

The Advent Review

AND HERALD OF THE SABBATH.

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

VOLUME 44.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 20, 1874.

NUMBER 17.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

Address REVIEW & HERALD, BATTLE CREEK, MICH.

IN THE WILDERNESS.

"Tempted like as we are."

AFTER the glory resting on the brow
Of Christ, the Son of God, there came deep gloom.
He stood with John in Jordan, and came up
Out of the water, when before his eyes
The heavens were opened, and the light shone
down,
And, as a dove, the Spirit of the Lord
Lighted upon the Saviour, while a voice
Said sweetly, "Thou art my beloved Son
In whom I am well pleased."

Then Christ went forth
To meet the darkness and the loneliness,
The hunger and mysterious suffering
Of all the tempted ones. The Spirit led
Away into the barren wilderness,
And the obedient Saviour followed him.
Away from happy homes and merry bands
Of household friends, away from lighted streets,
And from the rosy freshness of the world,
Where little children played, and where young
hearts

Beat high with hope and joy. He turned his face
Unto the desert shadows. Not for him
The sweet, sweet talk of simple budding flowers,
And warbling of the winsome, joyous birds;
But the unanswering silence of the night,
And barrenness and solitude were his.

For forty awful days the Son of God
Was tempted. Satan troubled him with doubts
And base suggestions. The great enemy
Of all our souls engaged in fight with him,
Hoping to conquer. What we feel, he felt:
He knew the shrinking pain of those whose hearts
Wonder at all the strange, dim ways of God.
He knew the faintness and the weariness,
The pitiful appeal unto the strong,
The feeling in the dark in hope to find
The firm, close clasp of a dear Father's hand;
The sorrowful uplooking of mute eyes,
The panting of the spirit after God.
He knew the trouble, but knew not the sin.
Patient, enduring, rock-like in his strength
The Saviour stood, and gained the victory.

But Satan would not easily resign
His hope of triumph; and the Son of God
Had fasted forty days, and hungry grew.
Long years before, the manna fell from heaven,
And all the hungry hosts came from their tents
And gathered daily food for every day.
God loved his children, would not let them starve,
But sent the quails to nestle near their hands,
And bade the gentle showers of food from heaven
Fall in the desert. Yet his own dear Son
Fainted for hunger, that himself might know
How best to help and pity all the poor
Who in this suffering world should pray to him.
And God could watch and let no manna fall!
Oh, wonderful is he, who loves us so,
That for our sakes he let the Saviour fast!

And when the tempter came to him, he said,
"If thou indeed canst be the Son of God
Command these stones that they be changed to
bread."

But Jesus answered, It is written down,
"Man shall not live alone by daily bread,
But by the bread of life, which God doth speak."

Satan was not yet beaten, and he took
The Saviour to the holy city then,
And set him on the temple's pinnacle,
And spoke with sneering words to Christ the King,
"Thou art the Son of God! Then cast thyself
Down from the temple! It is written too
That God shall give his angels charge of thee,
Lest thou should dash thy foot against a stone."
In patience and in meekness, yet in words
Of grave rebuke, replied the holy Lamb,
"Thou shalt not tempt the Lord thy God;" his
word

Declares it. Then the angry, worsted fiend
Made yet a bolder, blasphemous attempt.
He took him to a mountain, where Christ saw
The kingdoms of the world; and thus he spoke,
"If thou fall down and worship me, to thee
The world shall all be given." But then
The Saviour rose in majesty, and smiled
Upon the dark-faced tempter of our race,
And sent him from his presence rapidly,
"Get thee behind me, Satan, for God's word
Has said, Thou shalt but worship God the Lord,
Him only shalt thou serve."

And in that hour
The victory was won. The conquered foe

Stole from his presence, and the angels came
And ministered unto him.

Do you know,
Ye who are tempted in life's wilderness,
That 'twas for you Christ suffered? Do not fear
The tempter's power, for Christ is standing by
With loving hands to bless and comfort you,
And grave, stern glance, to send the foe away.
Oh, do not feel forsaken; trust in him;
And ever, for His sake who died for you,
Go boldly forward. You shall victors be,
And need not hang your heads, and need not fast,
For he has won for you the feast of joy.

—Marianne Farningham.

Spiritualism.—No. 10.

THE satanic nature of this deception being so clearly defined in the Scriptures, and its teachings being so immoral, and so debasing in their tendencies, its final result can be only terrible. When we consider the fact that large assemblies of men and women, many of them intelligent and educated, and who have occupied respectable positions in society, will applaud to the echo the most blasphemous and licentious utterances of such creatures as Mrs. Woodhull, and, as she says in her report of the Vineland meeting, hail them "with yells of delight," we tremble for the fate of the rising generation, who must come more or less within the reach of such corrupting influences.

And with these facts before us, we have often been led to wonder that so many ministers of the various religious denominations confess that spiritualism is satanic in its nature, that it is only evil in its influence over the minds and hearts of its followers, and who know that its believers are numbered by millions, yet scarcely ever sound a word of warning, or put forth any effort to stay its work of destruction. Why this indifference regarding a subject of such vast importance, in which are involved such tremendous consequences?

We think the reason may be found in the position they occupy in regard to two points of religious belief, namely, the doctrine of immortality, and of the second coming of Christ.

The doctrine of the immortality of the soul is the very corner-stone of spiritualism, and by many is considered a cardinal doctrine of the Christian faith. Both classes deny that immortality is to be sought for by patient continuance in well doing, or that it is only to be found in the gospel of Christ, and to be put on at the resurrection. Rom. 2: 7; 2 Tim. 1: 10; 1 Cor. 15: 51-54. Both believe that "death is only a birth into a higher life;" that it is "the gate to endless joy," and of course they must disbelieve or hold very lightly the Scripture declarations that it is the result and wages of sin. Rom. 5: 12, and 6: 23. Both deny that "the dead know not anything;" that "in death there is no remembrance" of God and that "the dead praise not the Lord." Eccl. 9: 5; Ps. 6: 5; 115: 17. They do not believe that the domain of death is "the land of the enemy," and "the land of forgetfulness." Jer. 31: 15, 16; Ps. 88: 10-12.

Spiritualists deny, and religionists almost entirely ignore, the doctrine of the resurrection. Neither class find any practical use for that doctrine, believing that men go to their reward without a resurrection, and without awaiting the decisions of a day of Judgment. If professors of the popular faith think that we are unjust or severe in this, we will give them the opinion of Dr. Clarke, and also remind them that what was true in his day is more strikingly true now, as the popular faith is swaying farther from the teachings of the Bible on this subject. Dr. Clarke, on 1 Cor. 15, says:—

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

of preaching which is treated with more neglect."

And his estimate of the importance of the doctrine of the resurrection is yet more clearly shown in his comment on verse 32 of the same chapter:—

"What the apostle says here is a legitimate and regular conclusion from the doctrine that *there's no resurrection*. For if there be no resurrection, then there can be no Judgment—no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, and take all the pleasure we can, for to-morrow we die; and there is an end of us forever."

Should the church again return to the faith of the gospel, to look for the fruition of their hope of life through Jesus and the resurrection; should they accept the promise of the Saviour that we "shall be recompensed at the resurrection of the just;" Luke 14: 14; that the prophets, and all that fear the name of God, will receive their reward after the Judgment; Rev. 11: 15-18; and that this reward is brought unto them at the coming of Christ; Rev. 22: 12; and believe also that the unjust are reserved to the day of Judgment to be punished; 2 Pet. 2: 9; could they be brought to realize that death is an enemy; 1 Cor. 15: 24; that it was introduced into the world by Satan; Heb. 2: 14; then spiritualism would have no foundation in their faith, and they could successfully meet its encroachments. But while they think more of the sophistries of heathen philosophers than of the truths of revelation concerning the realities of life and death, so long must they be powerless before this monster delusion of the age, this determined foe of the Bible and of morality.

Again, opposition to the doctrine of the Lord's coming binds the hands of the churches and of their ministers so that they cannot do their duty to the world, in giving a faithful warning against the workings of Satan as manifested in the wonders and errors of spiritualism. The doctrines of the second coming of Christ and of the resurrection of the just are inseparably connected. One cannot be rejected or neglected and the other be retained. They stand or fall together. And they who lightly esteem the second coming of Christ cannot highly value the resurrection; for without that coming there can be no resurrection. 1 Cor. 15: 50-54; 1 Thess. 4: 13-18.

It is a truth which cannot be disputed, that every text of Scripture which points out the work of spiritualism, which serves to identify it as the work of the arch-deceiver, goes to prove that we are in the last days, and that the coming of the Lord draws near. When the Saviour warns of the deceptions of false Christs and false prophets, who will show great signs and wonders, it is in a discourse concerning his coming, and the end of the world. Matt. 24. Paul says in the latter, or last, times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4: 1. Also his prophecy of "the working of Satan with all power and signs and lying wonders," is in the instruction he is giving concerning the coming of Christ. 2 Thess. 2; compare 1 Thess. 4 and 5.

In the prophecy of the beast with two horns like a lamb, which is to make an image to the first or ten-horned beast, the miracles of modern spiritualism are accurately described. Rev. 13: 11-14. But these things take place just before the Son of man appears upon the white cloud to reap the harvest of the earth. See and compare Rev. 14: 9-15. And the last phase of this work of iniquity, the grand result of this "working of Satan," is shown in Rev. 16, just before the advent of the Saviour and the battle of the great day of the Lord. Under the pouring of the sixth plague it is written:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 13, 14.

By comparing the first verses of this chapter with the texts referred to in chapters 13

and 14, it will be seen that the first of the seven plagues is poured out upon those who suffered themselves to be deceived by the miracles wrought by the two-horned beast, and who did not heed the warning of the third angel, and the call to keep the commandments of God and the faith of Jesus. And between the time of the beginning of these miracles to deceive, and the coming of Jesus, these plagues are all poured out; for under the sixth one, under which the kings of the whole world are gathered to the last great battle, the Saviour says, "Behold, I come as a thief. Blessed is he that watcheth." The battle is fought under the seventh, the last, plague. Under this plague the Son of man appears, to take vengeance on his foes.

If these scriptures do not point out the work of spiritualism, then we think it cannot be identified in the Bible. But if they do point it out, as we think, then the evidence is unmistakable that we are in the last days, and the Lord Jesus will soon come again. How grand and solemn is the thought that the Lord is coming, and that the day of his coming is now very near, and is hastening greatly,—day of redemption to the people of God; of the fulfillment of their hopes,—day of joy to them that look for him, for to such shall he appear without sin unto salvation—but day of terror to the unjust; for he shall come to take vengeance on them that know not God and that obey not the gospel—day to sweep away the refuge of lies, and to destroy the false hopes of the hypocrites and the self-deceived.

J. H. WAGGONER.

The Sabbath and Israel.

THE Bible very clearly proves the fact that the Israelites were under obligations to keep the seventh-day Sabbath. This statement is established by a reference to Ex. 31: 16, 17. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

In the light of this testimony, we inquire, How long will the Sabbath remain binding? Of course the answer to this depends entirely upon the length of time that the parties exist between whom the Sabbath is a sign. Says the Lord, "It is a sign between me and the children of Israel;" but as we do not need to prove that the first party will always exist, the answer to the question can be obtained by ascertaining the duration of Israel.

If we learn from our investigation that Israel has ceased, passed away, and no longer exists, then we must come to the conclusion that the Sabbath has ceased to be a sign between God and his people unless the Bible somewhere else reveals the fact. But if we find that Israel exists in 1874, and will always continue, then our conclusions must be very different.

In searching for the truth on this subject we will state a few points to be proved.

I. Meaning of the term Israel.

II. Who are Israelites?

III. How long are they to continue?

IV. Their character.

I. Meaning of the term. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." Jacob's name was changed to Israel because he had power to prevail with God. Then Israel in the true sense is composed of those who prevail with God, and not those only who are the natural descendants of Abraham.

II. Who are Israelites? Paul very clearly shows us who they are. He makes a marked distinction between Israel after the flesh and the true Israel. Israel after the flesh were the descendants of Abraham, and yet Paul goes on to show that Israel

proper are those who do the works of Abraham whether they are of the natural seed or not; thus he calls Abraham the father of all them that believe. Rom. 4: 11, 16.

From this we can understand our Saviour's language to the Pharisees and Sadducees in Matt. 3: 9, "And think not to say within yourselves, We have Abraham to our father, &c." You need not think to say this, that Abraham is your father, and because of this relation you are all right. God is not dependent on you for a people, and you will not meet his approbation unless you bring forth fruits meet for repentance. "God is able of these stones to raise up children unto Abraham."

Paul continues, "For they are not all Israel, who are of Israel; neither because they are the seed of Abraham are they all children." The Jews made the plea that they were the children of Abraham. "Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." John 8: 39, 40.

Here our Saviour teaches us that Abraham's children, or Israel, are those who obey God, or in other words prevail with God. We have seen that Israel is that people who believe, who have faith, and who do the works of faithful Abraham.

Paul uses still stronger language, "Know ye therefore that they which are of faith, the same are the children of Abraham. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3: 7, 19. Then the individual who has an interest in Christ, who has had an application of his precious blood to wash from sin, is a child of Abraham, and hence a part of the true Israel of God.

III. How long are they to continue?

This has been partly proved already. A few words on this point will suffice. In the 21st chapter of Revelation, we have a description of the city of God, the New Jerusalem. Verse 12 says that on the twelve gates were written "the names of the twelve tribes of the children of Israel." Through these gates the Israel of God will enter. Thus we find them in the immortal state.

The prophet Jeremiah also teaches very clearly that Israel will eternally endure. Jer. 31: 35, 36. What shall we say then to the following language: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Ex. 31: 16, 17. As we have said before, the Sabbath can never cease to be a sign so long as the parties exist between whom it is a sign. And it must always be the seventh-day Sabbath; for the reason that the fact upon which it is based will always remain a fact; so we find it observed in the immortal state.

IV. Their character.

We will speak more particularly of the remnant of Israel. They are brought to view in Rev. 14 as having the Father's name written in their foreheads. This same company is again brought to view in Rev. 7, and it is there positively stated that they were of the twelve tribes of Israel. This being the company that will be redeemed at the second coming of Christ, of course must be the remnant. It is said of them that "in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14: 5. Again, they keep the commandments of God. Rev. 12: 17. This is in harmony with the works of their father Abraham. Gen. 26: 5.

The prophet Zephaniah gives a description of what their character must be. "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3: 13.

They are again addressed in Isa. 51. In verse 1, they are called upon to hearken. Verse 2 shows us who are addressed, namely, the children of Abraham. Verses 5 and 6 give the chronology of this call to hearken. It is when God is about to judge the people, and near the time when "the heavens will vanish away like smoke." The prophet declares that the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.

What is this righteousness which shall not be abolished? "Thy righteousness is an everlasting righteousness, and thy law

is the truth. My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119: 142, 172. Children of Abraham! Professing Christians! here is a call for you to hearken, for "if ye be Christ's then are ye Abraham's seed." The Lord has something important for you to hear. He calls upon you to hearken, then he declares that his righteousness shall not be abolished. "All thy commandments are righteousness." Have you thought that a part of God's commandments has been abolished? If so, you have been mistaken. He declares that it is not so.

Again he says, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Then somebody will have the law of God in their hearts; and when this is the case, it will be their delight to keep it in every particular.

Paul says, "I delight in the law of God after the inward man." Rom. 7: 22. The psalmist, using language which has reference to Christ, says, "I delight to do thy will, O my God, yea, thy law is within my heart." Ps. 48: 8. May the cry of every one be for a true copy of the law of God on their hearts; for when this work is accomplished it will be the delight of all to obey and by obedience we shall be permitted to "enter in through the gates into the city" with all the Israel of God.

D. A. ROBINSON.

Marlow, N. H.

The Right Hand.

THE hands are the emblems of human actions. Pure hands are pure actions; unholy hands signify deeds of injustice; bloody hands, great wickedness, etc. The hand, in general, is the symbol of power and strength; and the right hand particularly so. To hold by the right hand, is a strong figure denoting protection and power. The frequent use of the term "right hand," in the Scriptures, is interesting, and generally explains itself.

In blessing the two sons of Joseph, Jacob, preferring Ephraim before Manasseh, laid his right hand on Ephraim's head. Gen. 48: 14. In the song of Moses, he declares that the right hand of the Lord is full of power. Ex. 15: 6. In consecrating Aaron and his sons to the priests' office, the blood was put upon the tips of their right ears, and the great toes of their right feet, and upon the thumbs of their right hands. Ex. 29: 20. When the Lord came down upon Mount Sinai, Moses says, "From his right hand went a fiery law." Deut. 33: 2. In the inspired song of Deborah and Barak, Jael is praised for laying her right hand to the workman's hammer and taking the oppressor's life. Judges 5: 26. David says, "I have set the Lord always before me; because he is at my right hand I shall not be moved;" and again he adds, "At thy right hand there are pleasures forevermore." Ps. 16: 8, 11. In the book of Psalms alone, the right hand of the Lord is mentioned and praised over thirty times. A promise to the church for the time of trouble says, "A thousand shall fall at thy side, and a thousand at thy right hand, but it shall not come nigh thee." Ps. 90: 7. In the prophecy of Judas it reads, "Let Satan stand at his right hand." Ps. 109: 6. The Father says of the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110: 1. The Jews in captivity said, "If I forget thee, O Jerusalem, let my right hand forget her cunning." Ps. 137: 5. Of the wicked it is said, "Their right hand is a right hand of falsehood." Ps. 144: 8. Concerning wisdom it is written, "Length of days is in her right hand." Prov. 3: 16. The Lord says to Isaiah, "My right hand hath spanned the heavens." Isa. 48: 13. Jehovah swears by his right hand. Isa. 62: 8. Jesus said to the high priest at his trial, "Hereafter shall the Son of man sit on the right hand of the power of God." Mark 14: 62; Luke 22: 69. When our Saviour is mentioned in his priestly character, he is spoken of as **STANDING** at the right hand of God. Acts 7: 55. When spoken of in his kingly character, he is represented as **SITTING** at the right hand of God." Eph. 1: 20. Christ's care of the church is presented under the emblem of seven stars in his right hand. Rev. 1: 16. In the last great struggle between truth and error, those who yield to the requirements of the image beast, receive a mark in their right hand. Rev. 13: 16.

From these texts, and many others which might be quoted, it is very clear that the right hand is a continual emblem of favor, protection, and power. G. W. A.

Caste in Churches.

THE New York *Evening Post* has lately made some interesting remarks on the tendency to a certain exclusiveness or caste in churches and public worship in that city. Churches are built mainly by the rich, and are managed according to their ideas and views. The result is, that public worship soon becomes very expensive, and all but those who are well-to-do in the world are virtually excluded from it. The ornaments of the church building, the comforts of the pews, and the general style of the establishment, all are such as people of wealth alone are accustomed to, or can afford to enjoy. As a consequence of all this, it is fast becoming the fact in New York, that the rich worship by themselves; and this is especially true of the fashionable rich; for everybody knows, there are rich everywhere who are not within the pale of fashion. According to the *Evening Post*, not only the poor, but very many of what are called the middle classes, are in this way compelled to find for themselves churches of their several denominations, which hold a secondary rank. This is, of course, contrary to the spirit of our people, and it is not surprising that the number is constantly increasing of those who are gradually ceasing to be attendants at any place of public worship whatever, and in continually increasing numbers, are spending their Sundays in other ways than in going to church.

There can be no question that the evil to which reference is thus made, is one which is already very serious in New York, and is also rapidly on the increase in all other large cities. In the opinion of very many, it is threatening the influence of religion itself among large classes of our population. Public worship has become needlessly expensive in a large portion of the congregations of nearly every city. None but the wealthy can afford to join its regular services. In addition to this, fashion is fast establishing, in too many of them, its cast-iron pale, within which no one but its chosen ones can enter. The music is such as only cultivated and artificial tastes can appreciate, and it costs what well-filled pockets alone can pay. The sermons, also, are too often only delicate and refined essays on the lesser morals of society, with occasional references to the vices or crimes of those who are never present to hear themselves described. Religion thus represented becomes a commodity, which only the favored few can obtain at the places where it is to be had.

Few things that can be named in connection with churches are to be more deprecated than this tendency to exclusiveness in public worship. It is unintentionally promoted by very many who, if they were aware of them, would shrink from the evil results which it is producing. There are those who would not, on any account, willingly encourage what they thought to be injurious to religion, but who still lend their sanction to this tendency to an exclusiveness which is dictated only by fashion and worldliness, and is wholly at variance with the genius of Christianity. Splendid churches are, no doubt, great and desirable ornaments to a city; music of the best masters, rendered by choirs borrowed from the opera-house, unquestionably brings relief to the monotony of a religious observance; sweet-voiced preachers, trained to prophesy only the smoothest things to their people, are often agreeable companions and excellent members of society; but all these are insufficient to maintain religion in its true place as a real power over the lives of men. They have for ages been most common in countries in which Christianity has been continually declining. And in these countries, too, it must be remembered, they have been shared alike by the poor and the rich, for the churches of the old world are very seldom the property, as with us, of those who worship in them. They belong to the State, and are managed in accordance with ideas of the equality of all classes of people, which are but imperfectly recognized in the Christian congregations of our American cities.

There are many who value religious institutions most highly, who are of the opinion that public worship is becoming too expensive to be within easy reach of the masses of the people, and that not a few among them are repelled from connection with Christian congregations on account of a certain exclusiveness which so often manifests itself in their management. We think such a result exceedingly to be deprecated, and it ought to be carefully guarded against. No reading from the library, no services at

the lecture room, can take the place of the gospel preached from the pulpit and the public worship of God, without bringing a blight on the moral natures of men and on the best interests of society.—*Providence Journal*.

The Work of Ezra, and the Date of the Seventy Weeks.

BEFORE his coming to Jerusalem with his commission, the Scriptures were in a manner lost, the people in profound ignorance of the law, and the worship of God neglected, and everything else, both in church and State, in great disorder and confusion. But, on his coming, he restored the Scriptures, instructed the people in the law, brought the worship of God into due order, and proceeded, as long as his commission lasted, to work a full reformation in all things else. And after his commission was at an end, he gave not over his endeavors herein, but, as a priest, as a skillful scribe in the law of God, and as president of the Sanhedrim, he still carried on the same work; and having a successor equally zealous in the same design, he did as much in it under his authority as formerly he did by his own; so that he hath been esteemed as another Moses, and deservedly reckoned as the second founder of the Jewish church and State. And, therefore, the beginning of this work is a noble epocha from whence to begin the calculation of these weeks, and doth most agreeably accord with the intent and purpose of this prophecy, in which they are predicted; for the whole intent and purpose of it is, to foreshow and set forth the age of the restored church of the Jews, how long it was to continue and when to cease, and be abolished; and from whence is it more proper to reckon this, than from the time when the thorough restoration of it began? and this was then only begun, when Ezra, by virtue of the commission granted to him by Artaxerxes Longimanus, king of Persia, in the seventh year of his reign, did set about this work; and, therefore, from hence the computation of these weeks according to the prophecy that predicts them, must begin.—*Prideaux's Connection*.

Accusers of the Brethren.

OF this class there are not a few. If they could know the effect of their course upon themselves and others, there would be fewer who would volunteer in this work. We should be modest and slow to condemn others, lest we be found with spots on our own garments, and "physician, heal thyself" be written there. We should not dare to reprove our brother, until we are pretty sure we ourselves are in the clear light. But are we not our brother's keeper? If we feel as Jesus felt when he wept over Jerusalem, then, perhaps, we might trust ourselves to reprove others. We should pray for each other.

It is not to be supposed that there will be no wrongs to be corrected; but oh! how carefully, skillfully, and tenderly, lest we hurt the oil and the wine. Being filled with the Spirit ourselves is the most effectual way of reproofing others for their lack of it. If brethren at variance would dig deep, and obtain the priceless pearls found only in the vale of humility and self-renunciation, with countenances beaming with holy, heavenly joy, there would be no more use for church trials. We should be anxious to confess our own sins, thus saving our brother the painful necessity.

God is ready to help us if we will let him. If we will open the door of our hearts, by confessing and forsaking our sins, he will come in to us, and will sup with us, and we with him. Who for the sake of such a guest would not part with everything that hinders? What if it is crossing to our carnal natures. Let nature die, and Jesus live in us. God has provided great blessings for the willing and the obedient, and has lovingly invited us to come. Will any stay away from so rich a feast, provided without money and without price? My poor heart cries out, I come, O Lord, I come.

A. P. LAWTON.

W. Winfield, N. Y.

Test of Friendship.

MANY will not accept of your friendship, unless you will indorse their principles, and approve their acts. This is the very pith of the friendship of the world, and the carnal heart; and it is just where the converted heart separates from the world and from its influence.

The heart where grace reigns, accepts and offers friendship and love, only on these principles: to love the sinner, yet hate the sin; to love the man and his principles if they are right; but to hate the principles if they are wrong, yet to love the man. To do this, yet to give no offense, is the wisdom of the saint; and to do this, yet to avoid the imputation of deception, is the triumph of Christian charity.

Only the evidence of Christian love can convince the world of the excellence of this principle and of its justice. Goodness may love the sinner; but it cannot give it complacency and fellowship.

JOS. CLARKE.

Paul's Testimony.

"For ye are dead, and your life is hid with Christ in God." Col. 3:3. How ample is the description here given of the condition of the believer, and how perfect the consolation which may be derived from a careful consideration of Paul's assertion together with its various connections. Paul had been a careful student of the Bible, was well versed in the law, and was eminently qualified to define man's position under that law. He also well understood and ably described the nature of the provision made for man's escape from the penalties of that law. Consequently his testimony must have great weight and his assertions much credence.

It is also worthy of remark that his testimony on this as well as other points is corroborated and sustained by the teachings of one whose wisdom cannot be questioned and whose authority cannot be gainsayed. God is not a being who makes use of meaningless terms or who makes idle promises soon to be forgotten or never to be fulfilled, and when he said, "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," the penalty of disobedience was immutably fixed. In all the power of humanity there was no means of escape from the execution of this death-sentence upon all mankind as the natural descendants of Adam, and heirs of the inheritance which his disobedience had purchased for them. Their condition then under the law was hopeless. Nothing but the endurance of the prescribed penalty could satisfy the demands of justice. Without the intervention of divine power, man could hope for no salvation. But justice forbids that divine power should be brought to bear against the execution of the penalties of a law which had its source and origin in that same divinity. In order therefore that justice might be satisfied, and man released from the bondage of sin and death, it was necessary that a sacrifice equally divine in nature with the law should be made. Nothing but a sacrifice on the part of the Godhead could overcome the enemy, death, and free man from the consequences of Adam's disobedience.

From Adam we could no longer expect to inherit future happiness or favor with God; yet while we merited nothing but his displeasure, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." Mark the magnitude of the sacrifice. "He that spared not his own son, but delivered him up for us all," &c. Christ, the only begotten son of God, relinquishing all the advantages of his position of peculiar favor and privilege in the heavenly economy, and forsaking the infinite glory and matchless enjoyments of that bright world, assumed a form and nature circumscribed by the same finite principle, susceptible to the same temptations, and in bondage to the same law of justice, with fallen man, and to accomplish, what? Their release from the condemnation which was Adam's legacy to his posterity. He came under the power of death, and so continued for a time, that he might open a door through which man might escape from the bondage of the grave and obtain the better inheritance of eternal life. That his sacrifice was acceptable and his victory over death complete, we have abundant evidence both in the fact of his resurrection and in the testimony of his followers. "As in Adam all die, so in Christ shall all be made alive." This sounds as though an unqualified or unlimited redemption had been purchased for all mankind, and that no action was necessary on the part of any individual in order to enjoy the benefits of this purchase. However, a close examination of the passage in question will disabuse the candid student of the Bible of this idea;

the question of heirship must first be determined.

By natural descent we are all heirs of condemnation through the transgression of our father Adam. How, then, shall we be made partakers of the redemption purchased by Christ? How shall we become heirs of the better inheritance? Only by adoption into God's family can we become heirs of any of the advantages or privileges that belong to his economy. How shall we obtain that adoption? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. Here we find it necessary to receive Christ in order to be received of God, and the latter clause of the verse explains this reception as signifying belief. We must believe him to be sent of God, and capable of accomplishing our release from the bondage of death. We must manifest our belief by depending on him alone for that release, thereby virtually accepting of his sacrifice as the means of our redemption. Without this belief and its consequent fruits we cannot hope for adoption. Without adoption, we cannot hope for life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Let us remember who hath said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25. Let us pray for grace to enable us so to believe that, living and believing, we shall in the purpose of God never die, but be reserved unto the resurrection of the just, that when Christ who is our life shall appear, we also shall appear with him in glory as Paul avers we shall if we set our affections on things above.

J. C. CLEMENS.

The Spirit of Progress the Boast of the Age.

WITH all the boasted spirit of progress of the present time, one versed in Bible truth and Bible religion can but see the downward tendency of mind. As the so-called spirit of progression is really going away from God and his truth, it is easy to prove that it is not in reality a progression in that which is good; for the fear of the Lord is the beginning of wisdom. And unless it can be proved that the world is constantly approximating nearer to obedience to his truth, it cannot be said that they are growing wiser. Active they may be in the wisdom of this world, and in what goes to make them great in their own eyes, yet none are truly great or good but those who realize their own fallen condition by nature, and seek God for help through Christ. He has chosen the weak things of this world to confound those which are mighty, so that no flesh should glory in his sight.

The very spirit of exaltation which has come over this nation and mankind in general, is only indicative of a terrible fall; for he that exalteth himself shall be abased. The spirit of exaltation possessed those who built the tower of Babel; but see how quickly the Lord confounded them so that they ceased to build. Satan exalted himself when he rebelled, and quickly he was cast out of Heaven. So has every nation and people called down upon them the judgments of God when they have become so self-reliant as to stand independent of their Creator.

Judgments may not be executed so speedily always as on the cities of Sodom and Gomorrah; yet, it may be even more tolerable for them in the day of Judgment than for such. Every nation and people are left to fill up their measure of sin and iniquity after the warning voice has reached them before they are visited and overthrown. Looking at our own land we see sin and crime, not seeking alone the midnight hour for its accomplishment, but high-handed and presumptuous sins are committed in open day; but, for all that, how few are they who sigh and cry for the abominations that are done in the land! How many, like the prophet Daniel, fast and pray for themselves and for the land, that God's fiery wrath may be restrained, and turned away from us?

But there is a redeeming feature to the dark picture. The sure word of prophecy encourages us with deliverance in prospect,—a new earth robed in Eden beauty; freed from the curse, and sin, and a tempting devil. The Lord will make bare his holy arm for the help of those who fear him, and he will place a mark on the foreheads of those that shun this great departure from him, and he

will hide them in mercy when he ariseth to shake terribly the earth; for his word declares it.

A. M. LINDSLEY.

The Sabbath Made for Man.

MARK 2:27. "The Sabbath was made for man and not man for the Sabbath." (Christ.) This is the language of Him who knew, and from whose authority there is no appeal.

1. Who made the Sabbath? Surely, not man, for it was made for man. Then God made the Sabbath. Ex. 20:10; Isa. 58:13. 2. When was it made? The record does not say he made it for himself and 2500 years after concluded to give it to man. But it was made for man. If it was made for man, there would be no object in making it before there was a man, neither was it wisdom to make it until man needed it. The wisdom of God is manifest in that he made man first, and then, as he immediately required a Sabbath, the Lord chose the first opportunity to make one. On the sixth day, he made man (and woman) which completed his work; "and he rested on the seventh day from all his work which he had made." Gen. 1:26; 2:2. Then it was made at the close of the first six days of time, and becomes the turning point of the weekly cycle.

3. But how was it made? We read: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11. This places before us the contrast between the first six days and the seventh, and tells us plainly that there are but six working days in the weekly cycle. Ex. 31:15: "Six days may work be done." Eze. 46:1: "The gate of the inner court that looketh toward the east shall be shut the six working days." Now if all days are working days, why has inspiration used such definite language in reference to these days as if there were but six working days?

Then again in explaining his own command he says: "Six days may work be done;" but the seventh is the Sabbath of rest, holy to the Lord; "Whosoever doeth any work in the Sabbath day, he shall surely be put to death." So there is the widest contrast between the six days and the seventh. As the Bible recognizes six working days and there are seven days in each weekly cycle, then there is one day in each week that is not a working day. In making the Sabbath (which signifies rest), the Lord embraced one whole day for rest. He could not take one of the six, for he had appointed them for work. So he appoints the seventh (the last day in the weekly cycle) for a Sabbath (or rest) for man. Thus we have six working days and one day of rest in each week. Having thus made the Sabbath for man, God places his blessing upon it, and instructs man how to use it. Gen. 2:3. "He sanctified it," or set it apart to a sacred or holy use. To say there is no Sabbath would contradict the record given, and would reduce the weekly cycle to six days instead of seven. Who would undertake this?

To say that the first day of the weekly cycle is the Sabbath is to call one of the six days which God appointed for work, a Sabbath; which would contradict God's own testimony; and convert God's holy Sabbath into a laboring or common day, which is strictly forbidden. Ex. 20:10; 31:15. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

Then the Sabbath was made by the God of Heaven by resting on the seventh day, the last day of the first weekly cycle, thus setting an example for all time to come. All time is summed up in the six working days and the one rest (or Sabbath) day. It was so made for man that all the race may have one day in each week for rest and holy meditation, which marks the termination of each weekly cycle.

Then how consistent to say to all: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day [of each weekly cycle] is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

T. M. STEWARD.

The A. & S. Business.

ONCE, in the earliest days of Christianity, the Almighty interposed by miracle and struck two persons dead—the only two from among the people of God, of whom we have any account since the dispensation of law gave place to that of grace. These persons were among the earliest adherents of Christianity, and were interested in the great work that was introduced by the Pentecostal baptism of the spirit. They had zeal and were disposed to make sacrifices "for the cause." They were persons of some means, and were not like many Christians now-a-days, who keep buying more property, and so are always poor, always in debt, and always unable to give more than a mere pittance for the work of God and the necessities of his people. So far from this, they were ready to sell property, that they might have money to give away; and they probably were nearer the gospel standard in this respect than nine-tenths of the Christian professors are to-day. They sold a possession, and brought a certain part—doubtless a liberal portion—and laid it at the apostles' feet. But they died. The curse of God smote them, and they were carried out from that place to their graves; and their names were left, clothed with infamy, as a warning to the church in all subsequent ages.

What did they do? They sold property, they gave money; but they wanted more reputation than belonged to them, and to gain it they gave part of the money, and told part of the truth; just that part that would favor their own reputation; concealed the rest; and tried to put on a smooth outside over a sinful heart. Peter said they lied, and lied not to men, but to God. But Peter had a very blunt way of speaking out. Now-a-days men would say, "There was a slight discrepancy between the statements made by Ananias and Sapphira and the facts in the case."

The Ananias and Sapphira business flourishes still. God does not kill liars now as he did then, and men take courage and tell their smooth stories. Peter is dead, and no one corners them up, and so they keep at it.

Editors who publish just as much truth as will help their reputation and their party, and refuse to correct the falsehoods they have circulated and the misrepresentations that they have made; biographers who paint such immaculate saints that their subjects would not know their own lives if they should rise from the dead, and read them; preachers who blow their own trumpets, and magnify their great revivals which never happened, or which candid Christian people cannot find; swindlers who fail in business and put their property out of their hands, and pretend that they cannot pay their debts; members of religious societies who transact their affairs by craft and deception; leaders of associations who cloak the villainies of their friends and supporters; rich men who invest their own money where it will draw good interest, and then beg funds from the poor to pay their own salaries and sustain the cause of God; people who say, Peace, peace, when there is no peace, and who compromise truth, and indorse hypocrites and rascals who should be rebuked and exposed;—these and a thousand others of their kith and kin, who suppose that they are doing God service, and think themselves exceedingly shrewd—are they not getting into the Ananias and Sapphira business? The business seems safer now than it did in Peter's time; so much so that if a man has truth in the inward parts, and tells it out to the world or to the church, he is at once liable to be denounced or set aside as a troubler of Israel, and is like his Master, "despised and rejected of men." But possibly this seeming security is a delusion and a snare. There is a God of truth, and there is a day of Judgment. "And all liars"—those that make lies, and those that love lies, and would make them if they dared to, and even those who lie by keeping back part of the truth—"shall have their part in the lake that burneth with fire and brimstone."

Good friends, if you are going into the Ananias and Sapphira business, please add into your reckoning not only the present profits, but also the "lake of fire," and then ask, "What shall it profit a man if he gain the whole world, and lose his own soul?"—*The Christian.*

WHEN I am pressed with thought about worldly or home cares, I take a Psalm, or saying of Paul, and go to sleep on it.—*Luther.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, Oct. 20, 1874.

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

EDITORS.

Sunday Dreaming.

WE do not mean dreaming on Sunday, but dreaming about it. The spirit of sleep is not yet lifted from Christendom on this question; and in their state of somnolence, people seem to think that the Sunday Sabbath is very easily established. Like those who dream, they talk of it, if not incoherently, at least contradictorily, calmly, and complacently urging reasons in its favor which utterly devour each other.

A friend of ours proposed to a relative of his, a Baptist minister, some questions on the subject of the Sabbath. The minister replied by a quotation from a book entitled "Moses and Israel" by Dr. Franklin Johnson. The quotation illustrates how easily persons are satisfied on this question; for the positions taken by Mr. Johnson are summarily these:—

1. Only an indefinite seventh part of time is required by the commandment.

2. The Creator's rest from the work of creation, was a type of the Redeemer's rest from toil and anguish, when he triumphed over death in his resurrection.

3. The apostles changed the Sabbath to the first day of the week.

We propose to say a few words upon these propositions on their own merits, and then see how they stand together.

1. The indefinite seventh part of time theory is an opiate on the Sabbath question in about as free use among theologians as quinine is among western doctors. They seem to think that that never comes amiss anywhere. But of all loose theories upon the Sabbath question, this is the loosest. It is everything and therefore nothing. It is a virtual abandonment of the whole Sabbath institution; for by it, any day of the week, being a seventh after six days of labor, is the Sabbath, and therefore all days, as people many choose, are Sabbaths. But what is common to all days, cannot be used to distinguish any day; therefore, so far as divine appointment is concerned, this theory leaves us with no Sabbath; for to talk of all days being the Sabbath, is a most manifest absurdity.

Again, this theory supposes that the commandment requires every seventh day, with unvarying regularity to be observed as the Sabbath. If this is not so, then a person under a great pressure of business might work continuously six weeks, forty-two consecutive days, and then rest one entire week. This would be devoting one seventh part of his time to rest, if that is all that is required by the commandment. But this would make the Sabbath so loose an institution, as to practically abolish it. If then every seventh day with no disturbance of the interval, is required by the commandment, when the Sabbath was once established, a change would be an impossibility.

Thus at the first advent of Christ, the only divine Sabbath upon the earth was the day observed by that people who were then the depositaries of the word and truth of God, the seventh day of the week. Now we ask how a change to the first day of the week, for instance, could have been effected without breaking the commandment. We come up to the time when the last Jewish Sabbath had been kept according to the law. When could the observance of the first day commence? Could it have been the next day after that last Jewish Sabbath? No; for that would not be after six days of labor, as they had rested the day before, as the law required. We go on through the week. Before they come to another first day, they must pass the seventh. But when they come to the seventh day, six days of labor have passed, and they must rest again or break the commandment. Having then rested, they could not rest the following day, the next Sunday for the reason already given. We may take any other day of the week, and the result is the same. Whatever change therefore has been made in the Sabbath, even on this ground, has been made in violation of the Sabbath law, and he becomes *particeps criminis*, who continues the practice.

This indefinite seventh-part-of-time theory is as unnatural as it is unscriptural. Everything

about the institution is definite; everything about the commandment is definite. Not one particular is satisfied with any such indefinite arrangement as is proposed. God rested on a particular and definite day. The commandment requires the observance of the day corresponding to that very one in the numerical order.

It is more than a marvel to us how persons with the commandment before them, can deliberately say, "The expression, 'the seventh day,' seems not to point out any particular day of the week."

In the name of reason, what then is it the seventh day of? Of the year? No. Of the month? No. It is not in this way that the days of the year and month are spoken of. We say that common sense demands that we refer such expressions to the most simple and common division of time, and that is the weekly cycle.

Here stands the week, a period of just seven days, unvarying through months or years, unaffected by the motions of sun, moon, or stars. It owes its origin to the great facts of creation. God there established it by working the first six days of time and resting on the seventh, or last day, of that cycle. The week comes from nothing else. Now, says the commandment, referring to this very fact, and God's rest on that definite seventh day, You shall rest on the seventh day because God rested on the seventh day, and set it apart to a sacred use. Yet doctors of divinity have so dosed the theological world that we hear on every hand the response, This does not have any reference to any particular day of the week. Yet they betray their convictions by making the period of labor and rest just a week in length, showing that they know that all this does come from the events of the first week of time, and then nullify it all by not allowing their week to begin anywhere or end anywhere.

Strange to say this theory is used against the observers of the seventh day; whereas if it be true, we are obeying strictly the requirements of the fourth commandment. But custom has established the first day, and we should conform to custom. It is true if we thought that God had left this matter to be decided by custom, we would conform thereto; for we take no pleasure in differing with our fellow-men. But there is nothing binding in custom; there is nothing sacred about it. It was all wrong in Noah's time, in Christ's and in Luther's. It may be wrong now.

But it is so inconvenient. Very true; but what is that to any but those who choose to keep the seventh day upon whom the burden of that inconvenience falls.

As to the Sabbath being a type, that is an impossibility, as it was instituted before the fall, before a type of anything connected with the work of redemption could have had an existence. But there is a fatal flaw in this argument in another respect. If it was a type of "Christ's rest from toil and anguish" in his resurrection, when that point was gained, the type ceased; for types always cease when the antitype is reached. This leave us again with no Sabbath.

Lastly, "the apostles by the direction of the Holy Spirit" appointed the first day of the week in place of the seventh. This argument is borrowed from the Roman Catholics. Alas! that Protestants should still be found following the leadings of that mother of errors and abominations. But if the apostles changed it Christ did not. That is some improvement on the common argument, as it relieves Christ from the fearful charge of changing his Father's law. But if Christ or the apostles made such change, why has not some one of the sacred writers told us about it?

But further if Christ's rest on the first day was the antitype of the Sabbath, and that fact fixed it to the first day of the week, as our writer argues, why need the apostles meddle with the matter at all? How could they change it, when it was already fixed by that great fact? Thus the argument fall to pieces.

Summed up, the instruction furnished us respecting the first day of the week, is as follows: 1. That the Sabbath is an indefinite seventh part of time, but no day in particular, which makes all days Sabbaths, and hence virtually none of them the Sabbath. 2. That the Creator's rest, the old Sabbath, was a type of a definite day under the gospel when Christ rested; from which it follows that when this day is reached, the type accomplished its object and ceased, which leaves us with no Sabbath. 3. That after all this the apostles changed the day. Sunday somnambulists, what next?

u. s.

A Request, and What Came of It.

THE following request appeared in the *Advent Christian Times* of Sept. 23, 1874:—

"BRO. BURR: It has been stated several times in my hearing of late by a prominent Seventh-day Adventist minister, that first-day Adventists cannot give from their standpoint, any consistent exposition of the angels' messages as brought to view in Rev. 14:6-14 inclusive. You probably are familiar with their view of them. You will greatly oblige a number of your readers by giving a brief or extended exposition, as you may deem best, at your earliest convenience. Your brother in Christ.

Geo. W. WRIGHT."

If ever the "first-day Adventists" could be induced to make a strong effort to give an exposition of the third angel's message, it would seem that this request would call it forth. With great interest we read the reply of the editor and were not disappointed in it, and certainly not disheartened by it.

The first paragraph contains some rather ill-natured remarks about the Seventh-day Adventists, but nothing looking toward a reply. The second is as follows:—

"The Seventh-day Adventists claim that the fulfillment of Rev. 14:6, 7, took place during the proclamation of the time of the second advent in 1843. The belief of this depends entirely upon assertion, and there are many who do not believe it. Many believe it to be in the future. We do not propose to sit in the judgment seat to decide who is right or who is wrong, for doubtless we should be considered inconsistent by some, and it would be but man's judgment at best."

The confession here is direct that he has no position on this part of the question, stating, however, that some think it is in the future.

Yet in the third paragraph he expresses the opinion that "the Judgment" is the same as that of Dan. 7:9-11, 26, and that it refers to the taking away of the civil power of the papacy, about the beginning of the present century. If so, the reference to those who think it future is of no consequence. And, if it were located there, it would fix the work of the two-horned beast and the third angel's message in the present century: just where we think it belongs.

He further says: "The proclamation is not necessarily that of the general judgment yet to come." We think it is a *present judgment*, now in progress, and several facts confirm this view. 1. The expression "is come" cannot refer to the future. 2. Two messages follow it, both of which are given before the second advent, therefore this judgment must precede the advent. 3. Rev. 22:11, 12, shows that every case will be decided, and every character will be formed and fixed before the Lord comes. This judgment is especially in behalf of the Lord's people, and while the priesthood of the Son of God continues; for his advocacy will certainly continue until he procures a *final and favorable decision* for his saints. 4. This is further confirmed by the fact that the saints get their reward, eternal life, *in the resurrection*, when the Lord comes. They are raised incorruptible, immortal, showing that the decision has been made, *the judgment has set*, before the advent and the resurrection.

Daniel, after introducing the judgment, says: "I beheld THEN because of the *great words* which the horn spake," &c. Locating the hour of his judgment at the end of the 2300 days, in 1844, just where the proclamation placed it, and following down a few years, we find one of the most important of all the Roman Catholic councils in session, and it speaks "great words," such as were never equaled by the words of any preceding council, even declaring the pope of the great Antichristian church infallible! All other great words which it has spoken are really included in this, and this excels all others. And speedily following this "his dominion," as to civil authority, was entirely taken away. So literally is the prophecy fulfilled. The position taken by the *Times* is not at all opposed to our view of the location of the third angel's message.

The fourth and fifth paragraphs have no special point, except that an effort is made to fix the name Babylon exclusively to the Roman Catholic church. On this, a few words.

"The woman" of Rev. 17, called Babylon, is doubtless *the Romish church*. The scarlet-colored beast upon which she sits, having ten horns, is the civil power which she controls. But these two symbols are combined in the

beast of Rev. 13:1-10, as the characteristics of both are ascribed to that. In Rev. 17 there is a change of symbols, or a double symbol; "the woman" is declared to be "that great city which reigneth over the kings of the earth." This city, or woman, or church, is also declared to be "the mother," a title which even Catholics have claimed for the church of Rome. In the second message of Rev. 14, which succeeds the proclamation that the hour of "judgment is come," Babylon is called "that great city," and it is said she "is fallen." Before the fulfillment of this message, and before these prophecies were carefully studied in their connection, it was supposed that the fall of Babylon was her destruction, but that is now seen to be an error. For, in Rev. 18, it is shown that several events transpire between her fall and her destruction. She is certainly not destroyed before the coming of Christ. Compare 2 Thess. 2:1-10; but the announcement of her fall is before the third message, which is also before the advent. Therefore we are shut up to the conclusion that her fall, instead of being a destruction, is a *moral fall*, and must therefore relate, not to "the mother," but to *her daughters*, which, of course, in the symbol, must take the name of their mother. This fall is the consequence of their rejection of "the everlasting gospel" of the "judgment is come." Let all take warning. They who wrest these messages from their connection and locate them somewhere else than where the Scriptures locate them, whether in the future, or far in the past, occupy a dangerous position.

That the churches of the United States have rejected the advent doctrine, as brought to view in the messages of Rev. 14, is a well-known fact. And that a *great moral change* has taken place in them in the last thirty years, is beyond dispute. The point needs no argument. And it is true that these messages, preceding the appearing of the Son of man to reap the harvest of the earth, are, by the events of Rev. 13:11-17, connected with the chain of prophecy which reaches from Dan. 2 and 7 to the second advent. And it is truth that this is the *only chain of consecutive prophecy, reaching to the advent, and having a given starting point, which the Bible contains*. Therefore they who remove the messages of Rev. 14 remove the most notable second-advent landmark which is given to us by Revelation. And it is a fact, worthy of serious contemplation, that every branch of the people known as Adventists, do now either evade these messages, or remove them from their scriptural location, the Seventh-day Adventists only excepted. If they think this statement does them any injustice, we will withdraw it when they will take a well-defined position on these messages.

The sixth and seventh paragraphs contain only a brief notice of the views of the Seventh-day Adventists on the subject of the beast, image, and mark, assuming no position in regard to them except to object to our view of the commandments.

The gist of the whole matter is found in the eighth, the closing paragraph, which we copy entire as follows:—

"There are many theories extant in regard to the 'beast and his image,' and the fact that there are so many leads us to question closely the application of any. We say plainly, we are in doubt, in regard to the *minute* application of the symbols of the beast and image, but at the same time we are assured that the whole contrast in the message of the third angel consists in worshipping God instead of an earthly government. And also that this earthly government called the two-horned beast, is closely connected with the 'first beast,' and the 'image' is Babylonish in its character. Hence we do not look in the least for its fulfillment on this continent, but rather in the old Roman territory. If the fulfillment is in the future, any attempt to tell the government beforehand would be perfect folly, unless God should make a direct revelation for that purpose. *No man can minutely define unfulfilled prophecy to a certainty*. With these remarks we leave the subject, trusting the brethren will beware of those influences that would draw them into legal bondage, or those religious observances which 'have indeed a show of wisdom in will, worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.' Col. 2:23."

It may be that the *Advent Christian Times* thinks it has complied with the "request," but we fail to see it. Instead of giving "an exposition" of the beast, image, and mark, without which its suggestions on other points are mere conjecture, it acknowledges that it does not ac-

cept any position which has been taken in regard to them! That the contrast is between the worship of God and of an earthly government is our belief also. But in this we differ: we have a definite position as to what that government is—they have not. That it is in some respect "connected" with the first beast, we admit, and that it is "Babylonish in its character," is plain to all. But that it is to be looked for in the Roman territory, we cannot admit. Reason, analogy, and facts, all forbid it.

It is conceded that Christianity has flourished in the United States, say for a century or more past, in a purer form than in any other considerable part of the world. In fact, this has been the only considerable part of the world where it has had freedom to flourish untrammelled by civil bands and alliances.

Man was first placed in Asia; there were the wondrous works of God displayed; there the Saviour taught and suffered; there the gospel won its first great victories. Rejected there, its light went out gradually, in that locality, and removed westward. Europe enjoyed its blessings in a special manner. But there also it was oppressed, perverted, and obscured. Closely allied to the civil authorities, for centuries it was more caricatured than represented in Europe. In the providence of God, a new continent was opened to man, and the oppressed in conscience soon availed themselves of its privileges. It was a new land, where the foot of superstition and oppression had not trod. A free government could here be erected, without the necessity of subverting any other government, or coming in contact with established usages and customs. The wildness and great extent of territory not only offered a favorable opportunity to form such a government, but were calculated to inspire and foster the feelings of independence and personal freedom which soon took permanent form in both church and State.

With a growth unparalleled in the history of nations, it has silently extended the conquests of civilization and religion to the shores of the Pacific. The Pacific Coast is now to America very much what America was to the other nations a century and a half ago. Pride and custom, or fashion, have usurped the place of spirituality and power in the eastern part of the continent, and laborers in the gospel now find the most favorable and promising field of labor in the comparative freedom of the Pacific Coast. But no further move westward can be made. The tide of emigration and the march of civilization have girded the earth. "The sway of empire" has reached the utmost bound on "its way." The mission of the gospel to "all the world" is near its close. And on this continent it is destined to finish up its great work.

It is to be noticed that a nation or government comes into prominent notice in the prophecies when it becomes prominently connected with the people and the work of God. Why should the United States be an exception? But it is an exception unless it is symbolized by the two-horned beast of Rev. 13. In this land, the doctrine of the second advent has received the most attention; here the prophecies are most studied, and here they must have their most marked fulfillment in the last days. And the two-horned beast, in every particular, finds a correct application here, while our opponents are not able to apply it to any other government! Why should we doubt its application here, when to doubt is to disarrange and mar the whole chain of prophecy, from Dan. 7 to the advent, and put out the light of the third angel's message? Faith in this application sheds light on the messages, and gives a clear solution to the wonders of these last days.

Again, "the first beast," having the body of the leopard, Greece, the feet of the bear, Persia, and the mouth of the lion, Babylon, and the ten horns of the dreadful and terrible beast, Rome, occupies in the symbol all the power or dominion of the beasts of Daniel's prophecy. No reason can be given why the two-horned beast must be looked for in Europe, as the *Times* says, while many reasons can be given why it cannot be found in Europe. The ten horns being on the first beast shut it out of that field altogether.

In regard to the image to the first beast, which cannot be the first beast nor any part of the first beast, we now view a most formidable party rising up in the United States, having for its object a religious amendment to the

Constitution, by means of which they intend to place all the usages and laws of Christianity on a legal basis in this land—that is, to make them subjects of legal enforcement. This would be an image to the beast, as that was a church and State power. To this we have looked for years as a fulfillment of Rev. 13: 14-17, and we are not disappointed either in its progress or its avowed intention, which is, as well expressed by the *Times*, "Sunday-keeping vs. Sabbath-keeping."

The *Times* starts off with this declaration: "Undoubtedly, any exposition we might undertake to give of the passage referred to would be considered inconsistent by the Seventh-day Adventists." Is this the reason why it offers no exposition? or is the reason found in its statement that it is undecided, dissatisfied with any position that has yet been taken? Why not give its exposition, if it has any to give, without regard to what S. D. Adventists may think? Perhaps there is force in the declaration made to me by "a prominent first-day Adventist minister" on this subject, namely, that the *Times* spoke as if it was afraid to give its position! Certainly there is force in his further remark that so far as the *Times* is concerned, it has only confirmed the statement referred to in the request.

The difficulty, we think, is not that it cannot give an exposition which the S. D. Adventists would think is consistent, but it cannot give an exposition which is consistent with itself! There can be but one consistent exposition of so marked a prophecy as that of Rev. 13: 11-17 and 14: 9-12, and, unfortunately for the position of the first-day Adventists, the Seventh-day Adventists have already developed that, and are extensively preaching it to the world. They have an exposition which is beautifully consistent, and which they are not afraid to present to all the world. It is emphatically "present truth," and as such, we hail with pleasure every providence which enables us to extend the knowledge of it.

But the *Times* says: "If the fulfillment is in the future, any attempt to tell the government beforehand would be perfect folly." Well, if the government symbolized by the two-horned beast is in the future, then as Adventists we are all mistaken; for this beast does all the work described in the prophecy prior to the advent. Hence, if it is future, the advent is not near at hand. This only seems to prove that the *Advent Christian Times* is deeply in the fog, either about the advent or the two-horned beast. And its emphasized remark about minutely defining unfulfilled prophecy does not offer relief to, but rather increases, its dilemma, as it has already located part of the prophecy in the past; and if the two-horned beast is indeed in the future, the word "Advent" can be dropped from the name of that paper, without danger of their being accused of inconsistency even by Seventh-day Adventists! We ask not for "a minute application;" we will be satisfied with general outlines, if they will only give a consistent exposition of Rev. 14: 6-14.

We feel no inclination to retort on the *Times* for its unkind misapplication of Col. 2: 23. We have no hard words to utter, for we have no spirit of unkindness toward first-day Adventists. Among them we have many valued acquaintances, and we believe among them are many sincere worshipers of God, who are walking up to the light which they have thus far received. And we trust that many of them will take steps in advance of their present position when they see the light of fulfilling prophecy more clearly. We invite them to examine well their position; to mark the relation of the messages of Rev. 14 to the coming of the Son of man upon the white cloud to reap the harvest of the earth, and to mark, in Rev. 16, the relation of the seven last plagues both to the third angel's message and to the second advent. And viewing this relation, seeing that this third angel's message is the last message of warning to the world before the advent, can you trust to be led by those who, while professing to be Adventists, confess that they have no light on this message? Will you suffer your prejudices to be aroused by insinuations about "legal bondage," when the message clearly unites the commandments of God and the faith of Jesus? With Paul, we "delight in the law of God after the inward man," and with him affirm that we do not make void the law through faith. Rom. 3: 31. We have learned that the carnal

mind is not and cannot be subject to the law of God; but we have also found that being justified by faith, the carnal mind of enmity against God is removed, and we have peace with God through our Lord Jesus Christ. Through him we love the law and consent that it is holy, and just, and good; through him we are led to obey, and clothed with ability to walk in the divine precepts. To him be all the glory for our present obedience and our hope of future salvation.

Brethren, the Lord is coming, and the earth will soon be reaped. The fruit of our lives will soon be made manifest. This advent truth of Rev. 14: 9-14 will soon meet you, if you put it away from you now. It will be honored, either now or when the wrath of God falls upon the world. We beseech you to heed the warning to keep the commandments of God and the faith of Jesus, that you may be accounted worthy to escape those things which are coming upon the earth, and to stand before the Son of man. This is a solemn time, and we have a solemn message. When Jesus closes the work of his priesthood, there will be no further room for preparation. He will say, "He that is unjust, let him be unjust still," at the same time that he says, "Behold, I come quickly." And that time is near—fearfully near to all who will not heed the warning in mercy given; but gloriously near to all who get the victory over the beast and his image, and his mark, and the number of his name.

J. H. WAGGONER.

Armada, Mich., Oct. 10, 1874.

"Ecclesiastical Littleness."

SINCE our last issue we have received the following from Brn. Hart and Boyd of the western Iowa tent, which will explain itself in a manner to be of much interest to our readers. It appears that some men have been born five hundred years after their time. They belong back in the Dark Ages. Bro. B. writes in regard to it:—

A short time after the tent was pitched in Fremont, Nebraska, the congregation dropped off. Through a friend, we learned that postal cards were in circulation among the pastors of the different churches, one of which we soon obtained.

We sent the following to the Fremont *Tribune*, which appeared in that paper, Sept. 25, 1874:—

"BEWARE OF HERETICS."

There have always been those who denounce without one investigative thought any position, however firmly established and clearly demonstrated, which is not received by the masses.

The fact that the teachings of God and the Bible, of Christ and the apostles, establish a doctrine, is without weight, if not popular.

The first inquiry in the minds of some in the days of our Saviour was, "Have any of the rulers or the Pharisees believed on Him?"

We remember reading in the Sacred Book that the chief apostle to the Gentiles was shamefully treated and commanded to—what? Not speak anything contrary to established creeds.

During the Dark Ages of papal supremacy, millions were put to death in the most cruel manner that wicked men and demons could invent. Helpless women and children, driven from their once happy homes, perished amid the winter storms in the Alpine mountains.

What was the cause of this cruel persecution? We hear the answer echoed down the annals of time, "They were veritable heretics." Unpardonable sin!

Their bitterest enemies admitted their lives to be pure and inoffensive; their doctrines, founded on the Bible, to teach morality and holy living. But they were teaching a doctrine not in harmony with the Catholic faith, and this constituted them "heretics."

The following, being a verbatim copy of a card, several of which were sent gratuitously, through the mail, to the pastors of the different churches at Fremont, reminds one very forcibly of the days of Pope Alexander III., when he decreed "that the doctrine of the Vouds was a damnable heresy of long continuance." And many of their sect were put to death in the most cruel manner, simply because they rejected the Romish creed and took the Bible, and the Bible only, as the rule of their faith.

Wahoo, Saunders Co., Neb.

"My Friend: Your name I obtained in the Fremont *Tribune*. Please warn your people, and all Evangelical Christians, and all other sensible people against 'Boyd and Hart' the tent men. Do not welcome them nor bid them God-speed. Give them no encouragement whatever, for they are veritable heretics, and very possibly disguised Mormons, though they deny it. Take care that they do not get into your assembled congregations, and announce their meetings. You will find them very eager to get prominence among the people, especially the weak-minded and ignorant." Your friend, FREDERICK B. WELTY.

During the stay of said "tent men" at Wahoo did they walk disorderly before the people? did

they covet any man's silver, gold, or apparel? Did they even ask their daily bread from the respectable citizens? Were the doctrines they promulgated demoralizing and wanting in scriptural proof?

No such accusations are brought against them. They asked no contributions, boarded themselves, except when invited by the hospitable to their homes, and it is admitted that their doctrines were founded on the written word of God, and their conduct that of Christians.

What, then, is the great crime of which they are guilty, and for which they are thus advertised? Surely, their aspirations are not criminally high; only seeking prominence among the "weak-minded and ignorant." The influential citizens of Wahoo, who openly admit that only Bible doctrine was preached by said "heretics" are in danger of being classed with the "weak-minded and ignorant." Critical condition! We remember reading that "God hath chosen the weak things of the world to confound the things which are mighty."

Does Bro. Welty feel that he has done his duty as a teacher in Israel, to try to point out their errors to these "heretics," and get them on to the right road?

Several times a day he passed our tent, but never once entered to say, "This is the way, walk ye in it." Does he think us too far gone to be reclaimed? The Bible gives directions for calling back the erring. Has he followed these directions? If we are lost, will he be clear in the Judgment? We are young. The elder are to exercise a watchcare over the younger.

Again we ask, What is the crime of which we are guilty? Again we hear the echoed response, "They are veritable heretics, and very possibly disguised Mormons." We ask, "What is truth?" — *Voice from the Tent.*

Blind Religion.

WHAT constitutes the real distinction between paganism and Christianity? The answer is, Paganism is blind; its votaries have no light; while Christianity has the true light of revelation. The religious instinct in the heathen is the same that it is in those who have the light of revelation. The light, then, is what makes the vast difference. If this is so, how important that we have the light; and having the light, how important that we make use of it.

Yet with those who have the light of revelation within their reach—who have the Bible in their hands, or upon the shelf—there is a vast difference in how they treat it and what value they put upon it. Some having learned something of the revelation of a Saviour to mankind, seem content to enjoy what they have learned. Emotion to them is religion; and instead of diligently inquiring the path of duty in the word of God, they depend upon their impulses to lead them, and honor these impulses as the teachings of the Spirit of God. Talk to them of duty, as revealed in the word of God, and they set it aside, because the Spirit has not taught them this. Now of what use is the Bible, if the Spirit is doing all the teaching without it? Is not the light revealed to us in the Bible by which we are to try the spirits, whether they be of God? If so, these have reversed the process, and propose to try the teachings of the Bible by the Spirit.

We would not undervalue the aid of the Spirit of God. We must have it, or we cannot be the Lord's. But as light and heat are combined in the rays of the sun, so should the light of revelation combine with religious emotions. It is the light of the Bible that makes the difference between the blind religion of the heathen and the pure religion of Christianity. "Sanctify them through thy truth; thy word is truth." In so far as the light of revelation is not followed, just so far is our religion blind.

R. F. COTTRELL.

WORK.—The man who has nothing to do is the most miserable of beings. No matter how much wealth a man possesses, he can neither be contented nor happy without occupation. We were born to labor, and the world is our vineyard. We can find a field for usefulness almost anywhere. In occupation, we forget our cares, our worldly trials, and our sorrows. It keeps us from constantly worrying and brooding over what is inevitable. If we have enough for ourselves, we can labor for the good of others; and such a task is one of the most delightful duties a worthy and good man can engage in.

ONE very common error misleads the opinion of mankind, that, universally, authority is pleasant; submission, painful. In the general course of human affairs, the very reverse of this is nearer truth. Command is anxiety; obedience, ease.

SURE WORK FOR HEAVEN.

MAKE sure of Heaven's approving smile,
And to the end endure;
The faithful will all meet again,
Their recompense is sure.

There joy will take the place of grief,
And praise the place of prayer,
All that is beautiful and good,
And glorious will be there.

We may be there to share the joy
And glory of the place,
To render ceaseless praise to God,
For his free sovereign grace.

Be it ours whate'er our station here,
To know our sins forgiven,
Then shall we all the blessings share,
Of the redeemed in Heaven.

REBEKAH SMITH.

West Wilton, N. H.

Progress of the Cause.

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

California Camp-Meeting.

THIS meeting has been in progress just one week to this date. And perhaps the readers of the REVIEW will be glad to hear of its progress without waiting till it is all through. I reached this place last Friday noon, and found the meeting in session. The scene before me was a little different from our Eastern meetings. There is a scarcity of proper groves in this State for camp-meetings. Much of the timber in the level country is something like our oak openings in the western States—scattering trees, low and spreading, here and there.

The camp is pitched on the bank of a small stream where there is a fringe of taller trees. But the body of the timber is not very large, so the brethren have their camp more in a body, like a village, than we do in the East, where we strike out a large circle. There are streets, and lanes between.

Some eighty-five tents are up, but they are generally smaller than our Eastern tents. From three to four hundred brethren and sisters are present. All the general meetings are held in the large pavilion, which is indeed a big thing. It is made by putting the edges of the two sixty-foot tents together, and a piece of similar manufacture to the tent top, put in each side, which fills out to the edges of the two tents. This makes a grand pavilion one hundred and twenty-five feet long and sixty-one wide. The whole top is double, which keeps it from being so hot as it would otherwise be when the sun shines upon it. It is a fine arrangement, and might be imitated in the East to advantage.

The weather is very pleasant. We have not had a camp-meeting, that I have attended the present season, where it has been so favorable.

Our meetings have been interesting and profitable. I am much pleased with my acquaintance with the brethren on this coast thus far. I have seen no class of people more ready to respond to the preaching than they. I have found no place where they were more prompt in the social meetings. These have almost uniformly been lively and interesting. In view of the excellent meeting last year, I feared there would be a coming short this year, which would end in disappointment with many. Several of the leading brethren have said, they find this meeting very different in some respects from last year, that while they have not felt so happy thus far, as last year, yet the work is going deeper. The instruction which is given, gives them a clearer idea of their duty, and they feel that the benefit is greater. We have talked to the people on the subjects of Testimonies and Health Reform, as well as many others. Many have said they would lay aside tea and coffee, and some who were clinging to tobacco determine to lay it aside forever.

We have had under consideration the establishment of the press here, and the acceptance of the offer made by Bro. White and the General Conference. The brethren here felt a great interest that the paper should not leave this coast. As soon as I came on to the ground, they began to talk about it. Some questioned as to means, &c., and there seemed to be some doubt in the minds of a few. But this morning in our session of Conference, after the matter was fully presented and explained, the feelings of the brethren were expressed. The Conference unanimously voted to assume the responsibility of the matter, and the congregation as a whole voted for it with much good feeling. They have since intrusted the matter of publishing the paper to the State Conference Committee until the legal association is formed. We shall soon raise pledges on the paper, and I shall greatly mistake the feelings of this people if there is not a very liberal subscription raised. The brethren here are determined to take hold of the tract and missionary work in earnest, and will doubtless fully adopt the system as carried

out in the East. The meeting is progressing very satisfactorily, and we think great good will be done by it.

GEO. I. BUTLER.

Yountville, Cal., Oct. 8, 1874.

Southern Ill.

THIS meeting commenced according to appointment Wednesday evening, Sept. 30, and continued till Oct. 5. There were about seventy Sabbath-keepers in attendance. From the very commencement, the meeting was practical. We had three prayer and social meetings, and three discourses each day. The Lord by his Spirit witnessed to his truth, and set it home to the heart.

Especially was this evident on Sabbath, when the duty of parents to their children, Eph. 4:6, and the importance of "gathering with Christ," Matt. 12:30, were presented. Many wept as they saw their failures on these points; and at our afternoon social meeting many of the testimonies borne were well wet down with tears; and as contrition and brokenness of heart was manifest, the Lord did especially draw near and give us his rich blessing, evincing the fact that "a broken and contrite heart" the Lord will "not despise."

Oh! that God may help his dear children to carry out in their lives the sacred truth they witnessed to at this meeting. We must not think the work is done, and fall back into coldness and indifference; neither will it answer for us to become discouraged and faint by the way. But seeing that our Heavenly Father has shown us some of our faults, we must from the heart set about the work of putting them away from us. "He that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall have mercy." Confession is good as far as it goes, but is utterly worthless, unless connected with reformation of life.

We formed a very happy acquaintance with Bro. Craudall, Seventh-day Baptist from Farina, who came with his wife, daughter, and another sister, sixty-five miles to our meeting. Bro. and sister C. went away feeling very near to us, and left their testimony that God had greatly blessed them in meeting with us. May the Lord abundantly bless them, and may the time soon come when these two bodies of Sabbath-keepers shall see eye to eye.

R. F. ANDREWS.

North-Western Kansas.

AFTER Bro. Rogers left me at Solomon Rapids, Aug. 11, Bro. Andrews and I took down the tent in consequence of wind. The night of the 11th, held meeting in the school-house. Continued there till the 15th, giving in all eight discourses. One commenced to keep the commandments of God and faith of Jesus.

The 16th, commenced meeting four miles west of Solomon Rapids in a large stone school-house; continued to Sept. 7, giving in all twenty-four discourses. Thirteen commenced to keep the Sabbath, one of whom was an Adventist preacher. Baptized four, and organized a Bible-class.

The 20th, Bro. Andrews brought me forty miles to Bro. Thorp's, where I held two meetings. The 23d, Bro. Thorp brought me to Parallel forty-five miles, where Bro. Lawrence organized a church two years ago. These dear brethren have been passing through deep trouble for the last eighteen months, Satan having divided them into two companies, and a spirit of hardness existed. I visited them at their homes and held seven meetings with them. A spirit of confession came among them, and they asked forgiveness of one another, and in tears promised to forgive. One had given up the Sabbath, but manifested a desire to get back. Ten came into church fellowship again. They had not paid any s. b. since they were organized, but said they would pay their back pledges soon. s. b. was pledged for the coming year to the amount of \$37. I left them in love and union so far as I was able to see. Some had got back into the filthy habit of using tobacco. May the Lord help them to see how such a habit must look to Him who is pure and holy, and give them grace to overcome. They shall have my prayers as they requested to this end.

The 29th, started in company with Bro. Hoover for Seneca, Nemaha Co., sixty-five miles. Held seven meetings with the friends there. Organized a church of twelve members, with s. b. \$62. Two commenced to keep the Sabbath. Bro. Hart had been there holding a few meetings, and had awakened quite an interest. I gave six discourses. The last evening, all could not find seats.

I think good could be done there if a course of lectures could be given soon. I arrived home the 5th, where I shall remain for a time, as the wants of my family demand my attention. Those wishing to write to me will address me at, Palermo, Doniphan Co., Kansas.

C. H. CHAFFEE.

Oct. 7, 1874.

Indiana Camp-Meeting.

OUR late camp-meeting in Indiana was by far the best that has been enjoyed by the friends of the cause of present truth in this State. Our hearts were made to rejoice by seeing sister White, Bro. Haskell, and Bro. and sister Lane, and to hear their words of good cheer and warning, and to feel the melting Spirit of the Lord that accompanied their burning words. It was also cheering to meet so many of the dear friends who have lately embraced the truth in Rochester and Bourbon through the labors of Brn. Waggoner, Lane, and Kenyon, and to see the union that characterized all the business meetings of the Conference and the T. & M. Society.

I cannot refrain from weeping when I look back on my waywardness in the past, and say, Bless the Lord, O my soul, and praise his holy name that he has borne with me thus far, and that I still have a place with this dear people, and can see the veil of deistical error torn from so many honest ones in this State, and see them stepping firmly out upon the elevated platform of present truth.

Courage in the Lord, brethren and sisters. Let us be more faithful in the future, and work as we never have in all our lives before, to get the light before our fellows. Let us live so that the Lord can approve of our ways, and soon this message will swell to the loud cry and close in power; and then we will meet, not in cotton tents, to be together for but a few days, but we will meet inside of the transparent walls of the glorified city of God, to dwell in its mansions forevermore.

JAMES HARVEY.

North Liberty, Ind.

Minnesota.

WE pitched our tent at Mananah, Meeker Co., Sept. 4, and labored there with little interest on account of the influence of one who called himself an Adventist. His inconsistent course had disgraced the name, and as we labored from house to house, we were often referred to him. Yet God gave us some fruit. Six took a stand with us to keep the commandments.

We took down the tent and commenced meetings at Karonus, seven miles north. Here the interest was good, and the blessing of God has followed us. Twenty are rejoicing in the truth, and God is still opening the way before us.

This evening, we commence meetings two miles south of Karonus, to follow up the interest. They are very anxious to hear. We trust God will add many more to our number here. Pray that God will keep us humble, that we may be faithful in his vineyard.

GEO. M. DIMMICK.

Karonus, Oct. 5, 1874.

Nebraska.

LAST evening closed the series of meetings held at Stromsburg.

Have been here between three and four weeks. We found two here keeping the Sabbath. Seven have covenanted together "to keep the commandments of God and the faith of Jesus," and to use their influence to support a meeting in their midst. There are others whom I hope will be added to their number if they prove faithful.

Bro. Hart being called away, I have been alone during the last week of these meetings. There is a large element of Swedes in this vicinity. The Baptists and Lutherans have each an organization. Many of them cannot understand our language. I think much good might be the result of their hearing present truth in their own tongue. They are an industrious, respectable people.

CHAS. L. BOYD.

Stromsburg, Polk Co., Neb., Sept. 21, 1874.

Tent-Meeting at Carson City, Mich.

SINCE we pitched here, we have held fifty meetings. We have quite thoroughly canvassed the Sabbath and law questions. Many are convinced that we are right, and about twenty have decided to obey. We met with some opposition. One Eld. J. M. Smith, Congregationalist, came and challenged us, and even dared us to meet him in debate, and after due consideration we decided it was duty to accept, which we did before a large congregation; but when we accepted, he had so many other duties that he could not attend to this.

We have many warm friends, some of whom are members of his church.

Sold about fifteen dollars' worth of our publications, obtained six subscribers for the REVIEW, and five for the *Instructor*.

There were ten or more brethren and sisters in this vicinity, who, with what have come out, make a very interesting Sabbath-school.

We took down the tent Oct. 5, and now are at work in school-houses around, where we are meeting with some success.

A. O. BURRILL,

E. VAN DEUSEN.

Carson City, Oct. 13, 1874.

Wisconsin.

My last report closed Aug. 28. I was then at Medina with Bro. Olds in tent meeting. The 29th, quarterly meeting at Neenah. Held four meetings.

Sept. 5, 6, quarterly meeting at Freemont. Three were baptized and united with the church. Through the week spoke twice in the tent at Lind.

Sept. 12, 13, quarterly meeting at Poy Sippi, also meeting of the T. and M. Society of Dist. No. 10. The word spoken was of a practical nature. The meetings were partly in English and partly in Norwegian.

The 16th, came to Raymond and commenced meetings. Continued till the 24th. Held 11 meetings, and one at Racine. Three were baptized and five united with the church. If the church here will live up to the truth, others will unite with them. Brethren, solemn responsibilities rest upon us.

Sept. 26, 27, quarterly meeting and T. and M. meeting at Little Prairie.

Sept. 29, 30, two meetings at Oakland.

Oct. 1, meeting with the friends at Stoughton.

Oct. 3, 4, quarterly meeting and general quarterly meeting of the T. and M. Society of Wis. The word spoken was well received. Three were baptized and united with the church. Held nine meetings.

Oct. 7, came to this place.

O. A. OLSEN.

Dell Prairie, Oct. 9, 1874.

Camp-Meeting in Ohio.

It is not my province to report this meeting; but as one who was much strengthened and encouraged by it, I would say that it was a very interesting and profitable occasion.

The living testimony, from the messengers, sent by our kind and merciful Heavenly Father to us, was received with much gratitude, and holy joy. The course of lectures given by our faithful brother, E. B. Lane, during the last winter and spring, in this vicinity, prepared the way for a great work, as prejudice had been in a great measure dispelled from the popular mind, and Bro. and sister White and others were listened to with much interest. The labors of Bro. and sister White are appreciated, and the labors of all who co-operated with them were also with power and light. May God bless them all, and speed them on this great and important work.

The camp-meetings, when conducted as S. D. Adventists conduct them, are indeed a good and noble enterprise. Each year, they seem more and more useful and heavenly in their influence.

JOS. CLARKE.

Walpole, N. H.

I COMMENCED meetings with the tent in this place July 24, and continued until Sept. 27, a period of over nine weeks, during which sixty-seven discourses have been given. Two of these were by a theological student from the Andover Seminary, in opposition to the Sabbath; two each by Brn. Butler and Kilgore, one by Bro. Weston, and the remaining sixty by myself.

The interest has at times been very good, especially during the discussion of the Sabbath question. The theological student above mentioned gave two discourses on alternate evenings, to which I replied on each following evening. This resulted in a complete triumph for the truth, as evinced by the popular vote. At the close of the fourth evening he expressed a desire to be heard again, to which I assented on condition that the people wished to hear him. On putting the question to vote, a man and a boy only, rose in favor of his continuing.

The next Sunday forenoon the orthodox minister preached in favor of Sunday-keeping in his own house of worship, and I replied in the tent in the afternoon. This comprises all the public opposition we have had to meet, but there has been a powerful and unrelenting secret opposition operating with much effect to keep people from attending the meetings. Ridicule and slander have not been spared as weapons of offense against us and those who attended, and have in some measure been effectual in keeping away those who had not the courage to face the storm.

The cool evenings during the last two weeks necessitated the use of a stove in the tent, and by the aid of a good anthracite fire the congregations were kept quite comfortable.

The interest has been greatly fostered by means of small handbills, which I have printed and distributed as occasion seemed to demand, having free access to a printing office at any time I desired. This has been a great help, and I would call the attention of tent laborers to it as a valuable auxiliary, in some places at least, as demonstrated also by Brn. Cornell and Canright.

As the result of this campaign about twenty are now keeping all the command-

ments. A few more decided to obey, but proved to be stony-ground hearers.

Since the tent came down, I have given a few lectures in the village of Westminster, Vt., across the river from here, and only two miles distant. Shall continue there if the interest seems to warrant, so as to be near the cause here, and be able to meet with them on the Sabbath. Meetings are now held in a private house, which seems to be the best we can do at present. Our Sabbath meetings are excellent, the new converts taking hold of the work in speaking and in prayer, and seeming to be in love with the truth.

As for myself I feel that I have been greatly blessed in thus trying to help others, and I am determined to give myself unre-servedly to the work of the Lord, and to consecrate whatever talent he has given me to the service of his cause. I ask the prayers of the brethren and sisters that the continued blessing of God may be with me in my labors.

WM. C. GAGE.

Walpole, N. H., Oct. 8, 1874.

Close of Labors in Illinois.

MY need of rest, the increasing demands that more of our works be translated into French, and the duties I owe to a dying father, make it necessary that I should leave Illinois to spend the winter East. I have reason for gratitude to the Lord for his mercies and care and for the timely aid from Eld. R. F. Andrews and Bro. Rudd. Our success at Kankakee is largely attributable to the labors of Bro. Andrews. Though we have not seen great gatherings at any one point, yet we have for the past eight months witnessed a steady and gradual rise of the work, so that the following results have been reached:—

Three churches have been raised up, numbering in all about sixty believers, twenty-five of whom are French. Systematic Benevolence has been organized to the amount of \$380 00. The work is progressing at Kankakee, where Bro. Stewart is now laboring to acceptance; and we have organized systematic labor among the French, appointing those who have a measure of experience to hold prayer and social meetings, and distribute tracts at points where an interest has been awakened.

The friends at Kankakee are desirous that Eld. Andrews should locate among them for awhile to aid in extending the limits of the work in this section. Whether Bro. A. locates in K. or not, it seems to me that it is a good time to raise at least one more company in this section, to establish quarterly meetings, form a new district in the Conference, and thus secure the permanency of the work. This would also strengthen the French. I do not see why Illinois is not as good a field to labor in as the country affords. The Lord willing, I shall return to Illinois and Wisconsin. My P. O. address for the present is Burke, Caledonia Co., Vermont.

D. T. BOURDEAU.

St. Anne, Ill., Oct. 14, 1874.

P. S. Since writing the above, I have stepped into one of Bro. Stewart's meetings at Kankakee, to bid the friends farewell. At the close of my remarks, I called for all who were determined to avail themselves of all the means of grace, as secret prayer, family prayer, taking part in social meetings, attending to the Bible-class and Sabbath-school, etc., and to advance in practical piety and experimental religion, to arise on their feet, and all arose but two or three. This was indeed encouraging to me. A still greater work will be accomplished in Kankakee and vicinity, if these friends are faithful in letting their light shine.

D. T. FOURDEAU.

Battle Creek, Mich., Oct. 16, 1874.

Eaton Rapids, Mich.

COMMENCED meetings at this place in the tent, Aug. 21, and continued to Sept. 21. The weather was favorable, and during the thirty days the tent was here, we gave fifty-two discourses. Our congregations averaged about one hundred.

We found this a very hard place to stir with the truth because of certain influences, not the least of which was that exerted by some of the ministers, who poisoned the minds of the people by secretly reporting that we were free-lovers, added to which was the ascension-robe slander, which it was said occurred in Battle Creek, a few years ago! It is truly lamentable that professedly Christian ministers will stoop to such baseness; and, unless they heartily repent, it will not be very hard to tell where they will be when the place for all liars shall have its own.

We sought the help of the Lord daily and labored diligently. His blessing attended, and our effort was not in vain. Twenty-five or more have decided to obey the truth. Sold about twenty-five dollars' worth of books, and obtained a number of subscribers for the REVIEW. The friends from Potterville and other places around attended our Sabbath meetings, which was a help and encouragement to us.

E. R. JONES,

J. O. CORLISS.

Erie Co., N. Y.

SUNDAY, Oct. 4, began meetings in an entirely new place in the town of Colden. The school-house was filled, so that extra seats were required, and there was a marked attention to the word spoken. Tracts have been scattered here by faithful hands, and the way is thus opened, and three, I understand, have embraced the Sabbath truth by reading. Pray, brethren, that God will guide and bless our effort.

R. F. COTTRELL.

Indiana State Conference.

THE Indiana State Conference of S. D. Adventists held its second annual meeting at Rail's grove in Howard County, Sept. 24, 1874. The President in the chair. Conference opened with prayer by Eld. S. N. Haskell. There were five churches represented by delegates: North Liberty, Salem Center, Alto, Irvin, and Patricksburg.

On motion of Eld. S. H. Lane, the Mechanicsburg church was received into the Conference, also the Rochester church received under the care of the Conference.

Voted, That brethren Haskell, Lane, and all other brethren in good standing in their respective churches, be invited to take part in the deliberations of the Conference. The Secretary's report of the last meeting was called for, read, and accepted. On motion of James Harvey, the President appointed the following Committees: On Nominations, S. H. Lane, Charles Seaward, and J. M. Rees; on Resolutions, S. N. Haskell, E. B. Lane, and J. T. Richards; on Auditing, I. Zirkle, Wm. Seaward, Jessie Edwards, D. F. Randolph, J. M. Rees, and J. L. Locke; on License, James Harvey, N. Carahoff, and Wm. R. Carpenter.

Adjourned to the call of the President.

SECOND SESSION.

Prayer by Eld. S. N. Haskell. The Nominating Committee reported the names of the following brethren for the officers for the ensuing year, and they were elected. President, James Harvey; Secretary, Wm. R. Carpenter; Treasurer, Isaac Zirkle; Conference Committee, Charles Seaward, and Williamson Covert; Camp-meeting Committee, Charles Seaward, George White, J. M. Rees, David Oberholzer, and Russel Hoag.

Voted, That the Conference renew the license of Wm. Covert, also grant a license to Bro. Charles Seaward, J. T. Richards, and Wm. S. Herrington.

The Treasurer's report was then read and accepted.

Cash on hand at commencement of the year, \$394.40

Received during the year, 896.91

Total, \$1291.31

Paid out during the year, \$1274.47

Cash to balance, 16.84

Total, \$1291.31

Voted, That we pledge to the General Conference \$200. The Committee on Resolutions then presented the following, which was accepted:—

Resolved, That we acknowledge our gratitude to God and his faithful laborers for the prosperity of the cause of present truth in our midst.

Resolved, That we invite Eld. S. H. Lane and such others as the General Conference may please to send to labor with us.

Resolved, That we put forth a greater effort in harmony with ministerial labor by missionary labor to advance the truths of the third angel's message in our State.

Resolved, That we acknowledge our gratitude to God and our dear sister White for her plain, pointed testimony with love to us, and the gifts of the Spirit through her for the church.

Voted, That the minutes of this Conference be published in REVIEW.

Adjourned sine die.

JAMES HARVEY, Pres.

WILLIAM R. CARPENTER, Sec.

Ohio Conference of the S. D. Adventists.

AGREEABLY to appointment, the Ohio State Conference of S. D. Adventists held its twelfth annual meeting on the campground, near Bowling Green, Ohio, Sept. 19-21, 1874.

FIRST SESSION.

Meeting was called to order by the President, Sept. 19, at 7:30, P. M., and opened with prayer by Eld. S. N. Haskell.

The number of delegates to the Conference was fifteen, representing nine churches. The churches at Wakeman, Bowersville, and Strongville, were not represented. By a unanimous vote, the Conference invited Geo. Smith of Wakeman, and J. W. Lucas of Bowersville, to represent their respective churches.

Elds. James White and S. N. Haskell,

also all brethren in good standing, were invited to participate in the deliberations of the Conference.

The minutes of the last meeting were read and accepted. By vote, the President was empowered to appoint the necessary committees.

On motion, sister White was invited to meet at the session. After which the following committees were announced from the Chair:—

On Nominations: W. T. Carson, Geo. Smith, P. F. Ferciot; on Resolutions: H. A. St. John, O. F. Guilford, A. M. Mann; on Credentials and Licenses: W. T. Carson, Geo. Smith, E. C. Penn; Auditing: Newel Grant, J. W. Lucas, Jas. Boardman, W. D. Sharpe, A. L. Hussey, H. H. Van Camp.

Adjourned to call of the Chair.

SECOND SESSION.

Meeting was called Sept. 21, at 3 o'clock, P. M., and opened with prayer by Eld. S. N. Haskell. The Secretary being absent, H. A. St. John was chosen Secretary pro tem.

Committee on Nominations reported the following names for officers for the ensuing year: President, O. Mears; Secretary, A. A. Hutchins, Fremont, Ohio; Treasurer, John Mears, Bowling Green, Ohio; Executive Committee, O. Mears, E. C. Penn, H. H. Van Camp; Camp-meeting Committee, W. D. Sharpe, James Boardman, Bro. Iles. The report was accepted, and the officers were elected as a body.

Committee on Credentials and Licenses then being called for, reported, recommending that the credentials of H. A. St. John be renewed, and that O. Mears, Wm. Cottrell, A. A. Hutchins, A. M. Mann, receive license. The report was accepted, and the Conference voted credentials and licenses as recommended by the committee. At this point we were entertained with excellent remarks from Bro. Haskell upon the duties of a Christian minister.

The Committee on Resolutions reported the following, which were adopted by the Conference:—

Resolved, That we express our gratitude to God for the success attending the labors of Eld. E. B. Lane and wife, in our Conference, and that we cordially invite them to remain, and continue to labor among us.

Resolved, That we express our heartfelt gratitude to God for the increasing evidence of the advancement of the cause, and that, we hereby pledge ourselves to co-operate in its advancement.

Resolved, That we express our gratitude to God for the presence, and faithful labors, of Bro. and sister White, and for the clear and searching truths applicable to our situation which have been preached to us during this meeting.

The treasurer's report was then called for and read.

Moved and carried that the amount to be donated to the General Conference be left to the State Conference Committee.

Voted, That the minutes of this meeting be published in the ADVENT REVIEW.

Adjourned sine die.

O. MEARS, Pres.

A. A. HUTCHINS, Sec.

MRS. GEO. HOBART writes from St. Law. Co., N. Y.: Through the medium of some kind friend, I have had the pleasure of reading, for the last six months, that blessed paper, the REVIEW, and the Lord willing I will never again be without it. I took a stand for the Lord and his Sabbath last December, through the teaching of Eld. C. O. Taylor, and while I live, I mean to keep the faith and make full preparation for a home in this earth made new. Blessed thought! Can I do it? If faithful, yes. Pray that I be faithful. My father, mother, sister, and myself, are all there are of like precious faith in this place. Pray for us, that we faint not on our journey to Mount Zion.

Another Victory for Truth.

WE have just received the following letter from Aroostook Co., Maine:—

Far away from the place where you publish that true light of the gospel, in which may God ever help you, I have caught the spirit emanating from your books and papers, and seat myself to pen a few lines in which I wish to express the satisfaction I feel in their weekly perusal. But a short time since I was without a belief in religion, consequently an enemy to God. I doubted religion as then current, because to me it lacked that consistency which belongs to the teachings of the divine Spirit, who worketh for the salvation of man.

Eld. J. B. Goodrich had been in my neighborhood preaching and distributing tracts and papers in my absence. When I came home, he had gone, but he left behind the result of his labors; and upon reading the tracts and papers, I became interested, and can now truly say that at last I have found that connection and harmony consistent with Bible teaching.

The cause is greatly persecuted, some even so opposed to its teachings as to deny access to their homes to brothers and sisters whom they had once cherished. I never heard a minister of the doctrine, yet so careful has been my study that I am fully prepared to accept it as the word of God. Oh! how we need a teacher in this locality. "Come and help us," is the cry from the hearts of all who, hearing, have believed.

The writings of sister White have done me a deal of good and strengthened me in the faith. Could the country be flooded with the REVIEW and pamphlets descriptive of the "new doctrine" (as they call it) and its beauties and consonance with Bible teaching, it appears to me that the great barriers of prejudice might be worn down and easy entrance given to the right. Some are discouraged on account of the persecution attendant upon the keeping of the Sabbath, and have discontinued it; others, however, are persevering, and praying that yet more may come to the truth.

GEORGE A. GUERRIER.

The Pope's Residence.

THE Vatican, the official residence of the pope, stands directly against the side of St. Peter's church, under the guns of the castle of St. Angelo; and it is the most extensive castle in the world. In a building on this site Charlemagne had quarters when in Rome. The larger part of this palace was built about the time Columbus was seeking America. The edifice is a vast block, shaped like the letter L, and contains about twenty courts open to the sky, and eleven thousand halls, chapels, saloons, and apartments. The main entrance portal of the Vatican is under a mighty Doric colonnade, which cost 850,000 scudi. One of the halls in the Vatican is 2,131 feet long and twenty-seven feet wide. The library of the Vatican possesses 24,000 manuscripts, 50,000 printed books, and over 2,000 volumes of papal archives, which last comprise the written history of this great branch of the nominal church. An armory, a mint, a magnificent collection of pictures, a still more wonderful collection of ancient sculpture and inscriptions, and a government manufactory of mosaic, are included in this palace; there are no less than ten thousand different shades of colored glass used in the mosaic factory of the Vatican. Michael Angelo and Raphael executed their great works upon the walls of the palace.—Sel.

Temple of the Goddess Diana.

MR. J. T. WOOD, who is conducting the excavations on the site of the ancient temple of the "Great Goddess Diana" at Ephesus, sends home an interesting report of progress, under date of January 22.

The temple is found to measure 163 ft. 9½ in., by 342 ft. 6½ in.; the platform on which it was raised, 239 ft. 4½ in., by 419 ft. 1½ in., measured on the lowest step. The length here given, nearly accords with that given by Pliny, viz., 425 Roman feet; the ascertained width exceeds Pliny's dimension of 220 ft., which dimension must have, therefore, lost something in transcript from the original. An element of great beauty had almost escaped discovery, i. e., the plentiful use of gold in the decoration of the temple. One fragment was fortunately found composed of two astragals, between which a narrow slip of lead was doubled in, in the fold of which was inserted a narrow strip of gold which formed a fillet of gold, between the astragals. The beauty of the temple was, moreover, heightened by the use of brilliant colors, remains of which are found in numerous fragments, blue, red, and yellow being readily distinguished—blue for the background of enrichments and sculpture in relief, and the yellow for the parts requiring greater prominence. A number of the columns are inscribed on their bases, showing that they were dedicated to Artemis by various persons or communities. The foundations of the great altar in the Cella have also been further explored, and the position of the statue of the goddess has been, therefore, decided.

Obituary Notices.

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

DIED, at Becket Center, Sept. 20, 1874, Miss Emily Phinney, aged 88 years, 1 month, and 6 days. For many years she has been a true follower of our Lord, trusting in a Saviour's love. The last four years, she has been confined to her bed, a great sufferer, caused by being thrown from a wagon on returning from the church of which she was a member, and where she loved to go. Through all her sufferings, she felt that Christ was precious. Funeral discourse by Rev. E. Dow, from Pa. 36:7.

M. M. BROWN.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 20, 1874.

The Biblical Institute.

It is decided to commence the series of Lectures of the Biblical Institute on Tuesday evening, Dec. 15.

The work proposed to be done is to give instruction theoretical and practical in regard to the presentation of the present truth before the people, as Teachers' Institutes give instruction in regard to the theory and practice of teaching.

The object to be accomplished is to aid our preachers in a better preparation for the work of publicly presenting the truth, and to instruct such as may be desirous of at once engaging in that work, who know not how to spend a long time in preparing. The exercises will consist of, say two lectures each day, with reviews and examinations; and the time employed will be about three weeks.

Once an attempt was made to have such lectures in connection with our General Conference; but it was a failure from the fact that those upon whom the burden of speaking necessarily fell, were completely overwhelmed with other duties. Now it is proposed that all who engage in this shall make this their whole business, during the time employed, and thus it may be made a success.

With reference to those who may attend it is proposed—

1. That such as are able, meet all their own expenses, which will be simply their fare, and a moderate price for board, nothing being charged for the lectures.

2. That such as are able only to pay their fare to and from the place, will be entertained by the Battle Creek church while here free of charge; provided that, in case they are not already licensed preachers, they bring from their church or Conference, a paper recommending their attendance.

3. That such as are not able to pay their own traveling expenses, receive help from their churches or Conferences, if in the judgment of said churches or Conferences they should attend.

Now we want to know how many would like to attend such an Institute as is here proposed. We want to hear from any, old or young, who are in favor of such a movement, that we may know how far it is indorsed by our people. We want to hear from churches or Conferences in regard to any whom they can recommend. Write one and all. Speak freely. Do not delay. The work, the truth, the times, demand enthusiasm.

We the undersigned were appointed a committee, Sept. 26, by the Battle Creek church, through its chairman, Bro. White, to call the attention of our people to this matter, and we respectfully submit the foregoing, hoping for an early response.

Address Eld. James White, Battle Creek, Mich.

U. SMITH, S. BROWNSBERGER, WM. RUSSELL, Committee.

Answer To Correspondents.

"Please give in the Review an explanation of Ex. 24: 9, 10; and 1 John 4: 12." J. N. AYERS.

The first of these texts declares that the elders of Israel saw the God of Israel; and the second says that "no man hath seen God at any time;" and the apparent discrepancy between these, and quite a number of other similar texts, is explained by Ex. 33: 20, which records these words of God to Moses: "Thou canst not see my face; for there shall no man see me and live." Then Moses was put into a cleft of the rock, and God covered him with his hand as he passed by; then he took away his hand, and Moses beheld his back parts, verse 23, "but my face," said God, "shall not be seen." However strong expressions some may have used on discovering that they had come into the personal presence of a divine being, as in Gen. 32: 30, and Judges 13: 22, it is certain that no man in his normal condition has ever seen the face of God, whose unveiled glories would strike us from existence; and to such a vision of God the language of John evidently and consistently refers.

T. BROWN: Thank you for the copy of the little work on "Annihilation" by T. S. La Due, which we have received. We could easily review it as a whole, but probably very few of those who will read that book would ever see the review of it. Answers to all the popular arguments have been fully written out in the different works published on this subject. Let them be circulated. No honest souls can be held in the delusion of error after the truth has once found them. On some of his points we may write some short articles for the paper; for more short-sighted positions or more glaring perversions of Scripture than some of his, we rarely meet.

THE Advertiser of Sept. 10, 1874, published in Hubbardston, Mich., speaks of our brethren now laboring in that vicinity as follows:—

"The Advent preachers, Messrs. Burrill and VanDusen, have concluded to remain in and about

Carson all winter. By their gentlemanly conduct they have gained hosts of friends. The secret of their success lies in the fact that they take a text and stick to it. They visit the sick; and even the poor are not overlooked in their ministrations. It would be well if some of the clergymen in other denominations would pattern after them in this respect."

Notice is given in this number of the October issue of Himes' Journal, in which he makes answer to the reports that have for some time past been in circulation against him. We have purposely refrained from saying anything in regard to these reports, till both sides should be heard. Whatever may be the character of Eld. Himes, in point of moral and Christian rectitude, as it shall appear in the last great Judgment, we have been confident that the men who were most active in this movement against him, were base enough to descend to almost anything to carry their points. We wish him all success in his efforts to obtain justice, knowing that if he ever gets it from the parties referred to, it will be not as a free offering on Christian principle, but as a victory wrenched from them, after a desperate struggle.

The Covenants.

Mr. BINGMAN, an educated Disciple, speaking of the two covenants says that diatheke is the Greek word for a commanded covenant, but suntheke for an agreement covenant. How is this? S. OSBORN.

In reply to the foregoing we subjoin the definition given to both these words by Liddell and Scott.

"Diatheke: a disposition, esp. of property by will; a will and testament. II. mystic deposits on which the common weal depended, probably, oracles. III. a convention, arrangement between two parties, covenant. So. LXX., N. T., and Eccl. dispensation, N. T.: he Kaine Diatheke, the New Testament; he palaia diatheke, the old dispensation, i. e., the Old Testament applied to the covenant in the books of Moses, N. T."

"Suntheke; a putting together: esp. of words and sentences, a composition. II. an agreement, arrangement, convention, a contract covenant, treaty; usually in plural, articles of agreement, heads of a covenant."

It will be seen from the foregoing that these words have a common definition of an agreement, arrangement or covenant between two parties; and all the difference is that diatheke is applied also to a will testament or dispensation; while suntheke has no such definition.

HIMES' DEFENSE.—The Journal of J. V. Himes for October, will contain the first four chapters of the history of the scandals which have been connected with his name during the last four or five years. All persons wishing to know the facts in the case should send for this number of the Journal. Price ten cents, or four copies for twenty-five cents. Address Wm. H. Spencer, Box 507, Rochester, N. Y., or A. S. Borden, Buchanan, Mich.

Our Health Almanac.

THE friends of health reform will be glad to know that the Hygienic Family Almanac for 1875 is now ready. It has fifty-two large, fair, well-executed pages, and contains most valuable reading on the subject of health, to the amount of a thirty-two page tract, besides that which usually pertains to an almanac. It is just the thing to place at the fireside of 25,000 families. Nothing can possibly be better to hand to, or send by mail to, your friends, before whom you wish to let shine rays of light preparatory to their more full investigation of the great health subject.

The Sanitarium for each month in the whole year, which gives special directions relative to food, clothing, cleanliness of person, premises, &c., is invaluable. It has three pages of recipes for cooking, which make it almost a complete kitchen guide; and more than a page on bathing, which goes far in giving a system of home treatment. Besides these, the Almanac contains able articles on the following subjects:—

What Health Reform Is Not—What Health Reform Is—Thirty Shots at Tobacco—Using—A Live Hog Examined—Why Tea and Coffee Are Unwholesome Beverages—Is It Better?—The Terrible Trichine—Hygiene of the Hair—Keep Clean.

Besides the Calendar for each of the twelve months, the Sanitarium for each month, and the articles indicated by the above-given titles, there are five pages of advertisements of the Western Health Reform Institute, located at Battle Creek, Mich., the HEALTH REFORMER, Catalogue of Health Books published at the REFORMER Office, Kedzie Water Filter, the Fountain Syringe, Skirt Supporter, Honeywell's Crackers, and Schumacher's staples of hygienic living.

For several years the publishers of the HEALTH REFORMER and managers of the "Health Reform Institute," have meditated the publication of a series of annual calendars; but the constant press of more urgent matters has made the enterprise impracticable until the present, so that we now present the first of this long-contemplated series. For many years the "Family Almanac" has been

a favorite and very efficient means through which quacks and charlatans have sought to place before the public deceptive advertisements of their wares and nostrums. Such is in no sense the object of the present publication. Its primary design is to call the attention of the people to a subject the importance of which is hardly susceptible of over-estimation; viz., that of health reform. The object of this publication being, as before remarked, the promulgation of reformatory ideas, chiefly pertaining to health, we feel no hesitation in calling upon the friends of the cause everywhere to assist in its extensive circulation.

Single copies sent by mail, 10 cents; fifteen copies for \$1.00. Special terms to agents and canvassers.

Address, HEALTH REFORMER, Battle Creek, Mich.

Local Advertising.

WE have printed about 25,000 copies of our Health Almanac. And every line of the type is still up ready to go on the Steam Press to print more. We would be very glad to circulate 100,000 copies by the first of January, 1875.

Here is a grand chance for local advertising. Those who are doing a local business will find it greatly to their advantage to advertise through the Hygienic Almanac. We will furnish the Almanac, print an advertising page on colored paper, and bind it in the Almanac, at very low rates. Send for circular immediately which will give our best terms.

Canvassers Wanted.

WE want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer better terms than last year; but cash must accompany all orders. For particulars send for our circular. Be in season.

Address, HEALTH REFORMER, Battle Creek, Mich.

A Request.

ALL the clerks of the churches of S. D. Adventists in the State of Michigan are requested to send us their names and P. O. addresses without delay.

J. W. BACHELLER, Sec. Mich. State Conf. Battle Creek Mich., Oct. 20, 1874.

Notice.

ON account of sickness, which the doctor fears will be protracted, future arrangements for labor must be indefinitely postponed.

My P. O. address will be Battle Creek, Mich. E. B. LANE.

Wisconsin.

DIRECTORS of the Wisconsin T. & M. Society will get blank reports hereafter of the State Librarian, N. M. Jordon, Lodi, Columbia Co., Wis.

MATTIE A. BABCOCK, Sec.

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.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time. We hope to see all come together to work for the salvation of souls.

J. B. GOODRICH.

GENERAL quarterly meeting of the Tract and Missionary Society of Michigan, Nov. 14 and 15, 1874, at Battle Creek. Each district should hold its district quarterly meeting in season to have its report ready for this meeting. Let this be attended to at once. Send reports of district quarterly meetings to the general State secretary, Mrs. E. B. Gaskill, Battle Creek, Mich. Bro. S. N. Haskell will attend the general quarterly meeting. E. H. ROOR, Pres.

QUARTERLY meeting of the church at Waterloo, Grant Co., Wis., Oct. 31, and hold over first-day. Brethren and sisters from other churches are invited to attend. Will Bro. Atkinson attend this meeting? J. GANIARD.

MEETING at the Cook school-house, Richfield, Genesee Co., Mich., Sabbath and first-day, Oct. 24, 25. Will some one meet me at Flint the 23d? E. R. JONES.

ARKANSAS, Pepin Co., Wis., Oct. 31, and Nov. 1, in the vicinity of Maiden Rock, Wis., Nov. 7, 8, meetings to commence Sabbath evening. Let all scattered Sabbath-keepers in the vicinity of these meetings make an effort to attend. O. A. OLSEN.

QUARTERLY meeting at Victory, Wis., first Sabbath in November. Brethren and sisters from other churches are invited. Cannot Bro. Atkinson attend? F. C. CLARK, Clerk.

QUARTERLY meeting of S. D. Adventists on Sartwell Creek, Potter Co., Pa., commencing Sabbath evening, Oct. 31, 1874. A general invitation is extended to all, and we hope to see a general turnout. Will D. B. Welch, Wm. Coats, and D. C. Phillip be present, also the brethren of Ulysses. Come one and all and bring the Lord with you. J. G. SAUNDERS.

THE general quarterly meeting of the T. & M. Society of Minnesota will be held at Mankato, Oct. 31 and Nov. 1, 1874. I hope to see our Conference Committee and all the directors and many of the friends of the cause at this meeting. The new meeting-house at Mankato will be dedicated at that time. Elds. Lee, Curtis, and Ellis, are especially requested to be at this meeting. I would say to the brethren and sisters to come prepared to take care of yourselves as much as possible, as but few of our people live near the place of meeting. HARRISON GRANT, Pres.

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.

OUR P. O. address is Wellsville, Allegany Co., N. Y. JOHN LINDSEY, S. A. H. LINDSEY.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. R W Day 46-14, A F Brown 46-16, Sarah Delong 46-16, Mary Shafer 46-16, Wm T Manney 46-16, Warren Sanborn 46-16, W Hastings 46-14, A H Blake 46-14, C B Jerome 46-17, Jacob Wilbur 46-14, Mrs Nelson Whittle 46-16, Lewis J Cook 46-16, Mrs W Chipman 46-16, Y B Gaskill 46-17, L Parrott 46-16, J F Butterfield 46-17, M Deveraux 46-16, A H Clymer 47-1, J McMillan 46-14, R A Underwood 46-17, Mrs J A Nason 46-15, C C Bodley 46-17, James Lowrey 46-16, S N Littlefield 46-16, Lizzie D Alton 46-16, Benj Gifford 46-15, C B Andrus 46-16, Mrs Susan Stains 46-16, Norman Dewey 46-16, Wm Fenner 46-1, E Hallock 46-12, Geo Bisel 45-15, D D Woods 46-16, John Sprinkle 46-13, Jonathan Isler 46-4, Lucinda Cletcher 46-13, Caleb Shrimp 46-15, Mary Holt 46-13, Lorinda Hutchinson 46-16, Mrs Electa Miles 46-16, Nathan Eldridge 46-16, Joseph L House 46-17, Leonard Wiswell 46-14, Ann Laroeh 46-11, Wm Phinisey 46-16.

\$1.00 EACH. H H Fisher 46-4, Evi Speir 45-14, Dr Z Woodworth 45-16, C E Bushnell 46-5, Ida J Caldwell 46-16, Calvin Parker 46-16, Alvities Rice 46-16, Mrs N M Killam 46-12, M Finch 46-16, C Turney 42-14, A Orcutt 45-16, M T Hangley 45-16, Daniel D Haines 46-1, C H Chaffee 45-13, Mrs M E Chapman 45-14, Mrs Jacob Powers 46-16, Wm Morehouse 46-11, E B Town 46-16, J Malternee 46-16, Samuel Beemer 46-16, Sarah M Lowell 46-1, E A Stillman 45-11, Jennie Wilkinson 45-16, Lacie E Pettis 46-16, Betsey Stiles 46-16, Clark Dailey 46-16, Ellen Chamberlin 45-15, T M Preble 45-14, Sarah Dunlap 46-16, W T Ashley 45-16, W Wellman 45-18, P Kimball 45-13, J S Chapman 45-13, D H Lamson 45-13, Joseph H Branson 46-16, James J Shreve 45-19, Hannah Shepley 46-16, Wm Struder 45-14, K H Goss 46-16, Mrs B Eddy 46-16, J Hiet 46-16, Selden Weese 45-16, Geo H Holden 45-16, M J Hale 45-16, Joseph Kidder 45-16, Lafayette Hill 45-16, Eld S Sawyer 46-16, Adolphus Smith 45-14.

MISCELLANEOUS. Bell Dunlap 50c 45-16, Abraham Alfrey 50c 45-16, Chas W McKinley 50c 45-16, J F Franzenfelder 50c 44-25, Mrs B L Russell 50c 45-16, L F Martin 50c 45-16, Eld A J Looney 50c 45-16, C E Bailey 50c 45-4, Mrs Geershart \$1.75 46-16, Eli H Bowman 25c 45-3, A Galbraith 25c 45-3, R T Jones 25c 45-3, Z A Mendenhall 25c 45-3, John Hopper 25c 45-3, Benson Sulavan 25c 45-3, Wm J Wickline 25c 45-3, J C Marquis 25c 45-3, Anna M Clark 25c 45-3, Willard Whitchee 50c 45-16, Wm W Ballard \$2.15 45-5, S S Wilson 25c 45-3, David F Hutten \$1.50 46-16, Harmon Bartlett 50c 45-16.

Books Sent by Mail.

Joseph Wamples 10c, Mrs Martha Ashbaugh \$3.00, P Miller 1.45, Mrs M L Gillett 10c, Alice J Dake 10c, John Fisher 10c, Joseph Bowman 85c, H A Rife 20c, D L Jaycox 25c, H H Goodwin 50c, Geo W Densmore 10c, A S Osborn 5.00, Mrs R F Weller 10c, A A John 1.20, Jerry Bedell 25c, T M Cranston 15c, Frank Rogers 30c, S R Wells 85c, G W Colcord 2.85, Jos S Miner 10c, Wm W Ballard 85c, A Hume 1.10, Mr Nat M Melendy 1.20, Annice Harmon 25c, N Hiddleston 1.00, H H Fisher 1.15, Betsey E Rich 25c, R W Day 10c, Mrs Luther Smith 1.20, S S Rizer 10c, R K Shonts 10c, John E Beim 1.25, Sherwin Clow 75c, G V Vanderhoof 10c, Daniel D Haines 75c, E I Chalfant 25c, Wellington Kelly 15c, W W Weatherly 40c, John I Tay 24c, Maria Andrews 10c, A J Stifer 10c, Walter N Badger 47c, A H Hall 1.20, Mrs M Walworth 1.00, W F Vanclue 10c, A O Burrill 4.00, H A Mendenhall 40c, Irena York 50c, R Shermur 30c, D W Gross 10c, H A St John 3.00, W II Reese 35c.

Books Sent by Express.

Eld S N Haskell, Pleasanton, Kansas, \$3.11, Eld S N Haskell, So Lancaster, Mass., 92.18, J Q A Haughey, Bowersville, Ohio, 2.19, B B Francis, Newark, Licking Co., Ohio, 2.25, O F Guilford, Castalia, Ohio, 17.81, M B Miller, Mattawan, Van Buren Co., Mich., 3.38.

Books Sent by Freight.

R A Underwood, North Bloomfield, Trumbull Co., Ohio, \$23.47.

Michigan T. & M. Society.

District No. 11, \$75.66.

Book Fund.

W Suttiff \$10.00.

Michigan Conference Fund.

Received from the Church at Alameda \$40.00, Vergennes 25.00, Genoa 25.95, Monroe Center 6.05, Portland 15.00.

Cash Received on Account.

S B Whitney 15c, S N Haskell \$300.00, New York T & M Society 865.12, Ind T & M Society 2.50, J H Waggoner per S H Lane 3.25, O A Olson 7.50.

Danish Monthly.

O A Olson \$10.00.

Share in the S. D. A. P. Association.

Frank Starr \$10.00.

For Michigan Tent.

From Church at Genoa \$2.80.

Donations to Health Institute.

Ester Burbridge \$2.00, Hattie Shively 10.00.

S. D. A. Educational Society.

\$40.00. Wm Morehouse. \$25.00 EACH. Sabrina Simonson, F C Castle. \$20.00. Susan Shively. \$10.00 EACH. S B Whitney, James Lowrey, L G Tracy, Susanna Morehouse, Mary Church, Albina Church, H Grant, Chloe Grant, Elizabeth Fulton, Ezra Brackett. \$6.00. A H Clymer. \$5.00 EACH. Fanny Sealy, R Humphries, Frank Morehouse, Agnes T Perry, Rachel Straw. \$2.50 EACH. F W Morse, M A Morse.