

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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BEYOND.

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long sweet life, unmarked by years,
One bright, unending morrow!

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No long, dark night is there,
No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of Heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers and the unchanging sheen,
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—Sel.

THE SUNDAY LAW.

C. H. RICHARDS of Madison, Wis., having spoken in behalf of the enforcement of Sunday observance by law, Zina Gilbert, Seventh-day Baptist of Utica, Wis., makes the following candid and able reply, which we copy from the Madison, Wis., *State Journal*:—

Editors of the State Journal:

GENTLEMEN:—There having appeared in your weekly issue of September 23, an abstract of two discourses delivered by Rev. C. H. RICHARDS, on the Sunday question, and editorially commended to public favor, we accordingly have given the document a careful reading, and while we find many thoughts and suggestions that are highly commendable and worthy of consideration we also find other points and statements that we regard as especially open to criticism, and we believe many of these are in direct and open conflict with the true teachings of the Bible and proceeding from the very high source: they do, we think if left unchallenged to work out their legitimate consequences, will be likely to do much harm to the cause of truth and religious freedom in our land. And as it is evident that the object sought by the delivery and publication of these discourses was to coerce, in the name of Christianity, an unwilling conformity to what we most firmly believe to be an unscriptural practice, and as the columns of the *State Journal* have been open to the publication of these discourses, and editorially commended to public favor, it can be no more than justice and truth, and a decent respect to those who are sought to be coerced to keep a day that is nowhere in the Bible recognized as the Sabbath, that we be allowed a fair hearing

through the same medium that has given publicity to these discourses.

Let it be distinctly understood, however, that in what has here been said, we by no means design to assail the personal character or the Christian integrity of the author of these discourses, whose acquaintance we have neither had the honor nor the pleasure of making; but who, we rejoice to learn, is in good repute as a very fair-minded, talented, Christian gentleman. It is the errors he has pressed upon public attention in these discourses, and these alone, that we assail. Let it be further understood that, in thus pressing our claim to be heard through the columns of the *State Journal*, it is not that we would offensively intrude our unpopular views upon the unwilling attention of other people. But the facts are these: The question of enforcing the Sunday laws has again become revived; and further, it is most firmly believed by many, who are well qualified to judge, that there is no question within the whole range of Bible theology that is less understood, and about which there are theories so diverse, multitudinous, and conflicting, entertained by the people at large, as in regard to this Sabbath question. The question is indeed so confused and so little understood that hardly two men who keep the first day of the week, can be found whose theories at all agree in regard to it. For these reasons it cannot be doubted that the best interests of this Sabbath reform movement demand that a thorough investigation and discussion of this whole question be had through all the channels of communication in the land, with a view to unify and harmonize public opinion on the basis of Bible truth. We therefore hope and expect that the columns of both the daily and weekly issue of the *State Journal* will be open for the insertion of this brief article.

The first point in those discourses, to which we desire to call attention, is this: After wading through several paragraphs, in which the author makes the effort to produce the impression that the fourth commandment of the decalogue, as a positive enactment, is not now obligatory, while its interior meaning is still in force—this explicit statement occurs: "It is true that they who refer to the fourth commandment, as retaining its statutory force still, and who base the obligation of Sabbath observance on this as positive law are mistaken. Their error has done much to confuse and embitter this controversy."

We here remark that in this extract the author gives unmistakable evidence that he claims that the fourth commandment is not binding, as positive law, upon the subjects of Christ's kingdom; and he also here attempts to fasten the blame for the great confusion and difficulty in which this question is now involved upon those men who strictly adhere both to the letter and spirit of this commandment! And right here we take issue with him. And we charge back the blame for all this trouble, upon those who discard the letter of the commandment, while they claim to retain its spirit; a thing that cannot be done! And we also claim that in taking this position, the gentleman has placed himself in direct conflict with the teachings of Christ, as found in Matt. 5:17-19, which is a part of his adorable sermon on the mount; and which, so to speak, was his inaugural address; in which he defined and laid down the great fundamental and immutable principles, in statutory form, which were to govern all the subjects of the kingdom he was then and there setting up in this world. The text reads thus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least command-

ments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

We may here remark, that there can be no shade of doubt that the commandments mentioned in verse 19, which are enforced upon all men, under the terrible penalty of being called the least in the kingdom of Heaven, are the several precepts of the decalogue, including the fourth with all the others. This being the case, and this language being that of the King of Zion, while laying down in statutory form the great and immutable principles that were to govern all of his subjects, there can be no such thing as misunderstanding its import. For no combination of words drawn from the whole vocabulary of human language can express a thought more clear and plain than is here expressed; that each and every precept of the decalogue—not excepting the fourth—was incorporated with, and formed a component part of, the great system of immutable rules and laws that was to govern all the subjects of his kingdom. This, being the fact, demonstrates to positive certainty that the position put forth by the author of these discourses that the fourth commandment in its statutory form is not obligatory upon us, is in positive and absolute antagonism to the teachings of the great Redeemer of men, as found in Matt. 5:17-19.

Having thus firmly established this fact by the testimony of the Lord Jesus Christ, from whose authority there can be no appeal, and shown the fourth commandment in its statutory form to be absolutely obligatory upon all, we are now prepared to introduce another authority in corroboration of what we have already deduced, that is of no less importance than that of the author of these discourses himself! And we quote as follows:—

"If we turn to the Bible, we are struck with the probable great antiquity of this observance. We find time marked by weeks, as far back as human records run, and there are strong indications that from the very dawn of human life, good men marked off the weeks by some such signal-day as we observe. It seems probable that the Jews kept a Sabbath long before this law was given them. If it was God's will that the Sabbath should be kept for centuries before the Jewish nation was born, it affords strong presumption that he wants it kept always. The position of the fourth commandment in the decalogue indicates the same thing. All the other commandments are the expression of great, universal moral principles, always and everywhere obligatory. The fact that the Sabbath law is joined with them, is a strong indication that it is no ceremonial observance, no mere national peculiarity, but that its interior meaning and obligation are for all men."

We may justly claim that notwithstanding all the gentleman has said, both before and after, to the contrary, we now have his frank admission that evidence is to be found in the word of God that the Sabbath was known and observed as far back as the history of man extends. We also have his frank admission that the fact that the Sabbath law has its position in a code where all the other commands are the expression of great universal moral principles, always and everywhere obligatory indicates that this institution is no mere ceremonial observance, or national peculiarity, but its interior meaning and obligation are for all men. Now these admissions are most indisputable truths. And if the interior meaning and obligation of the Sabbath law are for all men, then the exterior meaning and obligation of the command, as expressed in legal form, must also be. This is so from the fact that its interior meaning and obligation cannot be enforced, after the external enactment

is ignored. An attempt to enforce the interior meaning and obligation of a law, after the external letter, in its statutory form had been abolished, would be like an attempt to make a tub hold water with the bottom taken entirely out; the idea is simply preposterous, and the effort here made by our author to produce the impression that the fourth commandment in its statutory form is abolished, while its interior meaning and obligation remain in force, places the divine Creator in the ridiculous light of a human legislative body, repealing a law they intend shall remain in full force and virtue, and obligatory upon all!

Now, if all good men, like our author, who has been misled by the force of circumstances, and too great outside popular pressure, upon their mental organism, while their religious views were in a formative state, to accept as gospel truth, such unscriptural, illogical and absurd vagaries as this idea of abolishing the outward letter of a law, and yet retain its interior meaning and obligation, could but be induced to look these absurdities square in the face, and thus see how supremely ridiculous such things may appear, when tested by the light of Bible truth; and sound logic—nothing more could be needed to lead them to renounce the error and accept the truth. But as we were saying, we now have not only the positive testimony of the Saviour of men, that the Sabbath law is universally obligatory, but also the frank admission of our author, substantially to the same effect. Hence we we may regard it as settled by generous compromise, that the fourth commandment, in its exterior legal form, is still obligatory on all men. Again we quote:—

"When we say, then, that the State ought to have a law obliging men to abstain from their usual occupations one day each week, and arresting, so far as possible, all the various industries of the country, it is not that Christians may enforce their religious day on the whole nation. In itself Sunday is no more sacred than any other day. . . . Again, if the fourth commandment is binding on us as positive law, we are bound to keep it as it reads. God is not guilty of the absurdity of some modern lawyers who hold that government may pass laws to ornament the statute book, but not to be executed. We must keep the seventh day instead of the first. If this is still positive law, the Jews and Seventh-day Baptists are the only ones that keep it properly."

Now, if the Rev. Mr. Richards is what he professes to be, an honest and true Christian man, and ready to conform to the authority of the Lord Jesus Christ, wherever that authority is plainly expressed—what can there be to hinder him from abandoning this anti-Christian, pagan Sunday, that is no more sacred than any other day, and accept the Sabbath law as it reads, and keep the seventh day? If he and all of his co-laborers in this movement to enforce the observance of Sunday on other people, would do this—predicating and enforcing the obligation to keep the Sabbath on the naked authority of God's immutable law, as expressed in the fourth commandment of the decalogue, and recognized by the Lord Jesus Christ as a necessary and component part of the written law of his kingdom—our word for it, they would make more real progress in the direction of true Sabbath reform, in one year, than in a whole century expended in efforts to enforce upon an unwilling people, by civil legislation, the observance of a day that every attentive student of the word of God, well knows is not the true Sabbath of the Bible. Whether the gentleman shall follow the course suggested above or not, the all-important question in the case seems to be this:—

Can there be any possible way by which he can justify himself in these efforts to

enforce upon an unwilling community the observance of Sunday, a day he acknowledges to be no more sacred than any other day, when, in doing this, he gives sanction to the desecration, to secular purposes, of a day rendered supremely sacred by the consecrating act of the infinite Jehovah, by which he set it apart to a religious use, at the very beginning of man's existence, as seen in Gen. 2:2, 3, and also enjoins its observance in the sacred decalogue, a code in which all the other precepts are the expression of great universal moral principles, always and everywhere obligatory, and which code has been expressly recognized and enforced by the divine Redeemer, the King of kings, and Lord of lords as an essential part of the great system of rules and laws that are to govern all the subjects of his kingdom?

Again we ask: Can the gentleman justify himself as before the judgment-seat of Christ, in laboring to enforce upon an unwilling people the religious observance of a weekly day he acknowledges to be no more sacred than any other day, when doing this necessarily involves the desecration to secular purposes of a day rendered sublimely sacred as the seventh day has been, and its observance made universally obligatory, as shown above? If there is any way by which the gentleman can justify himself in doing this, and if he will show us through the columns of the *State Journal*, or any other medium, how this can be done, the opportunity to learn so important and intricate a lesson as this must be, will be embraced by us with the greatest pleasure. But, on the other hand, if there is no way by which he can do this, then in the name of the great Redeemer, the Judge of all the earth, we most solemnly protest against any further attempt to enforce the Sunday laws on an unwilling people, by that gentleman, or any of his co-laborers in this dangerous work!

The next question that forces itself upon our consideration is this: In case that it is so positively certain that the Bible requires the seventh and last day of the week to be kept, instead of the first—as is here claimed that it does—how is it that so large a percentage of the Protestant church who claim to take the Bible as their only rule of faith and practice, and among whom there are so many good and pious Christian people, keep the Sunday, instead of the Bible Sabbath? And we solve this problem in this way: We declare that the fact is patent that in the mighty contest for the ascendancy in the church, at the time of the great apostasy, between the converts to the Christian faith from Judaism, and those from paganism; the latter, by their great numerical advantages over the former, were enabled to inaugurate as the successful rival of God's true Sabbath, their favorite weekly festival, called by Constantine in his famous edict, "The venerable day of the Sun." And, aided by the "rack" and the "fagot," the papal authorities were enabled to keep the Sunday festival in the ascendancy over the Bible Sabbath, down to the time of the Reformation. And amid the multiplicity of papal errors to be corrected by the great German reformers, this Sunday innovation was overlooked. And hence this error was allowed to come into the Protestant church; and through the instrumentality of superstition, intolerance, and bigotry, those exercising censorship over the pulpit and the public press, have succeeded in suppressing from public view almost everything written or spoken in the interest of God's true Sabbath. Hence the great want of a correct understanding in regard to this Sabbath question. To such an extent indeed is this lack of understanding that comparatively few of those who keep the Sunday have ever had their attention called to the fact that they were not observing the true seventh day, as required by the fourth commandment. And when they are reminded of the fact that they are not, men of ordinary minds find it extremely difficult, if, indeed, possible, to conceive the thought that they, themselves, can, by any possibility, be wrong in a practice they and their ancestors had been accustomed to follow since time out of mind.

They read the Sabbath law, and there learn that Jehovah, after creating the world in six days, rested on the seventh; that he organized the weekly cycle on this basis; requiring men to imitate his example—doing up their secular business on the six first days of the cycle, and keeping Sabbath on the seventh. They see they are not doing this; but being unable to conceive the thought that they and their fathers

could, by any possibility, be keeping the wrong day—look in every possible direction but the right one for a solution of the difficulty. Each man who dares think for himself, gets up a theory of his own; hence the multiplicity of theories extant on this question; and the leaders, as in the case of the author of these discourses, persist in urging the observance of the Sunday. Thus the fact is accounted for that so large a percentage of the Protestant church now keep the first day of the week, notwithstanding the Bible requires the seventh to be observed. And it now seems fully evident that all that is necessary to set this matter right, and bring the Protestant church into harmony with the teachings of Bible truth on this question, is for all who are interested in this Sabbath reform movement to encourage in every way they can a full, free, and dispassionate discussion of this whole question in all of its phases, always exercising the spirit and temper of the gospel of Christ; and do this through all the avenues of communication at their command; at the same time laying aside all prejudice, and fully resolving to embrace and reduce to practice the naked Bible truth, whenever that truth may be satisfactorily ascertained.

We have been watching with most profound interest, the recent movement for securing the Religious Amendment to the Constitution of the United States, in which is involved the better observance of the weekly Sabbath. We have fondly hoped that this movement would furnish the occasion for bringing this Sabbath question to the surface, where it could receive that attention by the people at large that its great importance demands. If this shall be the case, the movement referred to may be justly regarded as a God-send, that every lover of Bible truth will have cause to be thankful for, so long as life remains. But, on the other hand, if bigotry and intolerance shall bear sway, as regards this particular question (which, by the way, when practically considered, is second to none in point of importance within the whole range of Bible theology, except that of salvation from sin, through the atonement of our Lord Jesus Christ), and its free discussion in the pulpit, and through the public press, shall be suppressed for fear of disturbing the quiet of some good easy souls who are vainly supposing they are doing acceptable service to the divine Creator while ignorantly acting in direct opposition to his plain command; if, in this latter half of the nineteenth century, when all Christendom is stirred from center to circumference on the question of reforms in the church—if bigotry and intolerance is to be the rule as touching this question, then the inquiry may well be raised in regard to the direction to which Protestantism is tending; whether it be upwards, toward a more glorious harmony with the great Father of all, or downward to inevitable perdition and ruin.

What we have said thus far has been in mere protest against the enforcement of Sunday as a religious day, upon people who do not choose to accept it as such. To do this would clearly be an infringement of article one of the amendments to the Constitution of the United States, and also of section 18 of the Declaration of Rights in the organic law of our commonwealth, and hence a thing the Legislature has no right to do. The curtailment or prohibition of the liquor traffic is another and entirely different question to deal with. This is a matter that relates to the secular interests of the State, and to that alone. It has no religious feature whatever about it, and hence is entirely within the legitimate jurisdiction of the civil compact, and, of course, is a proper subject for civil legislation.

Now, if the friends of the temperance cause will divorce the Sunday question from that of the temperance, and agree upon and adopt some equitable measure—whether that measure shall be the Graham liquor law, a prohibitory law, or any other equitable measure that they can devise and be united on—they may rest assured that there is no class of citizens within the State who will co-operate more readily, or work more efficiently, to advance such measure, than the little band of Sabbath-keepers who take God at his word, and his word as it reads, and keep the day he set apart for the Sabbath at the beginning, enforced its observance in the decalogue, recognized and enforced by the great Messiah at his coming, observed by him and his inspired apostles through their day, and never brought into disrepute until the pagan Sunday festival

was made its successful rival in the church by the 'man of sin,' at the time of the great apostasy! But while this little band may always be relied on to co-operate with all good people in every good work, they feel themselves compelled, by fidelity to God and to his truth, to stand up manfully against all encroachments upon God's divinely appointed Sabbath, whenever and wherever opportunity to do so is offered them.

Now, Messrs. Editors, in view of the great probability that our Legislature, at its coming session, will be called upon to deal with this Sunday question, the present seems to be one peculiarly appropriate for a thorough discussion of this whole Sunday-Sabbath question; and if the columns of your excellent, and hitherto very liberally-conducted, journal, can be opened for this purpose, we have the fullest confidence that we can show to the entire satisfaction of every unprejudiced reader the immutability, full perpetuity, and universal applicability, of God's holy Sabbath law, as found in the fourth commandment of the decalogue; and that this law still requires the seventh, and last, day of the week, instead of the first, to be kept as the Sabbath, and hence that the practice of keeping the Sunday is downright disobedience to God. In view of these considerations, it really seems to us that the peculiar attitude this question has now assumed before this commonwealth imperatively demands that this shall be done.

The Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued.)

SATAN comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness, that he may overcome him with his temptations, and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God, and to his fellow-men, while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned.

God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions. When these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers, and become playthings for the enemy. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or the weakness of the mind has very much to do with our usefulness in this world, and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them.

If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his

power to overcome with his temptations is very small.

In our day people talk of the dark ages, and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called "dark ages," are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life.

A large share of the Christian world have no right to call themselves Christians. Their habits, their extravagance, and general treatment of their own bodies, are in violation of physical law, and contrary to the Bible standard. They are working out for themselves, in their course of life, physical suffering, mental and moral feebleness.

Through his devices, Satan has, in many respects, made domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds occupied so fully with the things of this life that they can give but little attention to their highest interest. Intemperance in eating and in dressing has so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. To profess the name of Christ is of but little account, if the life does not correspond with the will of God, revealed in his word.

In the wilderness of temptation Christ overcame on man's behalf on the point of appetite. His example of self-denial, and self-control, when suffering the gnawing pangs of hunger, is a rebuke to the Christian world for their dissipation and gluttony. There is at this time nine times as much money expended for the gratification of appetite, and to indulge foolish and hurtful lusts, as there is given to advance the gospel of Christ. Were Peter upon the earth now, he would exhort the professed followers of Christ to abstain from fleshly lusts which war against the soul. And Paul would call upon the churches in general to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. And Christ would drive from the temple those who are defiled by the use of tobacco, polluting the sanctuary of God by their tobacco-tinged breaths. He would say to these worshippers, as he did to the Jews, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." We would say to such, your unholy offerings of ejected quids of tobacco defile the temple, and are abhorred of God. Your worship is not acceptable, for your bodies which should be the temple for the Holy Ghost are defiled. You also rob the treasury of God of thousands of dollars through the indulgence of unnatural appetite.

If we would see the standard of virtue and godliness exalted, as Christians, we have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury, multiplying publications in different languages to be scattered like the leaves of autumn. Missions will be established in other nations, and then will the followers of Christ be indeed the light of the world.

The adversary of souls is working in these last days with greater power than ever before to accomplish the ruin of man through the indulgence of appetite and passions. And many who are held by Satan under the power of slavish appetite are the professed followers of Christ. They profess to worship God, while appetite is their god. Their unnatural desires for these indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food, yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection. Appetite, which they have in common with the brute, controls them. The cause of Christianity, and even humanity, would not in any case be met, if dependent upon those in the habitual use of tobacco and

liquor. If they had means to use only in one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. The tobacco idolater will not deny his appetite for the cause of God.

It is impossible for these to realize the binding claims and holiness of the law of God. The brain and nerves are deadened by the use of this narcotic. They cannot value the atonement or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive manner addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity and thus work their ruin.

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease. The least defect or impurity was sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God.

How many come to the house of God in feebleness, and how many come defiled by the indulgence of their own appetite! Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God.

A large proportion of all the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the law of life. The heart cannot possibly maintain consecration to God while the lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh with the affections and lusts."

Men and women indulge appetite at the expense of health and the enfeebling of the intellect, so that they cannot appreciate the plan of salvation. What appreciation can such have of the temptation of Christ in the wilderness, and the victory he gained upon the point of appetite. It is impossible for them to have exalted views of God, and to realize the claims of his law. The proposed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach was smitten, bruised, and afflicted. He became a man of sorrow and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven. Christ, although brought to great physical suffering, refused to yield on a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all this riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims.

Christ was firm. Oh! where would now be the salvation of the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man—making it possible for him through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptation as he resisted and overcame.

Professed Christians, who enjoy gatherings of gaiety, pleasure and feasting, cannot appreciate the conflict of Christ in the wilderness. This great example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They see no special interest in the wonderful humiliation of our Saviour and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome.

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ with manifold temptations in the wilderness, determining to rob him of his integrity as the Son of the Infinite, is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many are assailed and fall under the very same temptations wherewith Satan assailed Christ.

(To be continued.)

Prophecy.—No. 6.

THE next prediction concerning the Jews which we will notice reads as follows: "And I will make your cities waste, and bring your sanctuaries into desolation." Lev. 26:31. In the writings of the infidel Volney, Ruins, book i., we find the evidence that this prophecy has met a perfect fulfillment. The language here referred to is very significant, and especially so, from the fact that the writer, when he penned these words, did not use this language for the purpose of showing a fulfillment of the prediction, as he was an infidel, but was only giving a description of his travels in that ancient land. Here are his words:—

"Here, said I, here once flourished an opulent city; here was the seat of a powerful empire. Yes; these places, now so desert, were once animated by a living multitude; a busy crowd circulated in these streets now so solitary. Within these walls, where a mournful silence reigns, the noise of the arts, and the shouts of joy and festivity, incessantly resounded. These piles of marble were regular palaces; these prostrate pillars adorned the majesty of temples: these ruined galleries surrounded public places. Here a numerous people assembled for the sacred duties of religion, or the anxious cares of their subsistence. . . . And now a mournful skeleton is all that subsists of this powerful city! Naught remains of its vast domination but a doubtful and empty remembrance! To the tumultuous throng which crowded under these porticoes has succeeded the solitude of death. The silence of the tomb is substituted for the bustle of public places. The opulence of a commercial city is changed into hideous poverty. The palaces of kings are become a den of wild beasts; flocks fold on the area of the temple, and unclean reptiles inhabit the sanctuary of the gods."

"And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it." Verse 32.

The same writer witnesses to the fulfillment of the prediction contained in this verse in the following language:—"Alas! I have passed over this desolate land! I have visited the palaces, once the theater of so much splendor, and I beheld nothing but solitude and desolation. I sought the ancient inhabitants and their works, and could only find a faint trace, like that of the foot of a traveler over the sand. The temples are fallen, the palaces overthrown, the ports filled up, the cities destroyed, and the earth, stripped of inhabitants, seems a dreary burying place. . . . Everything, continued I, confounds my reason, and fills my heart with trouble and uncertainty."—Book i.

Let the reader here mark the striking similarity between the language in the prophecy and that of the historian as he gives a description of that ancient country, and of the feelings of astonishment which

he experienced while passing over the desolate land. The prophecy says: "I will bring your land into desolation. The historian says: "Alas! I have passed over this desolate land;" and also, "I beheld nothing but solitude and desolation." The prophecy says: "Your enemies which dwell therein shall be astonished at it." The historian says: "Everything, continued I, confounds my reason, and fills my heart with trouble and uncertainty." "And I will scatter you among the heathen." Verse 33; also Deut. 28:64. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other."

In Horn's *Introd.*, p. 123, we find the following language, which shows how perfectly the specifications of prophecy contained in these verses have been fulfilled:—"Though dispersed throughout all nations, they have remained distinct from them all; and, notwithstanding the various oppressions and persecutions to which they have in every age been exposed in different parts of the world, there is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, America, and Africa. They are citizens of the world, without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India—on the east and west of the Ganges—they are few in number among the heathen. They have trodden the snows of Siberia, and the sands of the burning desert; the European traveler hears of their existence in the regions which he cannot reach, even in the very interior of Africa, south of Timbucto. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindoostan to Honduras, no inhabitant of any nation upon earth would be known in all the intervening regions but a Jew alone."

Though there are many more predictions contained in these chapters which can be shown to have been perfectly fulfilled, we shall here notice only those contained in one more verse. "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Deut. 28:37. It is truly astonishing how the Jews have continued to resist the customs and habits of society and still exist as a distinct and separate people after so long a period of time.

One writer speaks on this point as follows:—

"In the face of the power of the Chinese Empire, in spite of the tortures of the Spanish inquisition, amid the chaos of African nationalities and the fusion of American democracy, in the plains of Australia and in the streets of San Francisco, the religion, customs, and physiognomy of the children of Israel are as distinct as they were three thousand years ago, when Moses wrote them in the pentateuch, and Shishak painted them on the tombs of Medinet Abou. How does the infidel account for it? It will not do to allege the favorite story about purity of blood and Caucasian race; for the question is, How does it happen that this people, and this people alone, have kept the blood pure, while all other races are so mingled that no other race can be found pure on earth? Besides, lest any should suppose such a cause sufficient for their preservation, another nation descended from the same father and the same mother—the children of Jacob's twin brother—have utterly perished, and there is not any remaining of the house of Esau. Human sagacity, with all the facts before its face, cannot give any rational account of the causes of this anomaly. It cannot tell today why this people exists separate from, and scattered through, all nations, from Kamschatka to New Zealand; how, then, could it foretell, three thousand years ago, this singular exception to all the laws of national existence? While the sun and moon endure, the nation of Israel shall exist as God's witness to God's word—an undeniable proof that the mouth of the Lord hath spoken it."—*Fab. of Inf.*, pp. 149, 150

It is a fact that the Jew is everywhere looked upon with astonishment. Suppose a person who had spent the most of his days among some of the retired scenes of country life, visits for the first time a friend living in some of our large cities. The friend proposes to spend a few hours in taking his guest about the city, and showing to him some of the wonders, cu-

riosities, and astonishing sights, which may be seen in the place. As they pass along the street, they soon come to the place of business of one or more Jews. Would the friend be likely to pass by without calling the attention of his guest to the fact? By no means. He would be very likely to address him in language like this: "There are some Jews in here! Did you ever see any? Let us go in and see them, &c. Or suppose that as they pass along the street, the friend sees at a little distance a Jew. Would he be likely to pass him by unnoticed as he would any other man? Not at all. But would more likely say: "There goes a Jew! Did you ever see one? And perhaps their pace is much quickened that the guest may have the privilege of getting a fair view of the wonderful man before he passes out of sight. Such facts prove that the Jews are regarded with curiosity and astonishment. Thus is the prediction literally fulfilled. The prophecy also declares that they shall become a proverb and a byword. It will not be necessary to consult the historical page for evidence that this prediction is fulfilled. It is probable that every person who reads this article has been many times a personal witness to its fulfillment, though perhaps some may not have been aware of the fact.

Have we ever heard it said of a person, that he is as rich as a Jew, or that he will lie like a Jew, and other similar expressions? If so we have heard the name of the Jew actually used as a byword, and therefore have witnessed the literal fulfillment of this prediction.

W. H. BLAISDELL.

Touch of Elbows.

ON the evolutions of troops, the order is frequently given to preserve a touch of elbows; and when this is done, though eyes may be "right" or "front," every man knows he is in the line. So it should be with us in the missionary army. We need to move together in perfect order and harmony. In order to accomplish this, we must become acquainted with the work in different parts of the field.

The *True Missionary* is published for this very purpose, and is of inestimable value to every one interested in the missionary enterprise. Its monthly visits ought to cheer the heart of every lover of present truth. We should march in close order, preserving a "touch of elbows," and so we shall feel that we are supported by each other. This inspires us with confidence, and when the order is given, "forward," we shall present an unbroken front, and as the Lord himself is our leader we shall march to certain victory.

May the Lord draw us nearer to himself, and so, nearer to each other. * * *

Spiritualism Nothing but Witchcraft.

WE suppose it will be not only conceded but contended that this blessed land of ours, in this glorious nineteenth century, stands for enlightenment and advanced intelligence at the head of the civilized world. Yet here within a few years has been revived the practice of necromancy, or evocation of the dead, to tell us the secrets of the future, a belief in women who have a familiar spirit—that is, witches, though we call them mediums, not witches—and have instituted, under the name of spirit, blunderingly called spiritual, a regular system of demon-worship. This revival did not take place among the benighted foreigners settled among us but with genuine Americans of Protestant lineage, taught to call the Pope Antichrist, or the "Man of Sin," and to denounce Catholicity as a superstition. Spiritualism has flourished luxuriantly among our free and enlightened Americans as in a congenial soil, and bids fair to become the national religion.—*New York Tablet*.

THE question of the appointment of an American Prelate as a Cardinal of the Roman Catholic Church is still a subject of discussion in the Eastern papers. The names most prominent in this connection are those of Archbishops Purcell, of Cincinnati, and McClosky, of New York city. The latter is now in Rome, whither he has been hastily called by the Holy Father, and it is believed that he will come back with the "red hat." As the Popes are elected from the College of Cardinals, it is not impossible that we may yet have an American Pontiff who will transfer the Holy See from Rome to some of the cities of this country.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 8, 1874.

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

The Kingdom of God.

ONE of our religious exchanges is exercised on the subject of the kingdom of God. We are glad of this; for the agitation of the question, however unworthily it may be handled, may be overruled for good. So far as it has progressed, however, we are sorry to say we think its utterances sadly open to criticism.

The writer says: "It is a mistake that affirms that 'Christ is coming to set up his kingdom.'" This is true; but the writer supposed he was stating a proposition of ours that needed to be refuted; which is not the case. One of our most common experiences is to meet those who, from an imperfect acquaintance with our belief, manufacture positions for us. If they would first become intelligent in regard to our faith, the investigation of these subjects with them would be more pleasant, and perchance more profitable. Christ does not come to set up his kingdom. He receives it before he comes, according to the parable of the nobleman, Luke 19: 11, 12, according to Dan. 7: 13, 14, and Matt. 25: 31, which declares that when the Son of man comes, he comes in his kingdom, it having been already established.

But the writer means, as his article subsequently reveals, that there is no kingdom of Christ to be set up in the future; and with this we take issue. He claims that the kingdom of Christ has already been established, and appeals to Dan. 2 for proof. Does he know that in going to that chapter he enters a citadel every gun of which is pointed against himself? The four kingdoms represented by the great image he admits to be Babylon, Persia, Greece, and Rome. These are the kingdoms, he says, in the days of which the God of Heaven was to set up his kingdom. But was it in the days of Babylon that God's kingdom was set up? No. In the days of Persia? No. In the days of Grecia? No. In the days of Rome? Yes, says our author, at the first advent of Christ. Then it was in the days of the last kingdom, not in the days of these kingdoms, plural; and it should have read, "In the days of this last king," not as it does, "In the days of these kings."

Our writer is "deeply impressed that on this subject important facts have been overlooked, and, as a consequence, fundamental mistakes have been made." So we think. And we marvel that any one should overlook so important a fact as this, that the kings, or kingdoms, in the days of which the God of Heaven sets up his kingdom, must be kingdoms existing contemporaneously. It is doing violence to the language to apply it to kingdoms that follow each other consecutively, only one existing at a time. On philological grounds alone, therefore, the interpretation of this language given by our friend is an utter impossibility.

Later developments in the Roman Empire, its division into ten kingdoms, as represented by the ten toes, supplied the conditions to which the language can apply. Here we have a plurality of kingdoms, all arising within the space of about a century and a quarter, which under different names have continued till the present, and are still in existence, in the days of which the God of Heaven is to set up his kingdom.

But our friend objects to this exposition, and says:—

"Where did this thought come from? Certainly not from Daniel. He does not say that the image had ten toes. He says nothing of the number of toes more or less."

Alas! is it necessary that a person tell this writer how many toes a man has, before he can know? How many toes does a man usually have? Or does he think that the descendants of the six-toed Philistine, predominate? But hold! According to the same principle of reasoning, we do not know how many legs or arms the image had. Daniel does not say it had two. And who knows but that it had as many as old Briareus? and had four legs, and pranced around before Nebuchadnezzar like a wild centaur?

We know not how it may look to others, but it seems to us that what our friend says about the toes of the image is a manifest lack of candor, which cannot be accidental, and is therefore all the more deplorable.

He attempts an argument on the word "divided,"

which is more worthy of notice. The prophet says plainly, the kingdom shall be divided. This says our friend is not such a division as to create other kingdoms, for it still leaves the kingdom a unit: inasmuch as the prophet continues. "In it shall be of the strength of iron," &c. Well, suppose the prophet had said, In them shall be of the strength of iron," &c. It is at once evident, that it was not his purpose to follow out the history or condition of these several divisions, but to show the effect of this division upon the kingdom as a whole. After its division it was weakened, and the prophet speaks of the kingdom in its divided state. He says, "They shall not cleave one to another;" that is, these separate members of the kingdom, these broken fragments, could not again be consolidated together into one unbroken whole. But in the days of these kings the God of Heaven shall set up a kingdom.

So far as our present argument is concerned, however, we are not particular to press this point. On his own interpretation the language is equally against the theory he advances. He admits that the division was national weakness. This division occurred before the God of Heaven set up his kingdom; and that kingdom was set up, it is claimed, at the first advent of Christ. What was the condition of the Roman Empire at that time? Christ was born when the temple of Janus was for the third time closed, showing that no arm was raised in rebellion in any province of all the world that lay in subjection at the feet of imperial Rome. Augustus Caesar sent out a decree that all the world should be taxed. Luke 2: 1. This was the golden age of Roman history. Rome then stood at the very pinnacle of her strength and greatness. And in this time, says our friend, God's kingdom was set up. But the prophecy says that when God's kingdom is set up, this earthly power is divided, partly broken, weakened as with clay, disintegrated. Rome at this time was just the opposite of this. Our friend's theory is as far from the truth as can well be. This broken state of the Roman Empire cannot be found till centuries after the Christian Era was ushered in.

But our friend believes in time. He says, "There was a time appointed then for the kingdom to be set up;" and he thinks Christ declared this time fulfilled when he commenced his ministry. Mark 1: 15. But Christ did not say, "The time is fulfilled, and the kingdom of God is now set up." No, no. He only said, "The kingdom of God is at hand." The time to which he referred therefore did not bring us to the kingdom of God. He simply referred to that period which was given to reach to his manifestation as the Messiah. Dan. 9: 25.

There was no kingdom set up in the days of Christ. There are only two objects to which the expressions, "kingdom of God," "kingdom of Heaven," &c., are applied. One is, the means of grace set in operation in this world for the salvation of men; and the other is, the future results of this work, when the ransomed hosts are established in glory. But the first we find in operation away back even at the gate of our lost paradise, and the second is still future, or the Lord taught his disciples a useless prayer, when he directed them, through all time, to raise to Heaven the petition, "Thy kingdom come." All that took place in the days of Christ was a new development in the great plan of salvation, and the more glorious manifestations accompanying Christ's personal presence.

But if God's kingdom was set up at the first advent of Christ, if that was the smiting of the image on the feet by the stone cut out of the mountain without hand, when were these kingdoms dashed to pieces as predicted? Dan. 2: 35.

This the gospel has not done. It is not its nature or its work to subvert and overturn earthly governments, and establish itself on their ruins. This the kingdom of God will do under the sounding of the seventh trumpet. Rev. 11: 15; Ps. 2: 9; 110: 1.

Scripture should interpret scripture. The most judicious commentators acknowledge the validity and importance of this rule. In connection with Dan. 2, we should therefore take Dan. 7, as that chapter covers the same ground. No one can deny that the beasts of Dan. 7 symbolize the same as the different parts of the image, of chapter 2. The fourth beast represents the fourth or Roman kingdom. But this beast has ten horns which are expressly said to be ten kingdoms which should arise out of that empire. There is no chance to dodge or quibble here. Another little horn arises which is a fit and acknowledged symbol of the papacy. After its presumptuous act of thinking to change God's law and cruelly

wearing out the saints of the Most High, this power is destroyed—destroyed, Paul says, by the spirit of Christ's mouth, and the brightness of his coming. 2 Thess. 2: 8. And after this Daniel says (7: 27), "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here again the kingdom of the Most High is brought to view. This is the same as the kingdom of God in Daniel 2. Here is a nail in a sure place, a link from the armory of Heaven that cannot be broken. God does not have one kingdom in Dan. 2, and another in Dan. 7. We repeat it, they are the same. But chapter 7 plainly shows that this kingdom does not succeed to the fourth or Roman kingdom till after the development of the ten horns, or the division of the Roman Empire into ten parts, and the rise, rule, and ruin, of the papal power.

This kingdom has not been set up in the past. It is still future. The Lord's prayer, "Thy kingdom come," is still in order. When the Lord ceases his work as priest, he takes the kingdom, and appears with a title inscribed upon his royal apparel, which shall strike dismay to all his foes, "King of kings and Lord of lords." Rev. 19: 16. For the great developments that were to take place in the days of Christ, the people were exhorted to prepare; and we believe the language for the present time is, Repent ye, and believe the gospel; for the kingdom of God (not in its incipient workings, nor its intermediate developments, as a saving plan, but in its results as a completed redemption) is now nigh at hand.

U. S.

Thoughts on Church Government.—No. 5.

OFFICERS AND THEIR DUTIES.

(Continued.)

ELDERS are to be examples of the flock. The church have a right to expect of them an example in all good things. An elder has no justification for setting an example of selfishness, covetousness, and evil, in anything. They will be responsible, not only for the sin in a personal sense, but for the example and the influence upon those who look to them for advice and guidance. They can, by pursuing an evil course in these directions, by even a slight deviation from the right course, do far more harm than any private member. How quick an example of selfishness or meanness in an elder will be followed by those similarly inclined in the church! Did not the elder do it? will be asked. Such an example does much harm. An elder should make up his mind, to be foremost in every good work, setting an example of noble generosity and self-sacrifice, bearing pain and unjust criticism without complaint, and not waiting to be driven by public opinion to good works, but willingly, cheerfully assuming the lead in all good things. "Not by constraint, but willingly." The time for his reward is when the "chief Shepherd shall appear." A glorious crown will then be given.

Paul speaks further of elders in 1 Tim. 5: 17, and Rom. 12: 8. "Let the elders that rule well be counted worthy of double honor," and, "He that ruleth with diligence." This latter scripture plainly implies that a person in this office should be active and energetic in the discharge of his official duties; that he is not to be a sluggard and have no interest in his work. But the special point to which I refer, is concerning the word "rule" or "ruleth." The original word from which these are rendered signifies "to preside over, rule, or superintend." Either of which shows plainly a measure of authority superior to that of the private members of the church. There can be no question but that this position gives such authority. This is not to be exercised, however, as worldly rulers govern. This authority is not to be enforced by temporal pains, and penalties, or anything of this sort. Modesty and humility, instead of self-assertion and pride of position, ever become the under-shepherd. But he should not demean his position by counting it a matter of no consequence. He should rather honor it by dignified and serious efforts to make it tell for the salvation of those under his charge. He has been appointed by the church to the responsible place of overseer, to attend to their spiritual interests. That is his position. The work of correcting, admonishing, and overseeing in the church belongs upon him far more than it does upon any other.

Matters of difficulty should generally be referred to him. It is a sad thing in a church for members to feel that they must take the burden of reproof and correction upon themselves, regardless of their fitness to do these duties. This nearly always brings far more trouble than it cures; because it is a fact that but very few people have the tact and judgment to deal with minds. There is no more particular work in this world. The elder is the man supposed to be the best qualified to do this work of any in the church.

Others should not, therefore, assume to do his work for him. They may inform him of facts which they think demand attention. Indeed, it is their duty to do so, if contrary to good behavior. They may strive to help and encourage their brethren. But in matters of labor for the church, as a general rule, these belong to the elder's position. If there are others better qualified to do them, it shows that a wrong selection has been made. Steps can be taken to put better men where they may also labor in this sphere. It is not necessary to have only one elder. Several may be chosen if necessary to help each other.

The special work of elders is set forth in 1 Thess. 5: 14, "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." This is work for all brethren, but specially for those who are overseers. Oh! that the elders of our churches would realize their high duties, and act accordingly. There is work enough to be done, but very few realize their complete unfitness to do it. Such need converting themselves. Then may the flocks under their charge be assisted in the work of grace, and spiritual growth be discernible.

Souls who are on the road to ruin must be warned. Are some of the members given up to the world? Then should the teaching in public and private be such as to admonish and arouse. Is a member guilty of an immoral or dishonest act? Then the elder should go to him in the spirit of love and true principle, and try to make him see his fault. Here is delicate work to be done; but it must be done, or the church is sure to be disgraced, and souls ruined.

What if the member will not hear? Then go again, and after it is proven that there is no confession when the wrong is plain, no willingness to make wrongs right, then it will be the elder's duty to call a meeting of the church. Give all parties ample notice of what is to be done, and a special invitation to be present. Then lay the matter before the church calmly and in love, stating what steps have been taken and how these have been met. Then give the party involved full opportunity to make reply or explanation. If an investigation is demanded to ascertain facts, conduct it calmly, kindly, thoroughly, to ascertain the simple truth. Deprecate a spirit of rancor and party feeling, and keep before the mind the great principles of love, righteousness, the certainty of the solemn Judgment, when all wrongs must meet their just desert, and with humble reliance upon God and earnest prayer, steadily pursue the thread of truth till the facts are brought out.

As the elder is an advisory officer, it is proper for him to give advice and judgment in regard to the case, and his reasons for so doing. Then he can call for the judgment and decision of the church, whether such and such a wrong has been committed. When they decide that there has been, this amounts to a vote of censure upon the individual. Or the vote of censure may be specially designated. When the party in the wrong has the judgment of the church upon his course, he should be left for reflection a reasonable length of time unless the offense is of so outrageous a character as to demand immediate expulsion.

After a sufficient period of time for this vote of censure to rest, say a month or two, in ordinary cases, the elder should bring up the case and recommend such action as in his judgment the case demands, whether expulsion or something else. This course the writer believes would be conducive to good results, and the work of God would thereby be helped onward.

In reference to the office of deacon, its qualifications are set before us in 1 Tim. 3: 8-10. This office requires faithfulness in the watchcare over the temporal matters of the church. His office properly makes him treasurer of the church to handle and guard the money. He should of course see that wood, lights, &c., are provided for the church, and bread, wine, &c., for communion services. He should have a special interest to look after the poor, that their wants may be supplied. The office seems to have been specially created to meet this want. Acts 6. The deacon should be a man willing to work, a real helper, ever ready to put himself to inconvenience, to labor for the prosperity of the church and in every good work. In the absence of the elder, the duty of opening meetings, &c., naturally falls upon the deacon, as he is the next highest in office. His special office, however, is concerning the temporal matters of the church. The clerk of course should be a man capable of writing properly and keeping the books, records of meetings, &c. He should see that proper blanks are kept in the church for necessary purposes, and that proper notices are given of meetings. In keeping the church book, the full account of the organization of the church should be given and the names so recorded, with dates, showing the time of admission, death, disfellowshipping, or removal by letter. This may be done with proper columns by the side of the names. In all these duties of officers, let all things be done decently and in order.

GEO. I. BUTLER.

Reversed Optics.

How strange that men cannot see the plainest facts and features of our own times, and yet will reason so correctly in reference to the distant past! The prejudices of the present seem to obscure the vision. Satan's inverted glasses are before their eyes, and everything is changed.

Hence it requires a great amount of patient labor to open the eyes, even of the honest, to clearly see the light of present truth.

Whately, in his "Errors of Romans," describes this principle as follows:—

"Men are apt, not only in what regards religion, but in respect of all human concerns, to contemplate the faults and follies of a distant age or country with barren wonder or in self-congratulating contempt; while they overlook, because they do not search for, perhaps equal, and even corresponding, vices and absurdities in their own conduct. And in this way it is that the religious, and moral, and political lessons which history may be made to furnish, are utterly lost to the generality of mankind. Human nature is always and everywhere in the most important points substantially the same. * * * In contemplating human transactions, the law of optics is reversed; we see the most indistinctly the objects which are close around us; we view them through the discolored mediums of our own prejudices and passions; the more familiar we are with them, the less truly do we estimate their real colors or dimensions." M. E. CORNELL.

The Fall of Babylon.

By a comparison of Rev. 18, with verse 8, of chapter 14, it will be seen that they both speak of the same event. But that of the fourteenth chapter referred to the movement just previous to the giving of the third message, while that of the eighteenth chapter gives us the condition of Babylon just before the descent of the plagues. The first was an announcement of Babylon's fall, while the last is a distinct delineation of the condition of Babylon just before her destruction and of the terrible fate which awaits her.

The call of the eighteenth chapter is often called the loud cry of the third angel's message of the fourteenth chapter as it joins in with it, and gives it force. A friend who is informed on this matter, writes thus: "The loud cry of the third angel's message has commenced. These are solemn, searching, important times. But a little while remains, for us to do the work the Lord designs we should do. We must let go of this world, and grasp eternal things."

Reader, is it so? Have we reached the time mentioned in the eighteenth of Revelation? Are we so near the close of all earthly things? Is this a time to hoard up riches for future needs? Is this a time for the rich to close their hearts and hands against the calls for help from all parts of the field? Is this a time to become lukewarm and carnal? Nay. Let us consecrate all, and come to God with repentance and humility, and let us conquer all our besetments, and overcome. JOS. CLARKE.

The Power of Will in Forming Faith.

THE submission of the will to God is the great point in conversion to God and Christian experience. Our faith is more dependent upon the will than is generally conceded. Unbelief is stubborn. It will set aside as worthless any amount of evidence.

As an illustration of this, I will relate a part of a recent conversation with a minister, on the time of the commencement of the Sabbath. I referred him to Gen. 1, to prove that each day begins with the evening; and then to Lev. 23: 32—"From even unto even shall ye celebrate your Sabbath." But he objected that we have no means of knowing when the evening begins. That was the question he wished to have decided. I stated the well-known fact that God's ancient people began the day with the going down of the sun; and then read to him the following Scriptures: Josh. 8: 29: "And the king of Ai he hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree." Chap. 10: 26, 27: "And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees." Matt. 8: 16: "When the even was come, they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick." Luke 4: 40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Mark 1: 32: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

And what was the minister's reply? It was that he saw no evidence in these passages that the evening commenced with the setting of the sun. Now I submit that had he been really desirous to learn from the Scriptures when one day ends and another begins, the evidence would have been entirely satisfactory.

And so it is on all the main points of Scripture doctrines. Did men devoutly desire to know the duties enjoined in the ten commandments, they could find all the evidence they could desire. If they wished to understand the signs of the times, and to learn concerning the advent of Christ, whether it is near or remote, they would find abundant proof that his coming is near, even at the doors. And so of other points of doctrine.

Those who wish to correct their errors in doctrine by the Bible can do so. But if they are strongly inclined to retain the errors of their education, the plainest declarations of the Scriptures will fail to convince.

Infidelity in professors of faith in the Scriptures, is very much like the same thing when found outside of the church. And I will close this writing with some quotations from eminent authors on the evidences of the Christian religion.

"Infidelity is a rank weed; it is nurtured by our vices, and it cannot be plucked up as easily as it may be planted."—Watson.

"It is not in the power of any person but yourselves to clear up your doubts."—Id.

"The most insurmountable as well as the most usual obstacles to our belief arises from our passions, appetites, and interests; for faith being an act of the will as much as of the understanding, we oftener disbelieve for want of inclination than want of evidence."—Jenyns.

Do not these writers speak the truth in these quotations? If they do, let doubters and cavilers professing faith take warning.

R. F. COTTRELL.

The Gospel in Tents.

A CORRESPONDENT of *The Liberal Christian*, living in a New Hampshire village where one of our brethren is now holding a tent-meeting writes an article to that paper, headed, "Jacob was a Plain Man Dwelling in Tents," from which we make the following extract:—

But Verbal Inspiration in tents is, after all, an improvement on the same doctrine in churches. The fresh air of common sense finds more abundant entrance, and under the inspiration of rude, extemporized pine seats, an eager, curious, and strangely mixed assemblage, and the general absence of stiffness and formality, a great many good, true, and broad things get said, a good many people are aroused to something better than a passing interest in religious life and thought, and where, as in the present case, the preacher is in earnest and no friend of Mr. Hammond's sensational methods, there is something tonic and refreshing in the zealous missionary spirit which goes thus from village to village, pitching its own tent, and asking nothing but a fair hearing from friend or foe.

On the whole, therefore, we are inclined to think well and hopefully of the work of such ministers of religion, whether orthodox or heterodox, blue lights or new lights, as have the courage and zeal in these days of ease and comfort to "dwell in tents." Somehow or other the stiffness and coldness of most worship in churches must be broken up, or the church will continue to lose its influence and attraction for warm, young blood more rapidly even than at present. We are by no means in favor of abandoning the churches for tents, for religious life may be nourished and developed to better advantage in the more stable, commodious and attractive edifice. But for gospel recruiting-service it may be that we have undervalued the advantage of pitching our tents. A very large proportion of the non-church-going people of every town—and it need hardly be said that they largely outnumber the church-goers—would, we believe, welcome and enjoy public worship freed from the costliness, the apparent exclusiveness, the stiffness, the coldness, the deadness which now repel them. The instinct for public worship is, we think, as natural and general as the craving for companionship, and it is quite as extravagant to argue that those who never set foot inside a church door are without interest in religion or public worship as to imagine that those who are never seen in what we call "society" are unsocial.

Certainly the unintentional but none the less actual exclusiveness of most public worship is a problem which demands immediate attention, and, in towns and villages where commons and parks abound, there seems no good reason why, except in the winter months, thousands should not be regularly gathered to hear the gospel preached in tents. The expense would be comparatively trifling, the occasion and surroundings would stimulate hearty, earnest worship, and, after tent worship ceased to attract attention by its rarity, it is unlikely that such meetings would be molested or disturbed if wisely managed and conducted.

Consecration.

AN important era in the history of the third angel's message has arrived; we are rapidly nearing the final end of earthly things. God is in this work; it will, it must, triumph.

Skepticism, both of ecclesiastical and profane origin, will arouse itself in vain. God's word has never yet failed—prophecies uttered centuries in the past against wicked individuals and nations have been fulfilled to the letter. Prophecies of Christ's work upon the earth have been all fulfilled; now we await in faith the fulfillment of the last events pertaining to the earth as it now is. The cloud that was seen by Elijah was small, but it portended rain.

Here we are on an enchanted ground, yet close to the final storm; and who is all ready for the battle? Are all asleep? Why these slow responses from our wealthy brethren in the matter of calls for help? Shall our dear tried leaders be discouraged by the tardiness of men of means?

Shall the poor have the blessed privilege of doing what the wealthy might have the privilege of doing?

My dear, wealthy brother, consecrate your means to God, and lead out in the matter of giving, lest some poor man invest his all in place of your surplus means. Let us consecrate ourselves, our all, to God. We need but little here, and a small area of ground will suffice for us if death comes in. Let us consecrate all.

JOS. CLARKE.

Spirit of Coalition in Present Revivals.

THERE is at the present time an increase of knowledge, according to that which was written by the prophet Daniel. Chap. 12: 4. The wise will receive the increasing light, the wicked will reject it. "The wise shall understand," but "none of the wicked shall understand." Verse 10. Increasing light tests the people. If it is received, it will bring the receivers together into unity of faith and practice; but if it is rejected, it will bring condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19.

If the churches of the present day are pure, they will receive the increasing light, and by so doing will be brought into a real unity of faith and practice, a very desirable result; but if they constitute a portion of fallen Babylon, being daughters of the mother of harlots, a coalition or confederacy of sects by a mere compromise of their differences, making the Bible truths on which they are divided of no importance, then their union is not desirable to the lovers of truth, but to be dreaded; for a union of corrupt bodies will only increase the power of corruption, and result in the persecution of those who adhere to the pure doctrines of the Bible. As thieves and robbers when united in a gang are the more to be dreaded, so the union of churches which have rejected truth and have consequently fallen from the favor of God, only speaks of the oppression and persecution of those who love the truth, and walk in its light.

As a stream cannot rise higher than its source, so those that are converted under the influence of those who hold such loose ideas in regard to revealed truth, cannot be expected to be very particular in respect to duty. They imbibe from their teachers that God is not very particular, and they like the makes-no-difference doctrine, and for themselves they feel like being fully persuaded to do as they please. I used to wonder how it was that the proselytes of false and apostate professors should be "twofold more the child of hell" than themselves. But now I think I understand it. The tendency of fallen human nature is downward. If teachers encourage a low standard, their proselytes will make it lower rather than higher. So these teachers of loose, makes-no-difference, views of religious duties are often surprised and dissatisfied that their pupils come short of their own ideas of that which is proper and right. They would like to see them more strict, coming up to the standard of their own minds; but they have taught them a looseness that is agreeable to fallen nature, and, consequently, are doomed to see them descend still lower than themselves.

It is easy to go down the hill—to grow worse and worse. Hence it is that every real reform among men is up-hill work. It takes real effort to rise. And there must be continued effort, or the car of reform will be found rolling backward. It is truly a wonder of mercy that God should undertake the salvation of those so depraved, and that he bears so long with us as a race. R. F. COTTRELL.

Significant Items.

NEW YORK, with only 1,000,000 of people has more crime committed within its borders than London, with 4,000,000.

An editorial comment is:—

"The growing demand during the last fifty years for a rhetorical and oratorical style of preaching has gradually crowded the Bible toward the back-ground in the pulpit."—*Independent*.

The "spirits" are in disgrace again. They predicted through a Worcester medium that the most destructive fire that had ever visited the city would occur on the 4th of July, this year. Unfortunately for their reputation there was not even a shanty burned.—*Boston Herald*.

Perhaps no one thing has more to do with molding the mind and character of the young than good reading. It has truly been said that "these are perilous times for young America." The vast amount of sensational reading that is now scattered broadcast over our land will tell for evil upon the future lives of our youth, unless we counteract its influence.—*Independent*.

THE ROLE OF FRAUD.

Nearly every day some new development comes to the surface showing how dishonest this community is, how little reliance can be placed on men. Years amount to nothing. Men with the repute of ten, twenty, and even thirty years' standing, go to the wall. It is difficult to tell what would become of us if a sharp investigation should overhaul our moneyed institutions. Men who have money do not know what to do with it. Keep bonds in one's house and thieves break

through and steal. Put it into bank stock and the officials will steal the whole capital while the president and directors look on. Put bonds into the bank for safe keeping, and some beardless boy who ruins the institution will hypothecate them in Wall street and run away. The old-time merchants hold up their hands in horror and ask, "Whom can we trust?"

SCENE AT A DEDICATION.

It took four hours and a half to dedicate Talmage's new tabernacle. It was really the sensation of the day. The prominent pastors looked in and said a kind word. The cheering was lusty when Beecher, Duryea, and other familiar faces, appeared on the platform. At the lowest calculation at least 10,000 people tried to get in during the day. Two hours and a half of the service were given up to exercises not usual in a Presbyterian church. The Methodists have been the most successful of all the sects among us in raising money. This is done by a system of financing very peculiar. Men are employed in this business just as revivalists are employed in a season of religious interest. The great beggar of the continent, as he is called, is Rev. L. F. Ives of Auburn, N. Y. He has attended the dedication of 800 churches, most of which he has freed from debt. He usually takes several days in the preparation. Meetings are held, plans are drawn, leading men consulted, and the sum agreed upon placed on a list. The audience see the smooth operation of the work. The machinery, the pulleys, and the wires, are out of sight. The time devoted to the collection is given up exclusively to Mr. Ives. He clears the deck like a commodore preparing for action. During the two hours and a half of his work he makes things lively. He is full of racy anecdote, humorous story, illustration and incident. As if in doubt how to proceed, he suggests that they begin with \$1000 subscriptions or \$500. The men who have agreed to subscribe that sum are in different parts of the house and ring out the amount sonorously. The good work goes on until the smaller sums are reached. All the while the getting of money is interspersed with story and song, and the mirthfulness of the audience is kept up to a fervid range.

MR. IVES AND THE TABERNACLE.

All this machinery was introduced into the tabernacle on Sunday, to lift a subscription of \$35,000. The thing was admirably carried out. Mr. Ives was in his glory. His sallies brought peals of laughter from the mouth as well as money from the pocket. He gets well paid for this work. He receives from \$250 to \$1000 a Sunday, according to the amount raised. In his sphere he is supreme. No minister in the country can hold a candle to him in raising money. He is in constant demand, his popularity among the Methodists having run over into other denominations, where he seems quite at home.—*Burleigh, N. Y. Correspondent to Boston Journal*.

F. A. BUZZELL.

FAITH AND WORKS.—Two gentlemen were one day crossing a river in a ferry boat. A dispute about faith and works arose, one saying that good works were of small importance and that faith was everything, the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hand two oars. That in my right hand I call faith; the other, in my left, works. Now, gentlemen, please to observe; I pull the oar of faith, and pull that alone. See! the boat goes round and round, and makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very few moments we shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

ALWAYS TOO LATE.—Some people are always too late, and therefore accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are never present until thirty minutes after. No matter how important the business is, either to yourself or to them, they are just as tardy. If one of this class is to take passage by steamer or railway, he arrives just as the boat has left the wharf, or the train the station. His dinner has been waiting for him so long that the cook is out of patience. This course, the character we have described always pursues. He is never in time for church, at his place of business, at his meals, or in his bed. Persons of such habits, we cannot but despise. Always start in time, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course till the time is lost. Those who hang back, hesitate, and tremble—who are never at hand for a journey, to meet an appointment for business, or anything else—are poor sloths, and are ill calculated to succeed in business or get a living in this world.

LOWLINESS is the base of every virtue; and he who goes the lowest builds the safest. My God keeps all his pity for the proud.

THE REPORT OF THE SPIES.

"Let us go up at once and possess it, for we are well able to overcome it."—Num. 13: 30.

Back came the spies with weary feet
And fearful hearts, their tidings telling;
"A land of precious things and sweet,
A goodly land to make our dwelling;
But strongly walled its cities rise,
Fierce giants there, we did discover;
We seemed as nothing in their eyes,
Oh! no; we dare not venture over."

Then boldly spoke the faithful two,
Who held God's truth with hearts undaunted,
"The land," they said, "is fair to view,
Our heritage by God appointed.
He led us through the wilderness,
His strength our feebleness shall cover,
Let us at once the land possess,
We are well able to go over."

But all the timid, trembling host,
Listened, dismayed and unbelieving,
Backward along the dreary coast
They turned, their faithful leader grieving.
And in the wilderness they fell,
Their graves the desert caverns cover,
The mournful fate its shadows tell
Of those who dared not venture over.

We linger in earth's wilderness,
Dismayed and faint, a feeble nation,
We fail the promise to possess,
The peace of God, a full salvation.
With trembling hearts, with tearful eyes,
Upon its verge we mournful hover,
And say, "What glory lights those skies!
But ah! we fear to venture over."

"It is a goodly land," we say,
A land all precious gifts bestowing;
But oh! the giants in our way,
And Jordan's waters wide o'erflowing."
Yet when our heavenly Joshua leads,
The raging floods a path uncover,
The gracious hand that guards and feeds,
Shall safely guide his people over.

Look back along the desert way,
Then lift to God our joyful chorus,
The hand that keeps from day to day
Bids the walled cities fall before us.
He saves us to the uttermost,
His righteousness our guilt shall cover;
Press onward then, ye ransomed hosts,
Till all his people shall pass over.

—Sel.

Progress of the Cause.

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

The Vermont Camp-meeting.

ELDER Haskell and myself reached the Wolcott camp-ground Thursday noon. We found the people there waiting. Bro. A. C. Bourdeau had spoken to them in the morning. The preparations had been mostly completed. We found a good attendance for this small Conference, the largest we think in the last two years. At the outset, we had to face a very great disappointment on the part of the people. They felt certain of the presence of Bro. and sister White, and had advertised their coming in many of the newspapers. I have no doubt that hundreds of dollars could have been raised in a few minutes, if money would have procured their presence. It is not particularly pleasant to take the place of other public laborers so much preferred and so much more acceptable. But we did the best we could to call the attention of the people to the consideration of matters of greater importance than the personal ministrations of any one. But I really felt that the effect of this disappointment was not overcome till the meetings were nearly through.

It seemed very hard to rouse up the attention of the people to the great issues most important for our consideration. We felt that God gave special liberty in speaking plain truths adapted to the condition of the people. Gradually the interest rose toward the close of the meeting, and the people began to feel more the importance of the work in which we are engaged, and apparently consecrated themselves more to it. Hearty confessions were made.

I could not help seeing that the cause has not been making very much advancement in Vermont of late, and that a discouraging state of things existed. The tent has not been running the past season. Bro. D. T. Bourdeau is in the West. Bro. A. C. Bourdeau has been hindered by the sickness of his father and the peculiar circumstances of his pecuniary matters. And should these brethren labor, their work would doubtless be largely among the French. Young men who might, by thorough consecration to God, be doing a good work, are busy in other things, and so the cause is not moving forward, and some did not seem to realize that there was much importance to the work. We labored to make the people feel on these points that there was something higher to be attended to than worldly business, and that we must arouse.

The tract and missionary work had not been properly supported during the year. The people had not taken hold of this important enterprise, means were lacking, and in

short, everything was dragging. But they came up nobly in these things before the meeting closed. Six men pledged each one hundred dollars for the establishment of the press on the Pacific Coast. Sixteen hundred dollars were pledged to the two book funds, and twelve hundred were pledged for the tract and missionary work, one hundred of which is to go to the General Tract Society treasury. In all there was about \$3500 pledged for the cause of God in Vermont. The brethren in no other Conference have been more liberal. This noble public spirit did not make the brethren feel discouraged, but it had just the opposite effect. I have rarely seen our people go away from any meeting in better spirits. They generally feel that there must be a change of base in old Vermont, and are determined that the truth shall rise. Faithful labor is much needed in this State, and the present time is when it could profitably be bestowed.

There are young men in this State who might be useful if they felt the burden of the work, and I am satisfied that there are many who would receive the truth, could the right kind of labor be expended here.

There were individuals making no profession of faith in this message who came many miles, and stayed days upon the ground. Their hearts were touched with the spirit of the meeting, and from some of them I received the most earnest invitations to come to their neighborhood and hold meetings. Some of these things touched my heart very much. They show that the people outside are ready to receive the truth, when we come up to the right position. They must have some interest when they will leave home cares and come many miles to attend meeting when they make no profession of religion.

On Monday we had a good move among the people. Many came forward almost spontaneously, asking for prayers. Several took a firm stand for the truth. Eight were baptized by Bro. Bourdeau in Lamoille River. We trust this has been a profitable meeting for the cause in Vermont.

At this writing, I find myself in Walpole, N. H. Learning that there was an interest here, resulting from the labors of Bro. Wm. C. Gage, with a tent, we stopped over two nights and a day to render any assistance we could. This is a very quiet, old-fashioned New-England village, very pleasant, and somewhat aristocratic. The tent is located on the beautiful grassy common in the center of the town. The lectures have stirred the people mightily and twelve have already voted to keep God's Sabbath.

I had the privilege of speaking to a candid audience of sensible-looking people, last evening. I can but hope there will be a good church brought out here, to honor God by keeping his commandments. I speak again to-night, and then start for the New-England meeting. GEO. I. BUTLER.

Walpole, N. H., Aug. 26, 1874.

NOTE. If the writer of the foregoing report had given the reasons why we did not attend the Vermont camp-meeting this note would not be given. But in justice to myself I wish to state to the readers of the REVIEW that I reluctantly left California to attend all the eastern camp-meetings. I did one week's work on the cars, from Oakland to Battle Creek, in writing and editing *The Signs of the Times*, No. 6, that I might be ready for the camp-meeting. When I arrived at Battle Creek, near midnight, I called on my way to my lodgings, and left an appointment to meet leading brethren early the next morning to talk up business matters. I sought every opportunity, even at times of preaching, to get such men together to prepare matters, inasmuch that I heard not one discourse from the stand, excepting the sound of my own voice. I did all I possibly could, and went far beyond my strength, to forward the work so that I could attend the meetings in Vermont, Massachusetts, Maine, New York, Ohio, Indiana, and North-eastern Michigan.

But in my exhausted condition, my lot has been to remain at head-quarters, to look after a hundred and one matters which have been managed poorly at our institutions in my absence. I have been especially anxious to attend the Maine camp-meeting, and visit near relatives, and the home of my youth, which is but twenty miles from the camp-ground. At the very latest date I could leave and reach the ground before the Sabbath, I was away before God, on my face upon the ground praying and weeping. I then passed through a struggle in my feelings in giving up the camp-meetings, that I shall not soon forget.

I can do something yet in the cause, if my

brethren will let me fill the place the Lord would have me. But to load me with responsible offices, which require double attention just now, when I am weary from overwork at the Battle Creek camp-meeting, and then urge me to go the rounds of all the camp-meetings, is the most direct way to overwhelm me with labor, care and discouragements, and break me completely down. I see in this such a want of wisdom that I dare not trust my life, and future usefulness, to the discretion of my brethren. I must, in these matters, be allowed to follow my own judgment, illuminated, I humbly hope, by the Spirit of God. JAMES WHITE.

Battle Creek.

Michigan.

By request I visited the Danish brethren in Montcalm Co., June 7. Held one meeting, after which seven were baptized, and united with the church. These were brought into the truth through the influence of the Tract Society; and all have taken an active part in the tract enterprise. The director being present, a tract meeting was held, and \$51.50 were raised for the *Advent Tidende*, and other enterprises. While celebrating the ordinances with them, the good Spirit came into our midst, and our hearts were made glad. June 20 and 21, I met with the friends at Monroe, Traverse Co. Found them all trying to overcome. Death has thinned their ranks since they started, still they feel like holding on to the work.

June 25 to 29, I held four meetings in the tent at Traverse City, and then shipped the tent to Cedar Springs, Kent Co., where I remained till camp-meeting. Bro. Lawrence joined me in my labors there. Ten decided to obey the commandments, for which we feel thankful. P. STRONG.

P. S. Our tent is now pitched at Saranac, Ionia Co. Have held seven meetings. The people are friendly and congregations increasing. R. J. LAWRENCE, P. STRONG.

Saranac, Aug. 26.

Vermont Conference.

THE twelfth annual session of the Vermont Conference was held during the camp-meeting at Wolcott. The Conference convened Friday morning, Aug. 21, and the meeting was opened by prayer by Eld. S. N. Haskell. Delegates were present from fifteen companies.

The Conference voted to invite Elds. S. N. Haskell, Geo. I. Butler, and all brethren present in good standing, to take part in the deliberations of the meeting.

The record of the eleventh annual session was read and accepted. By the instruction of the Conference, the President appointed the following officers: Nominating Committee, C. P. Whitford, Jessie Barrows, M. N. Cross; Committee on Credentials: Reuben Loveland, H. K. Pike, Albert Barton; Committee on Resolutions: A. C. Bourdeau, A. S. Hutchins, F. R. Richmond; Auditing Committee, C. P. Whitford, Jesse Barrows, Reuben Loveland, H. K. Pike, Marcus Gould, Moses Kellogg.

SECOND SESSION, AUG. 24.

Prayer by Eld. Geo. I. Butler. Report of Nominating Committee as follows: President, L. Bean; Secretary, C. W. Stone; Treasurer, M. N. Cross; Executive Committee, H. N. Austin, T. H. Purdon; Camp-meeting Committee; H. W. Barrows, Henry Kellogg, Charles Bean. The report was accepted, and the nominees elected.

The Committee on Resolutions presented their report, and it was accepted. The resolutions were acted upon separately, and, after some amendments, were adopted as follows:—

Resolved, That we express our heartfelt gratitude to God for the increasing evidence of the advance of the cause as manifest in the openings for the spread of truth among the different nations; also for the prospect of the establishment of a branch office of publication on the Pacific Coast, and the success attending the several institutions at Battle Creek; and that, we hereby pledge ourselves heartily to co-operate in the advancement of this cause.

Resolved, That, while we have been awakened to a sense of our deplorable lack of spirituality and zeal in the service of God, we hereby determine, by the assisting grace of God, to arouse ourselves to a new engagement and activity in the work as we have never done before.

Resolved, That we express our heartfelt gratitude to God for the close and searching truths applicable to our situation, which have been preached to us during this camp-meeting.

Resolved, That we express our deep disappointment in not having the presence and labors of Bro. and sister White at this meet-

ing, and that we cordially invite them to labor in our midst at their earliest convenience.

Credentials of Elds. D. T. Bourdeau, A. C. Bourdeau, N. Orcutt, A. Stone and A. S. Hutchins were renewed, and credentials were given to Bro. L. Bean. The licenses of Edward Kellogg, D. T. Evans, and C. W. Stone, were renewed. Voted to donate to General Conference \$500. Adjourned for ten minutes.

Came together at call of Chair. Prayer by Eld. Haskell. Treasurer's report as follows:—

Balance in treasury on last report,	\$114.98
Received during the year,	
From Borderville Church,	224.42
" Jamaica, "	138.50
" Wolcott, "	115.00
" Charlestown & Irasburgh, "	196.88
" Bristol, "	86.07
" Andover, "	77.40
" Stowe, "	110.00
" Compton & Eaton Church,	53.48
" Westmore, "	17.80
" W. Bolton, "	20.53
" Sutton, "	28.34
" Granville, "	28.82
" Johnson & Eden, "	48.33
Total,	\$1260.55
Paid out to	
Eld. A. C. Bourdeau,	\$75.00
Gen. Conf. Committee,	50.00
Eld. D. T. Bourdeau,	10.00
Lewis Bean,	25.00
For report blanks,	1.71
To General Conference the sum voted this year,	500.00
Total,	\$661.71
On hand to balance,	598.84
Total,	\$1260.55

Bro. Richmond of Jamaica presented a request from that church to be set off that they might join the New England Conference. A motion to grant it was lost. Eld. G. I. Butler then spoke upon various points connected with labor in new and old fields, &c.

Voted, That the minutes of this Conference be published in REVIEW. Adjourned *sine die*.

L. BEAN, Pres.

C. W. STONE, Sec.

P. S. At the camp-meeting Sunday morning over \$2,200 were pledged, \$600 for the Pacific printing enterprise, and the balance for the book fund. C. W. S.

Wisconsin.

SINCE my last report, July 21, I have labored as follows. The 21st to 23d, called on some of the lonely brethren. The 25th, met with the church at Riceand. Held two meetings with them. \$25.00 were pledged for *Advent Tidende*. They had previously pledged \$35.00. The 27th, met with the church at State Center, and held one meeting with them.

They all feel encouraged and strong in the Lord. The 30th, in company with Bro. Grant, came to Golden Gate, Brown Co. Found the friends glad to see us, as they have not had ministerial labor for some time. It is a young church, composed of Danes. They appeared to be strong in faith, and were encouraged to hope on. We spent the time before the Sabbath in visiting among them. On Sabbath we had three meetings. Our testimony was well received. It appeared that quite a number might be added to their band with some labor.

A T. & M. Society was organized. We left them with the expectation of attending the General Conference. The way not opening, we joined Bro. Olds in tent labor as he was here alone with none to help, and apparently a good interest. I have been here two weeks. The time has come for the people to make decisions. Some have taken their stand on the truth.

May God work for his glory and the salvation of souls. O. A. OLSEN.

Iowa.

BRN. J. BARTLETT and J. W. McWilliams write from Logan, sending one more subscriber for the REVIEW, and saying, "The Lord is working for us still here. In a discussion of five hours, on Friday last, truth gained a good victory. The interest is good. We are in good spirits. Some are keeping the Sabbath. Others are investigating. The truth is working among the people."

BRO. J. C. CLEMENS writes: "I have been led lately to investigate and embrace the doctrines of the S. D. Adventists, by a perusal of your books and periodicals. I now take great comfort in examining the evidence upon which the truth rests."

"IS THE WORLD ENTIRELY ROTTEN?—Is there no soundness in it?" asks the Bangor Democrat, in speaking of the testimony before the committee concerning Judge Davis, who was so much praised for his decision in the case of Boss Tweed—that he had taken \$1,000 bribe money.

Modern Spiritualism.—No. 6.

DANGERS OF MEDIUMSHIP.

(Concluded.)

THIS is sufficient to show the fact as claimed by spiritualists; our main object is to show what use is made of this discovery. Remember, it is shown that the spirits are represented as being as low and vile as any on earth, and that they act on the mediums with a power irresistible. The result can be calculated by any one capable of reckoning in simple addition. Let us hear their own testimony. Dr. Randolph says:—

"I saw that one great cause of the moral looseness of thousands of sensitive-nerved people on earth resulted from the infernal possessions and obsessions of their persons by delegations from those realms of darkness and—to all but themselves—unmitigated horror. A sensitive man or woman—no matter how virtuously inclined—may, unless by constant prayer and watchfulness they prevent it, and keep the will active and the sphere entire, be led into the most abominable practices and habits."—*Dealings with the Dead*, p. 150.

There are several reasons why mediums are very much subject to these "abominable practices." They are instructed not to "keep the will active," but to be perfectly passive to the influence of the spirits in order to be well-developed mediums. And they do not watch and pray; on the contrary, the spirits teach that "whatever is, is right;" that "God does not condemn;" that there is no judgment but "the judgment of self;" and that men and women are not responsible for their actions. And of those who profess to pray, some of them pray to the devil; others, to no particular object. The "controlling spirit," through Mrs. Conant of Boston, said:—

"It is good to pray. It matters not whether you address a principle or a personality; indeed, it is not necessary that you address any one."

And Warren Chase says:—

"But let no person mistake me and suppose I claim that each medium is a spiritualist. By no means; many of our best test mediums know little or nothing of spiritualism, and some are members of churches, and read or say prayers in their places."—*Gist of Spiritualism*, p. 71.

As much as to say, and rightly, too, that they who are yet in churches and say prayers, cannot be full-grown spiritualists. Again, recounting his trials and sufferings, he says:—

"Reader, do you think he had reason to thank God for life, and ask his blessing on every meal, and to believe him a God of love, with especial care of his children? Or, was he one of the adversary's children? If so, he should pray to the devil, for he certainly ought to serve and obey his parent, if any being, until his powers were equal to the parent; then he should be free. But not free to serve his devil-father's worst enemy."—*Life-line of the Lone One*, p. 83.

Surely, there is not much to either guard or restrain from evil, in such teachings.

In Dr. Randolph's work, the danger and deception of mediumship are stated in the following terms:—

"Those ill-meaning ones who live just beyond the threshold often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, banded about between the battle-doors of knavish devils on one side, and devilish knaves upon the other; and between the two the poor wretches are nearly heart-reft and destroyed."—*Dealings with the Dead*, pp. 108, 109.

If the mediums do not feel flattered by the description of their position, they must bear in mind that we are only giving the testimony of the very highest spiritualistic authorities.

The following is from a work by Hudson Tuttle, a very popular author:—

"Reader, have you ever entered the respectable saloon? Have you ever watched the stupid stare of the inebriate when the eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, then you had not better hear the tale of woe. Imagine to yourselves a bar room with all its sots, and their number multiplied indefinitely, while conscience-seared and bloated fiends stand behind the bar, from whence they deal out death and damnation; and the picture is complete! One has just arrived from earth. He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated—was frozen while lying in the gutter, and consequently is attracted toward this society. He possessed a good intellect, but

it was shattered beyond repair by his debauches.

"Ye ar' a new one, ain't ye?" coarsely queried a sot, just then particularly communicative.

"Why, yes, I have just died, as they call it, and 'tain't so bad a change after all; only I suppose there'll be dry times here for want of something stimulant."

"Not so dry; lots of that all the time, and jolly times too."

"Drink! can you drink, then?"

"Yes, we just can, and feel as nice as we please. But all can't—not unless they find one on earth just like 'em. You go to earth, and mix with your chums, and when you find one whose thoughts you can read, he's your man. Form a connection with him, and when he gets to feeling good, you'll feel so too. There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it was n't for this blessed thing."

"I'll try it, no mistake."

"Here's a covey," spoke an ulcerous-looking being; 'he's of our stripe. Tim, did you hear what an infernal scrape I got into last night? no, you didn't. Well, I went to our friend Fred's; he didn't want to drink when I found him, his dimes looked so extremely large. Well, I destroyed that feeling, and made him think he was dry. He drank, and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him, or control his mind. He undertook to go home; fell into the snow, and came near freezing to death. I suffered awfully, ten times as much as when I died.' . . . Reader, we draw the curtain over scenes like these, such as are daily occurring in this society."—*Life in the Spheres*, pp. 35-37.

Thus daily are poor, deluded mediums made to believe they want to drink, &c., and their aversion (if they have any) to crime and lewdness is destroyed by the fiends whose presence and influence are courted by thousands. This is spiritualism! But we have further testimony. Dr. Randolph says again:—

"The bodies and souls of mediums may be and are attacked, the remnant of will destroyed or lulled, the moral sense stupefied and the entire being subjugated by spectral harpies and human ghouls, who wander on either bank of existence."—*Dealings with the Dead*, pp. 107-109.

Dr. Gridley received from his special spirit friend, Bryant, the following revelation. Joshua is represented as the spirit of a strong, but brutish man, whom he had known in life:—

"On one occasion, while Joshua was possessing the medium, it appeared evident that the love of rum in the former was by no means impaired by his transfer to the world of spirits. To test this, I asked him if he would have a glass of brandy. The inviting, even bewitching, manner with which he reached forth and waved his hand invitingly toward me, with the sweet, loving motion of his lips surprised me beyond measure; and I replied, perhaps rudely, that if he came here for brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist and made a most desperate blow at the pit of my stomach, and exclaimed, 'Damn you!' I now inquired, 'Friend Bryant, is it possible that a man who loves rum in this world carries that love with him into the next?' 'Yes, it is certainly true.' 'But there can be nothing there by which to gratify it,' I said, inquiringly. 'No, not in ours; but you must not forget that our world, especially with low, wicked spirits, is not far from yours.' 'But you do not mean to say that such an appetite in a disembodied spirit can be gratified?' 'Spirits who have left the rudimental body can gratify a drunken appetite ten times as easy as those in that body.' 'But how can that be?' I asked in wonder. 'Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable.' He stated too that spirits were guilty of licentious acts, and that quarrelling and licentiousness were as inseparable in their world as in ours."—*Astounding Facts*, pp. 26, 27.

We have given testimonies to prove the licentious tendencies of spiritualism and the licentious practices of spiritualists; and is there not herein a sufficient reason given, as well as a sufficient justification of the charge? One says that 'the moral looseness of thousands' is owing to spirit control. Most of the evidences speak of tobacco-chewing and dram-drinking, but will apply just as well to adultery. Read the following from Dr. Randolph:—

"Generals who attack a fort do so at the most pregnable points. So with a certain class of spirits. They enjoy forbidden things through mortal proxies, as by sympathy. A, a spirit, was on earth a drunkard; if he can get control of B, a medium, and can induce B to imbibe, he can partake sympathetically of the exhilaration. As it is with stimulants, so it is with amativeness, only

that ten persons can be made to err in the last direction where not over two could be in the former."—*The Unwailing*, p. 47.

Is it not astonishing that, with such facts before their eyes, any should wish to be developed as mediums? We knew a man of intelligence and of standing in community, who was well disposed toward spiritualism. He took considerable pains to attend their meetings; but after examining the subject of mediumship declared he would rather see every member of his family laid in the grave than have one of them developed as a medium. And who would not?

We have known the most abominable and shameful crimes to be excused by the perpetrators, by saying that spirits of such propensities took possession of them! And is anything else to be expected? The whole system is the greatest abomination that ever was promulgated.

A tragedy in Battle Creek, Mich., where a mother, under the direction of the spirits, poisoned her children, is worthy of note, together with the false reasonings of spiritualists concerning it. The *Religio-Philosophical Journal* of Chicago, commenting on it, says it is no more to be laid to the charge of spiritualism than a similar crime committed by a professed Christian is to be laid to the charge of Christianity. The editor of that paper has the reputation of being a man of ability, and if he is indeed such he knows there is no parallel. Suppose two communities; the first pledged to maintain the marriage tie sacredly, the other pledged to destroy it and disregard its obligations. Now if a member of each community should be found guilty of adultery, would the two systems be equally chargeable with the crimes? Surely not. The first would be violating the principles of his community, while the second would only be carrying out the avowed intention of all his comrades. The first community would stand free from the crime of one of their members, committed against their rules, while the second would all be chargeable, as accessories, with a crime which they sanctioned and had banded together to commit. *Crime is the natural outgrowth of that system of lawlessness called spiritualism!* And every spiritualist in the land justly stands charged with the crimes which are the legitimate fruits of their teachings.

Apply the teachings of Christianity and of spiritualism to the case of this murder in Battle Creek. Believers in the Bible teach that "no murderer hath eternal life abiding in him" or her; that God condemns the evil doer; that he abhors iniquity; that he will bring every work into judgment; that he will punish the guilty; and they show their regard for righteousness by withholding their fellowship from the vile, and recommending only the pure. But spiritualists teach that "God does not condemn" even the murderer; that he does not abhor evil, but regards it as undeveloped good; that no one has a right to judge of her conduct; that she has only to satisfy her own mind—"answer to herself." To impute blame to her is, according to Davis, "a sort of atheism." And to carry out these principles the National Convention of Spiritualists say they will not hear charges against their members; with them good moral character is no recommendation, and licentiousness and all crime are no faults!

"O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united."—BIBLE.

J. H. WAGGONER.

Why Will Ye Die?

"WHY sit we here until we die?" Is the language of four leprous men at the entering in of the gate of Samaria. The situation of these unfortunate men was desperate in the extreme. The disease that infected their system was incurable. No medicinal art or skill could counteract its fatal influence. Divine power alone could heal this dreadful malady. In addition to this, they were in a state of starvation. The city was besieged by the Syrians, and they were reduced to the last extremity. This being their sad condition, they say, "Why sit we here until we die? If we go into the city, then the famine is in the city, and we shall die there, and if we sit still here, we die also. Now therefore, let us fall unto the host of the Syrians; if they save us alive we shall live." It was the last resort, and like hoping against hope. The risk was taken, and the result was, salvation from starvation. Cautiously they approached the camp of the enemy, and to their astonishment, all is deserted; for the Lord had made them to hear a noise as of a mighty host bearing down upon them in battle array, and they start upon double quick, leaving all.

While reading this interesting Scripture narrative, a few thoughts have been suggested. And there appears to be a striking analogy between these leprous men and our fallen race—and that man is fallen and depraved, there is the most plain and conclusive evidence. Not only is this sad truth taught in the word of inspiration, but what is the testimony and experience of every candid and thoughtful man.

Why our criminal codes and courts, jails and prisons. The history of our race, with comparatively few exceptions, is one of crime and rebellion against God, the rightful sovereign. True, there have been, in all ages of the world, a few tried and faithful ones, shining as beacon lights amid the gathering gloom and darkness. But the tendency of our race has been to evil ever since the first transgression that brought death into our world, "with all our woe," and the farther we advance in the world's history, the more powerful the tide of iniquity. The light of divine truth reveals this, that sin has been the cause of every pang that has ever wrung the human heart. How has it desolated happy and Eden-like homes, blasted the once fair character of individuals and families, and left them but a wreck of ruin and desolation.

Sin, like the leprosy, lies deep within, and infects the entire race of man. How true the words of the poet:—

"No bleeding bird, nor bleeding heart,
Nor hyssop's branch, nor springing fruit,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Is there, then, "no balm in Gilead? No physician there?" But amid the gathering gloom and darkness, when despair, like midnight pall, is gathering around us, we hear a voice from the sacred word that falls sweetly upon the wounded spirit: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Like ancient Israel, when bitten by the fiery serpents, we may look to Christ, the sin-atoner sacrifice, and live. Why sit we here then until we die? for the wages of sin is death, but "the gift of God is eternal life, through Jesus Christ our Lord." Who can comprehend the depth of meaning in these words? A world, yea, an eternity of importance trembles upon the final issue.

How often, when the violated law of God thunders its condemnation, and the divine claims are brought to bear upon us, we purpose, at some more convenient season, in the far-off and uncertain future, to repent, return to God, and live. But the risk is too great thus to procrastinate; for what is your life? It is like the vapor that appeareth for a little time and then vanisheth away. How slender and uncertain the ties that bind us to a world like this. The strongest men will bow themselves; yea, the strongest will bend under the weight of years. Hence the importance of working while the day lasts, for the night is approaching when no man can work. To the finally impenitent it will be a dark night, that brings no bright and glorious morning.

We cannot afford to lay up treasure here, which the fires of the last day will consume, and by so doing forfeit our title to that glorious and immortal inheritance. Many seem to think that their chances are pretty good. But to secure ultimate ruin and condemnation it is not needful to engage in all the depths of iniquity, and to drive Jehu-like in the open field of ruin. All that is necessary is to neglect this great salvation, sit still as we are and where we are, and then at last take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." How sad the mistake, to forfeit eternal life. Consider the infinite sacrifice made for us. Heaven has no richer, no costlier, sacrifice to give for man. Think of the humiliation and sufferings of the Son of God, and then count all things but loss compared with this. Eternal salvation will be cheap enough, if obtained at the expense of all things earthly.

THOMAS J. CROSS.

Obituary Notices.

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

DIED, at Armada, Mich., June 9, 1874, Willie A. Chapman, aged 7 years, 8 months, and 17 days.

Also, but few days before, May 31, 1874, Philip C. Chapman, aged 4 years, 10 months, and 7 days. These were both children of Bro. C. H. and sister J. Chapman, bright, happy, and joyous. Death's hand has chilled these young hearts, and the childish mirth and joy of the household has ceased, but not forever. May God give these parents grace to bear this double affliction, and so live that the heart may be full of gladness in the reunion at the coming of Jesus. Both died of diphtheria. They rest, as they played, side by side. Discourses were given by the writer from Isa. 54:7, and John 14:18.

D. H. LAMSON.

DIED, at West Paris, Maine, May 10, 1874, Miss Almira Tyler, aged 71 years. She formerly belonged to the Methodist church, but becoming convinced of the Sabbath and kindred truths about four years ago, she was baptized and joined the Woodstock church of S. D. Adventists. She was an earnest Christian, and exemplified it daily by accepting the duties and burdens of this life as appointed her by the Lord, and so she patiently and cheerfully performed them. All through her sickness we found her still trusting in the strength of that arm on which she had so long leaned, confiding and hopeful in God.

GEO. W. WASHBURN.
ABBIE E. WASHBURN.

DIED, in the town of Denmark, Tuscola Co., Mich. very unexpectedly, July 29, 1874, Bro. Matthew Wilkinson, aged 47 years. The place of his nativity was Sutton, Lincolnshire, England. A. N. FISHER.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 8, 1874.

Appointment for Camp-Meetings.

OHIO, Sept. 17-21, 1874. INDIANA, " 24-28, " MICHIGAN, Oct. 1-6, "

To Correspondents.

A CORRESPONDENT asks the following questions: 1. Do you consider it right to have lightning rods put up on our dwelling houses?

This we consider a question of philosophy rather than of morals. There could be nothing wrong in it, if lightning rods would afford any protection against damage by lightning, any more than there could be any wrong in protecting our property against damage by wind or rain.

2. How shall we harmonize 1 Cor. 15:50, with Isa. 66:23?

1 Cor. 15:50 declares that "flesh and blood cannot inherit the kingdom of God;" and Isa. 66:23 declares that in the new earth, when the kingdom of God is established under the whole heavens, all flesh shall come up from month to month and from Sabbath to Sabbath to worship before the Lord.

Will you please tell us what the "shew-bread" was, also the "manna;" and describe them.

A description of the manna, as to its substance, color, taste, time of falling and preservation, is found in Ex. 16:14-36, and Num. 11:7-9.

"The etymology and meaning of the word manna are best given by the old authorities, the Septuagint, the Vulgate, and Josephus. The Septuagint translation of Ex. 16:15, is this: 'But the children of Israel, seeing it, said one to another, what is this? for they knew not what it was.'

"According to all these authorities, with which the Syriac also agrees, the Hebrew word man, by which this substance is always designated in the Hebrew scriptures, is the neuter interrogative pronoun (What?), and the name is derived from the inquiry (man hu, what is this?), which the Hebrews made when they first saw it upon the ground."

The shew-bread is described in Lev. 24:5-9. It was placed fresh upon the table in the holy place every Sabbath, where it remained during the week. That which was removed each week to make way for the fresh, was eaten by the priests.

Explanation.

As many of our friends would like to know our whereabouts, I take this method of informing them that on account of my wife's protracted poor health and helplessness, I have brought her to the Health Institute, Battle Creek, Mich., where we shall probably remain some time.

My P. O. address will be for some time Arkansas, Pepin, Co., Wis. ELD. D. DOWNER.

The P. O. address of Elder A. S. Hutchins, is Irasburg, Vt.

Appointments.

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

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

California Camp-Meeting.

THE California camp-meeting will be held near Yountville station, Napa Co., Cal., on the same ground as last year, commencing Oct. 1, and continuing to the morning of Oct. 12.

We hope to see all our brethren and sisters in the State assembled at this camp-meeting. Come in the name of the Lord, bringing with you all you can induce to come, and all such as you have hope may be benefited by such a meeting.

You will find a fuller statement concerning this camp-meeting in Signs of the Times, Nos. 6 and 7. J. N. LOUGHBOROUGH, Pres. Cal. State Conf.

Ohio Camp-Meeting.

THIS meeting will be held on the farm of Mahlon Meeker, two and a half miles north of Bowling Green and five miles east of Tontogany, Sept. 17-21. Tontogany is on the D. & M. R. R. twenty miles south-west of Toledo.

The Ohio Conference.

THE Ohio Conference will hold its next annual session in connection with the camp-meeting near Bowling Green, commencing Sept. 17, 1874. Let the church officers make their reports in season.

Indiana Camp-Meeting.

THIS meeting will be held at Rail's Grove, four and one-half miles west of Kokomo, Howard Co., Ind., Sept. 24-28.

Teams will be at Kokomo to convey to the camp-ground those who come by railroad the 23d and 24th.

We hope to see the largest gathering of Sabbath-keepers at this meeting that ever convened in Indiana. It is desirable that all furnish tents that can do so, but for the benefit of those who cannot, ample tent-room will be provided.

Let those who desire to pitch tents be on the ground and have their tents erected as early as the 23d. Let each church appoint in season a delegate to the State Conference and each s. b. treasurer see that all s. b. is paid up to August 1.

CAMP-MEETING COM.

Indiana Conference.

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

THE Indiana T. & M. Society will hold its first annual meeting in connection with the camp-meeting. District officers will please get all missionary work in good reporting shape, and hand it over to the State secretary in time for this meeting.

T. & M. MEETING, Dist. No. 2, of Ind., Sept. 12, 13, 1874, at the Mason Schoolhouse. WM. COVERT, Director.

Quarterly Meetings in Minnesota.

Greenwood Prairie, Sept. 19, 20. Maiden Rock, Wis., " 26, 27. Providence permitting, I will be present. STEPHEN PIERCE.

Quarterly Meetings in Minnesota.

Osakis, Sept. 19, 20. Chisago, " 26, 27. River Falls, Wis., Oct. 3, 4. HARRISON GRANT.

QUARTERLY meeting of the T. and M. Society of District No. 7, Wis., will be held at Plainfield, Waushara Co., Wis., Sept. 19 and 20.

QUARTERLY meeting of the Wisconsin T. & M. Society, Dist. No. 9, at Hundred Mile Grove church, Sept. 19 and 20, all the members are requested to report.

Business Department.

Not slothful in Business. Rom. 12:11.

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

RECEIPTS

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—which should correspond with the Numbers on the Pastors.

\$2.00 EACH. Lorenzo Squire 46-10, Jacob Bellville 46-11, T B Dewing 46-11, Rufus Walton 46-15, Abram P Taylor 46-11, Hannah M Cox 46-11, Philip Cole 46-14, P Taylor 46-11, R J Arnot 46-9, L McCoy 46-14, S E Edwards 46-8, John I Tav 46-12, Geo McDowell 46-11, Wm H Leggett 46-10, C T Jensen 46-5, Mrs M Talley 46-11, Eliza M Clark 46-11, L Bartholomew 46-10, S Sellers 46-13, R F Powers 46-5, Chas Buck 46-7, Wm Camp 47-1, C H Miles 46-11, Zelinda Tyler 47-1, Mrs Lewis 46-11.

\$1.00 EACH. Mrs H A Haskins 46-11, Emma Seeley 46-11, Rev David Inches 46-11, Mrs Sophia Johnson 45-11, Elizabeth Keene 45-11, James Travis 46-11, Mrs E Lockwood 45-8, H C Mallory 45-15, N B Cobb 46-24, Chacy P Sanborn 45-11, A L Washburne 45-11, Mrs Abram Youngs 45-16, Mrs H M Nye 45-11, Mira Keneda 45-11, Vina Groom 45-11, Wm Tucker 46-11, J J Kainwater 46-11, J H Sorey 46-11, H S Millman 46-11, D K Rodgers 46-11, Henry Young 46-11, Almira Johnson 45-11, Emilia Acerman 46-11, S M Abbott 46-11, Mark Newlan 46-11, Mrs Mary Smith 46-11, Mrs E J Baringer 46-11, Truman Wildman 46-11, P I Murphy 46-11, Sarahpine Fuller 46-11, Tina Colwell 46-11, Jane Stewart 45-11, Esther F Marsh 46-11, R D Hudson 46-11, Martha Chipman 46-11, A Bimes 46-11, Mrs D P Michael 46-11.

MISCELLANEOUS. M W Metcalf 25c 44-23, Mrs E Butler 50c 44-14, Joseph Zeiter 50c 45-5, J M Hang 50c 45-11, G G Miller 50c 45-11, W J Brainin \$1.50 46-1, Mr Griffith 50c 45-11, Edward Green 50c 45-11, Harvey Foster 50c 45-11, James E Young 50c 45-11, Mrs Jacob Oyer 50c 45-11, C H Van Gorder 1.75 46-11, B E Spencer 25c 44-25, C Hale 25c 44-24, Ora Monroe 25c 44-24, W H Seaman 25c 44-24, J H Morrison 25c 44-24, Lucy A Lowell 25c 44-24, S F Snow 25c 44-24, E N Howe 25c 44-24, Lucy M Taylor 25c 44-24, Marion Bernstein 2.04 46-11, Daniel D Bryant 50c 45-11, L C Hunt 25c 44-24, Andrew Colwell 25c 44-24, D W Albert 25c 44-24, J P Lynch 25c 44-24, T M Mounser 25c 44-24, A J Armatron 25c 44-24, Geo Leiter 25c 44-24, Sarah Ray 25c 44-24, Synthia Lynch 25c 44-24, Laura Norwood 25c 44-24, Rachel French 25c 44-24, C W Hoffman 25c 44-24, Martha Matchett 25c 44-24, Helen Bristol 25c 44-24, Rebecca Klingaman 25c 44-24, John Myers 25c 44-24, Margaret Watts 25c 44-24, Lovina Shirey 25c 44-24, Nettie Baxter 25c 44-24, Maggie Brillheart 25c 44-24, E S Cavanaugh 25c 44-24, W H Sickman 25c 44-24, A G Martindale 25c 44-24, John Locke 25c 44-24, S Goodman 25c 44-24.

Books Sent by Mail.

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