for unconsciously talking in his sleep."—*Telegraph's Answer to Mahan*, pp. 8, 9.

Of mediumship he further says:—

"We may further add, in this connection, that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Id.* p. 10.

This passive state of the mediums in all forms of manifestation has long been inculcated by the spirits. The following was published in 1852:—

"Such is the physical and mental condition of minds that we intend to make a great change in them before we write what will be necessary. The writing will not be the commencement of our work, but will follow other manifestations as soon as will be expedient. . . . The writing will be executed with great rapidity, when mediums shall become wholly passive."—*Pilgrimage of T. Paine*, p. 250.

A well-known spiritualist writes:—

"I have seen a medium gently magnetized and thrown into a trance in one minute, by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the medium and her friends; during which, sometimes, she had visions of the spirit world; and at others become entirely non-cognizant of everything transpiring in either world. In the latter case, the spirits, as previously promised, made use of her organs of speech, unconsciously to herself."—*Ballou*, quoted by Dr. Hare, p. 320.

The following scene of the possession of a medium is described by Dr. Gridley, who offers the fullest proof of the truth of his statements:—

"We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua's drunken prayers, exactly like the original—imitate his drunkenness in word and deed—try to repeat or rather act over his most brutal deeds (from which for decency's sake, he was instantly restrained by extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions."—*Astounding Facts*, p. 19.

Much more to the same intent might be added, but this will not be dissented from. The power of spirits to control the mediums

is very great; indeed it is unlimited, as these testimonies show. And we shall presently show how this power is used and abused. Closely connected with the foregoing are some of the following, given to show the disposition of the spirits. Says Dr. Randolph:—

"Many of these denizens of the mid-regions of space are insane—in the higher sense all are so—and to them, lust and its gratifications, dram-drinking and mal-practice of all sorts, is a reality."—*Dealings with the Dead*, p. 150.

"Another admitted that he was drowned in consequence of getting dead-drunk. On being asked if he was happy, he answered, 'Damned happy.' Having evidently been a seaman, who had sailed under an officer who was present, he had preserved the usual fondness of sailors for tobacco and grog. This propensity he could not avoid displaying, notwithstanding his having passed death's dread portal, and the obvious utility of expressing to mortals his craving for these pernicious stimulants. Thus it appears that in the spirit world, one means of retribution for the indulgence of bad propensities in this life, is subjugation to their ungratified cravings."—*Dr. Hare, Spir. Sci. Dem.*, p. 137.

In offering the testimony of Judge Edmonds, we refer to the evidence of the reality contained in the first extract. He describes a tall, vicious-looking woman, very dirty, hair gray, teeth gone, eyebrows heavy, and a snaky pair of eyes. She was beating a child of four or five years. He then says:—

"I next observed a well-dressed female sitting by the wayside, apparently in great distress. She had been driven out of his dwelling by the man for whom she had sinned on earth—for whom she had retained, even in death, an insane attachment, and whose company she had sought as her only solace in the spheres."—*Vol. 2*, p. 186.

He directed her to a mountain where she might see a better country; and taking the child, she started. In a note, page 189, he says:—

"Now in August, 1854, the spirits of the female and of that child have approached and spoken to me through a medium. She gave her name, and said she was a French woman, and lived in Paris during the reign of Louis Philippe. She spoke of her parents, of her husband, and of her brothers and sisters. She gave me some little account of the progress she had made, and said she had not yet attained the base of the mountain toward which she was traveling."

In the same connection, he gives the following ludicrous account of the freaks of a mischievous boy and of his punishment:—

"On the opposite side of the way, I observed what seemed to be a full-grown boy, had caught a dog, had split open his tail, and put a stick in it, merely to enjoy the sport of seeing his sufferings. He then turned the dog loose, and stood enjoying the scene. The attention of the owner of the dog was drawn to his cries, and, discovering the cause, he beat the boy, who, being as cowardly as he was cruel, fled, but was pursued, and beaten, and kicked, far up the road."—*Edmonds, Vol. 2*, p. 182.

If any man had tried to get up a burlesque on spiritualism, he could not have exceeded the above. Only to think of a spirit boy splitting a spirit dog's tail and putting a stick in it for spiritual enjoyment! Surely, he needed the "gravity of a Judge" to be able to record this. However, with all its ludicrousness it is good proof on the point in question. The following is as disgusting as the last is ridiculous:—

"At the door of one of the hovels, that stood a little back from the road, I saw a female who seemed to be about twenty-six years old. She was round and full in appearance—was a dark brunette with painted cheeks. Her whole appearance, garb, and manner were meretricious, and she had taken up her position there to entice some one to enter her dwelling. At length a man in passing turned aside, under the influence of passions which had marked his earthly career, and with her entered the house. I saw they were both influenced by the same passions, but were incapable of gratifying them. The woman became furious. She raved wildly, and in her insensate rage she dashed the things around her to pieces. The man enjoyed her anger, and she raged at him for laughing at her. She seized a chair, and aimed a blow at him. He evaded it, and with his fist knocked her down. He struck her in the neck just below her chin, and when she fell he gnashed his teeth in his rage, and stamped with his feet on her breast. He kicked her in the side several times, and rushed from the house."—*Edmonds, Vol. 2*, p. 182.

The above are but samples, and not the most horrible of the scenes in the spirit land, described by Judge Edmonds. Dr. Randolph records the following experience of a spirit:—

"As I gazed out upon the surrounding glories of my new world, I could not for-

bear or repress a desire, if possible, to take one glance at those who yet dwelt in infamy, although disembodied. . . . Suffice it that I beheld scenes of lust, insanity, debauchery, and all vileness, sufficiently dreadful to appall the stoutest heart of any sane one who dwells in the same awful phantasies, insanities, and evils."—*Dealings with the Dead*, pp. 143, 4.

Dr. Hare and Judge Edmonds said the vicious spirits had no means of gratifying their passions; but these statements have large limitations; for the Judge gives numerous instances wherein the desire of mischief, revenge, &c., were gratified, even in the spheres. And all spiritual authorities agree that spirit intercourse is a recent discovery, and is progressive in its manifestations. On this point the following is copied from Mr. Matteson's work:—

"After the writing of the spirit Hebrew in Mr. Fowler's room, B. Franklin is made to say: 'My dear friends, I am happy to announce to you that the project which has engaged our attention for some years has been in part accomplished.'—*Telegraph*, No. 22. In Mr. Boynton's 'Unfoldings,' John Wesley is made to say, 'Never was more joy in the spirit world when it was made known that a mode of communication was opened to mankind. Such a gathering to hear the joyful news—such rejoicing was never known in the spheres.' p. 10. So in one of Judge Edmonds' 'visions,' 'Shekinah,' vol. i, p. 268, the Judge describes the inhabitants of the spheres as 'rejoicing that a communication had at length been opened between the inhabitants of earth and the spirit land. . . . They set up one glad shout which rang through all space, and pointed to Dr. Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery.'—*Spirit Rapping Unveiled*, pp. 143, 144.

Hudson Tuttle, a very popular spiritualistic writer, says:—

"A few years since the discovery of the method by which these pages are written, have elapsed. During the first years of its growth but few demonstrations were made, and those of a disconnected character."—*Life in the Spheres*, p. 62.

Again, after describing a circle, and a spirit acting on the medium, &c., he says:—

"The members of that circle went to their homes wiser and better than they came. Their spirit friends departed wiser, too, rejoicing that the long-sought method of communication had been discovered, and that the earth received by its means a new impetus by the influx of higher light."—*Id.* p. 66.

J. H. WAGGONER.

(To be continued.)

Obituary Notices.

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

DIED, near Lapeer, Mich., Sabbath, July 25, 1874, sister Jane Higley, of asthmatic consumption, aged 67. Sister Higley had been for many years an honored member of the S. D. Adventist church at Lapeer. She has left as a legacy to the church the remembrance of a "well-ordered life and godly conversation." Coming to this State about forty years ago, she knew something of early pioneer life. The grace that comes with the gospel of Christ were her support in every trial. She loved the present truth, and some of her children are rejoicing in the same hope. By her request I spoke at the funeral from Ps. 17: 15, last clause of the verse. A multitude of relatives and friends were gathered who mourn their loss, but not without hope. She sleeps by the side of her husband, who died nearly ten years before. Blessed sleep! D. H. LANSON.

DIED, in Nashville, Tenn., of consumption of the bowels, my beloved wife Clevie, aged 24 years, 11 months and 12 days. She leaves a husband and aged parents to mourn her loss; but we sorrow not as those having no hope; for she died in the blessed hope of a part in the first resurrection, knowing that she would come again from the land of the enemy. Tuscola Co. papers please copy. SAMUEL D. HEADY.

DIED at Brockport, N. Y., Aug. 20, 1874, of typhoid fever, Willy M. Prentiss, the only child of W. B., and E. M. Prentiss, aged seventeen years and eight months. He was a young man of great promise, and beloved by all who knew him. His sickness was of only two weeks' duration, but was very severe, as brain fever for a time was united with typhoid. Funeral services Aug. 22. We have laid down this dear young man to sleep in the silent grave in the hope of meeting him ere long in the resurrection of the just. J. N. ANDREWS.

DIED, near Nashville, Mo., July 22, 1874, of dysentery and whooping cough, John W., youngest son of Enoch and Margaret Potts, aged two years, three months, and fifteen days. We laid him away to rest for a little while until Jesus, the life-giver, shall appear, and the children "come again from the land of the enemy." JOSEPH G. WOOD.

DIED, near Palermo, July 26, 1874, Frankie, infant son of T. H. and D. E. Wakeman, aged eleven weeks and two days. We hope to meet him at the first resurrection. T. H. & D. E. WAKEMAN.

DIED, in Chesaning, Mich., of sorofula, July 6, 1874, sister Rosultha McCormick, aged 31 years. Some eight years ago, while her dear mother was departing this life, and herself very near it, she gave her heart to the Lord, and was faithful to her promise until death. We believe she rests in hope. D. W. MILK.

