

The Advent Review

AND HERALD OF THE SABBATH.

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

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I SHALL IN HIS PRESENCE REST.

"My presence shall go with thee, and I will give thee
rest." Ex. 33:14.

CHEERING words! how full of comfort!
How they calm my troubled breast!
They amid each scene of trial
Give my spirit constant rest.

Great afflictions then may press me,
Anguish deep may fill my heart,
And life's heavy griefs distress me,
Still will they sweet peace impart.

Death's dark valley may alarm me
When its shadows round me fall;
But its dangers cannot harm me,
Christ will lead me safe through all.

Yes, his smiles give joy in sorrow,
Heal my pain, my griefs control.
Bid me tread death's dreary valley
With a firm, unflinching soul.

When I reach the promised Canaan,
That rich land where all are blest,
Free from toil and pain forever,
I shall in his presence rest.

—Sel.

BISHOP BICKERSTETH UPON THE SECOND ADVENT.

Outline of a sermon delivered by the Bishop of Ripon,
Dr. Bickersteth, in Doncaster Parish Church, England,
November, 1873, to a congregation of 2000 persons.

"THE burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21:11, 12.

There is some degree of obscurity in this passage which attracts curiosity to ascertain its true meaning. The literal interpretation appears to be this: Dumah was the same country as that of the Edomites, and Seir was one of the principal towns of the land of Dumah. One of the inhabitants of Seir is represented as asking of the watchman, who is the Lord's messenger, "Watchman, what of the night?" The question may have been asked in a tone of derision, and in a spirit of unbelief, as if to inquire, Watchman, what of this tribulation, this judgment, of which you have so often spoken? We see no sign, no appearance: tell us, watchman, what of the night? Or it may have been asked in a spirit of honest inquiry, by one desiring to know whether the predicted tribulation or judgment was nigh. But whatever was the mind of the inquirer, the answer of the prophet is the same—"The morning cometh, and also the night; if ye will inquire, inquire ye: return, come." Now, the literal kingdoms or countries, or peoples in Scripture that were notorious for their wickedness, or hostility to the Lord's chosen people of Israel, were typical of those who in every age are actively opposed to God and the truth. For example, the names of Assyria, Babylon, Egypt, and Edom were all names of literal kingdoms or countries, the inhabitants of which were opposed to the children of Israel and were the enemies of God's chosen people. Hence it follows that the judgments which overtook these literal kingdoms may be regarded as symbolical of the judgments which will overtake the unbelieving and impenitent in the present age. That being so, the language of the text may be accommodated to the case as it now stands between God and his church on the one hand, and the unbelieving world on the other. Taking this as the interpretation of the text, let us consider the truth it unfolds and the lessons it suggests.

The purport, or, in prophetic language, the burden of Dumah was the message to the earth which has been delivered and heralded down from the earliest times. Again and again has it been reiterated; even our blessed Lord himself, through the messenger of mercy, declared the wrath which must overtake those rejecting the offer of the gospel. In the meantime, however, the question is asked, "Watchman, what of the night?" There are many who affect altogether to disbelieve the warnings of coming tribulation. They ask, "What of the night?" what of this tribulation so often spoken of, these coming judgments by which you so often try to persuade men? We see, as yet, no indication of the approaching consummation. The sun still shines in the heavens; the moon and stars still cross the vault of the mighty sky; where is the sign then of this coming tribulation? Where is the evidence that these judgments will overtake a slumbering world? Here is the reply, "The morning cometh." What is the morning? The advent of the Son of man in his glory—the coming of the once crucified Saviour, now the glorified Immanuel—the coming of the same Jesus, who once trod this earth, who was rejected, crucified, and slain by ungodly men. He will appear in his glory, and will reign in his majesty over a regenerated world.

"The morning cometh," but the scoffer replies, Where are the signs of His coming? All things continue as they were from the foundation of the world. But do all things continue as they were? Does not science itself—the chosen vantage ground from which the unbeliever hurls his fiery darts against Christianity—does not science teach that changes have occurred, and are, up to this very day, in progress, which refute the idea that all things continue as they were at the creation of the world? As by the word of the Lord, the old earth perished by the overflowing of the waters—and no one dare dispute that one world had perished by the deluge—so by the same word is the present earth now kept in store, reserved unto the fire and judgment of that great day.

"Watchman, what of the night?" may however be asked, not only by the scoffer and skeptic, but by the true believer in Christ. It is now the world's long night. The personal presence of Him who is the light of man, and the Sun of Righteousness is withdrawn. The ark of the church is tossed to and fro by the storms of the sea. The waves of infidelity and of heresy dash against her sides in all their fury. As yet we cannot hear the sound of Christ's chariot wheels. Is the Lord slack concerning his promise? Will yon heavens ever open and disclose the Son of man returning in his glory—the Messiah who once came as the world's great Redeemer? Yes, "the morning cometh." The promise will be fulfilled. Wait, for it will surely come. "Surely, I come quickly."

There are prophecies which render it essential that the Redeemer should return in his glory. In many prophecies the sufferings and triumphs of the Messiah are linked together; and as the sufferings have been literally fulfilled, is it not necessary that the triumphs should be accomplished also? And the anxious inquirer naturally asks of the watchman, "Is the night far spent? Is the day soon to dawn? Is there any streak of light in the sky which indicates that the day is about to break, and that the Sun of Righteousness shall be revealed in his majesty?" The word of God states that it will break on the world suddenly, as a thief in the night. Suddenly the sound will be heard of the archangel's trumpet, and the Son of man will be seen in the heavens, and Jesus will return in his glory. There are signs given by our blessed Lord himself, from the appearance of which his believing people may gather when the end is near. And surely these signs would not have been given if it were not intended that we should care-

fully mark and look for their occurrence. It is our duty to study these signs; so let us look at some of them to which our Lord has pointed our attention.

1. When our Lord was speaking of the destruction of the temple of Jerusalem, the apostles asked him what should be the signs of his coming, and of the end of the present age or dispensation. One of our Lord's replies was, "that the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Our Lord did not say that the gospel must first everywhere prevail, so as to cover the whole world with a knowledge of the Lord, but that the Lord should be everywhere preached for a witness. And how does it stand with respect to this at the present day? No period since the time of the apostles has been more remarkable than the present century for the extension of the Redeemer's cause. For a long time previously, the church was culpably indifferent to the duty of striving to evangelize the world; but with the commencement of the present century, she seems to have awakened from her slumbers, and marvelously put forth, and more marvelously succeeded in her efforts to preach the gospel throughout the globe. There is hardly a kingdom on the earth where the message of the everlasting gospel has not been proclaimed, and there is hardly a language on the face of the globe into which the word of God has not been translated. Through the labors of one society alone—the British and Foreign Bible Society—the word of God has been translated into nearly two hundred different spoken dialects; and is not this something like hastening the fulfillment of this sign, "that the gospel shall be preached in all the world for a witness"? Matt. 24:14.

2. Again, in the book of Daniel we are told that many shall run to and fro, and that knowledge shall be increased at the time of the end. Is not one of the characteristics of the present age a remarkable facility for running to and fro, as evidenced by the extraordinary power for locomotion? Probably it would be true to say that in this empire, in twenty-four hours millions run to and fro. We have girded the earth with our iron highways, and if there is one marvel more than another, it is the way in which multitudes from the very ends of the earth are availing themselves of this rapid locomotion. Then, knowledge shall be increased; and is not this a characteristic of our own time? What prodigious strides have been made in the march of science! Nature seems to have unfolded her secrets to the research and diligence of those who have applied their energies to scientific knowledge. Science has pierced the planetary world, has cast a measured line round the circumference of the earth, taught men to paint with the sun-beam, and to use the lightning of heaven as a means of conveying messages with the speed of thought. Surely, the characteristics of the present age are a running to and fro and an increase of knowledge. Dan. 12:1-4.

3. Another sign of the time of the end is predicted in Luke 21:25, 26. "Distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." And what is passing at the present day? Public commotion and tumult, perplexity and distress, men's hearts failing from fear—the overthrowing of dynasties, open rebellion against constituted authority, and indifference to all lawful governments. Some men say we are on the eve of a great crisis: that we are approaching some great consummation; and Scripture informs us that this consummation is the coming of Christ in his triumph and glory.

The apostle Paul, when writing his first epistle to the Thessalonian Christians, insisted at length (in every chapter) on the Lord's second coming. The prominence

thus given to this doctrine led to a mistake and misapprehension. The Thessalonians thought that Christ was about to reappear. To correct this mistake, the apostle wrote his second epistle, and in the second chapter he gave a remarkable prophecy of the great mystery of iniquity which has already begun, but which he declares must be fully developed ere the Son of man would return in his glory. Consequently the remarkable development of the papal apostasy is a very notable sign of the times, for it might be concluded that it had been greatly developed when they found the head of the Roman Catholic church assuming to himself one of the inherent qualities of Jehovah, and blasphemously laying hold of the attribute of infallibility. It seemed almost the culmination of the mystery of iniquity which the apostle declared must first come to an end before the Son of man should come in his glory. In the meantime God was accomplishing the number of his elect from different parts, and from many parishes in our own dear land they are being gathered, and soon the day will come when the Son of man shall reappear. "Behold, the morning cometh!" The numbers who have thus been awakened in recent mission services might be taken as an indication of the gathering together of God's elect, which was to be the harbinger of the return of the Saviour in his glory.

Let the anxious believer, therefore, take courage. "The morning cometh," and Him "whom not having seen, we love" will ere long return in his majesty. "When Christ, who is our life, shall appear, then shall we appear with him in glory." But the night also cometh. Ah! what of the night? the dark, black, and horrible night! Listen to the message that sounds in your ears. "If ye will inquire, inquire ye; return, come." Inquire of the Book which says, Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. As I live, saith the Lord God, I have no pleasure in the death of the wicked. The blood of Jesus Christ cleanseth from all sin. He that heareth thy word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and him that cometh unto me, saith the Saviour, I will in nowise cast out. John 3:18; 4:37.—*Signs of Times* (London).

A THOROUGHLY good boy in a school is doing more good than he will ever know. We do not care to tell him, if we could, just how much good his behavior and words and sincere prayers and general example are effecting; but it is good to think of it. It makes us almost wish we might have a chance to have our boyhood over again, and try it with a clear start and go straight through. A writer in a recent number of *Blackwood's Magazine* says of the famous school of Dr. Arnold, at Rugby, England, that, after all, the religious element which showed itself there in those days was not so entirely due to his own influence as some have supposed. The best helper he had was in one of his boys—Spencer Thornton. That great teacher spoke of him afterward as "a blessing to the school." "Your son," he wrote to his parents, "has done good to the school to an extent that cannot be calculated." Religious, straightforward, upright, pure, generous, resolute, gentle—he wore the face of honesty itself. Without either of them knowing how it was done, he was continually causing other lads to grow ashamed of vice and athirst for a good conscience and a right character.

PROVOCATION to sin can never justify the commission of it.

The Kingdom of God.—No. 14.

THE subject of the priesthood of Christ is closely related to that of the setting up of the kingdom of God. A correct understanding of the one guides to a correct understanding of the other.

We have found in our examination of the Scriptures that the Son of God occupies, at different times, two thrones: One, the throne of his Father in Heaven; the other, the throne of his father David. The latter was cast down, overturned, and is so to remain until it is given to Him "whose right it is," as the son of David. The throne of God in Heaven was never cast down; it could not be overturned. On the throne of his Father in Heaven he is to sit until his enemies are made his footstool, when he will "deliver up" that dominion "to God, even the Father," and return to take vengeance on his enemies. On the throne of his father David he will sit forever, and his reign there will have no end. To apply all these declarations of Scripture to one and the same throne is utterly impossible.

On one of these thrones and in one of these dominions Christ acts as a priest. This is admitted by all. But of late years a controversy has sprung up as to which it is. The fact that this controversy is modern in its origin shall make no difference with us. We do not inquire which is the older view, or which has been commonly accepted, but which is the true one.

It has been proved that the new covenant is now of force, as it was ratified by the death of Christ. Heb. 9:16, 17. His blood is the blood of the new testament, or covenant. Luke 22:20; 1 Cor. 11:25. Both covenants were dedicated with blood. Comp. Ex. 24:3-8, and Heb. 9:11-22.

Every scripture expression concerning the priesthood of Christ shows that *he is now* the mediator of the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant." Heb. 8:6. "He is the mediator of the new testament." Chap. 9:15. He has entered "into Heaven itself, now to appear in the presence of God for us." Verse 24. This is still more fully shown in those passages which speak of the nature of his priesthood.

Christ was called a priest after the order of Melchisedec and *not after the order of Aaron*. Heb. 7:11. Although the offerings made by Aaron were typical of Christ, and Aaron himself was a type of Christ, they were not of the same order. The differences in their priesthood are so many and so great that it is not possible that they should be of the same order. In his letter to the Hebrews, Paul points out these differences, showing wherein the priesthood of Christ could not be perfectly represented by that of Aaron and his sons.

They had to make offerings for their own sins; but he is without sin. Heb. 4:15; 7:26, 27.

They continually offered the blood of sacrifices which could not take away sin; but he offered himself once, making an offering which perfects the worshippers. Heb. 7:27; 9:12-14, 25; 10:12, 13.

They could not continue by reason of death; but he ever liveth to make intercession for us. Heb. 7:23, 25.

With them the priesthood descended from father to son; but his is unchangeable. Num. 3:10; Heb. 7:24.

Their priesthood was in the earthly sanctuary; but his priesthood cannot be on earth. Heb. 8:4, 5.

And the reckoning of their genealogy was essential to their being admitted to a discharge of the duties of the office; but no priests traced their genealogy to the tribe from which he sprang. Heb. 7:13, 14.

They did not unite royalty with their priesthood; but he is both king and priest.

Now as Aaron could not typify the priesthood of Christ in these respects, Melchisedec is presented in the Scriptures to make up this deficiency. Said Paul, "For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:1-3.

The record in Genesis gives us to understand that he was a real personage; as

much so as Abraham, who gave tithes to him. And he can only be said to have been without parents, &c., because there is no genealogy of him given in the records, in contrast with Aaron and his sons, whose genealogy had to be carefully preserved. That this method of expression was common among the Hebrews, we have the best authority to show. Says Dr. Clarke, "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure."

The translation of the text from the *Syriac* is as follows: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever."

Wakefield renders it, "Of whose father, mother, pedigree, birth, and death, *there is no account*."

The *Rheims* N. T. has the following note: "Without father, &c. Not that he had no father, &c., but that neither his father nor his pedigree, nor his birth, nor his death, are set down in the Scriptures."

Comprehensive Com. "The commentators generally agree that what is meant is, that his name is not preserved, or the names of his parents, in the sacred genealogies."

The record in Genesis gives us no information in regard to Melchisedec further than that he was king of Salem and priest of God. Many conjectures have been put forth relative to him; some suppose he was Shem. But all such conjectures must be vain, as it was evidently the design of the Scriptures that it should not be known who he was. If it were possible to ascertain this, if his genealogy could be traced, his priesthood would no longer represent that of Christ, according to Heb. 7:1-3, &c. In his priesthood he has neither father nor son; that is, he has neither predecessor nor successor *in that office*. He has neither beginning of days nor end of life; that is, his office did not come to him because he was born of a certain line—it was not of descent; nor does death cause a cessation of his ministry, as was the case with all of Aaron's order.

The apostle having shown that the priesthood of Christ is not after the order of Aaron, but of Melchisedec, pointed out the differences of the two; and having specified the peculiarities of the Melchisedec priesthood, sums up his argument in the following manner:—

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1.

Both the form of expression and the fact stated show that this applies to the present time; that the priesthood of our Saviour is in the present dispensation. "We have such a high priest"—not shall have, in the future. "He hath obtained a more excellent ministry, . . . he is the mediator of a better covenant," not will obtain, nor will become a mediator. He has entered into Heaven itself, now to appear in the presence of God for us. This is decisive. As surely as he has entered into Heaven itself, so surely has he gone to appear before God as our priest, or mediator.

But Paul says, We have an High Priest on the throne of the Majesty in the Heavens; and this is "the sum" of his remarks on the Melchisedec priesthood. Melchisedec was both king and priest; so our High Priest is on a throne. If not, he would not be a priest of that order.

The position or place of our High Priest in his ministry is shown in the prophecy of Zechariah. He says: "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

It is impossible to make this Scripture apply to the reign of Christ on the throne of David. Two persons are here spoken of: the Branch, which is Christ, the Son of God; and the Lord or Jehovah, the Father and the Son. Now if we substitute these names for the pronouns in verse 13, it will read: And the Son shall build the temple of the Father; and the Son shall bear the glory, and shall sit and rule upon the Father's throne; and the Son

shall be a priest upon the Father's throne; and the counsel of peace shall be *between them both*. This scripture is fulfilled in the present position of our Melchisedec priest, "who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1. Jesus himself testifies to his position, in Rev. 3:21, "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down *with my Father in his throne*." And as the counsel of peace is between them both, during his priestly rule on the throne of his Father, therefore he is at once "*King of peace, and priest of the Most High God*." He is now "our peace," because as mediator he reconciles us to God, and gives repentance and the remission of sins.

But none of the scriptures which we have been examining will apply to the position and office of Christ when he sits on the throne of David. Aaron had no kingship with his priesthood, and David had no priesthood with his kingship. Melchisedec united both in one. Christ is not a priest after the order of Aaron. So Paul explicitly affirms in Heb. 7:11. And he surely cannot be a priest after the order of David, for there is no such order of priesthood.

The truth so plainly stated by the apostle, that there is no genealogical reckoning in the priesthood of Christ, is fatal to the theory that he is to be a priest on the throne of David, as his genealogy as the son of David is as necessary to prove his right to that throne, as the genealogy of a Levite was necessary to enable him to occupy the priest's office.

But we need not pursue this thought further. So far as proof is concerned there seems really to be but one side to the question. As surely as Christ is now on his Father's throne so surely he is a priest; and as Paul says he is not called a priest after the order of Aaron, but is after the order of Melchisedec, it is positively shown that he is now a priest of that order. But it is also clearly shown that he cannot be a priest on the throne of David, as both the types and the plain declarations of Scripture forbid it.

We are inclined to think that they who argue that Christ is not now a priest after the order of Melchisedec, but that he will be such a priest on the throne of David, look more to the effect that the decision of this question will have upon other parts of their theory than to the evidences by which it is decided. At the same time, they seem to overlook the effect it must have on our relations to the gospel plan. For, as Christ is not called a priest after the order of Aaron, but of Melchisedec, if he is not now a priest after the order of Melchisedec he is not a priest at all; and then we have no priest, no intercessor, no mediator, no one to grant repentance and the remission of sins. And then it is not truth that Christ is entered into Heaven itself, now to appear in the presence of God for us!

We are thus particular to notice this subject because of the conclusion which has been drawn from the position that Christ is not now a priest after the order of Melchisedec. They who thus argue, who claim that this priesthood will be on the throne of David in the future, endeavor thereby to maintain the erroneous view that there will be probation to the nations of the earth after the second advent of the Lord. But if we have succeeded in establishing our positions thus far, that view cannot be true. Indeed, the one point alone of Christ being now a priest on the throne of his Father in Heaven refutes that error.

But as many are deceived by that theory, and are led to neglect *present truth*, and present duty, under the delusive hope of a *better chance* in the future, it may be well to notice this point more directly than we have yet done. We have endeavored to show that the following positions are true:—

1. The work of subduing the enemies of Christ or of making them subject to him, which they claim will be accomplished in the future age, will be done before the second advent. The Father puts them under his feet, or makes them his footstool, and he will sit at the right hand of the Father till that work is accomplished.

2. The most clear and definite prophecies point to the coming of Christ as the time when his enemies will be dashed in pieces, and "all the kingdoms of the world which are upon the face of the whole earth," will fall in "the battle of the great day of God Almighty," to rise no more.

This battle will be fought under the pouring out of the seventh plague, under which also Christ will come. It is under that plague that the voice of God will be heard, which will shake heaven and earth. At that time "the wrath of the Lamb" will be manifested, for he will come "taking vengeance on them that know not God and that obey not the gospel."

3. The old covenant is passed away, and cannot be renewed. And if it could be renewed it would be of no avail, as it never did take away sin, its offerings being only typical and shadowy. Compare Heb. 9:15 and 10:4.

4. The new covenant is now in force, being ratified by the death of Christ. It was dedicated with his blood; and by that blood he has entered into the sanctuary in Heaven as minister of the new covenant. And his priesthood on his Father's throne must cease when he leaves that throne, as he then comes to take vengeance on his enemies. Hence the blessings of the new covenant can only be secured in this dispensation, while Jesus is officiating as mediator before the Father.

We have briefly noticed the objection (for it is only that) which assumes that God's justice can only be vindicated by giving the nations of the earth, and especially the heathen, a better chance than they have in this dispensation. Of course that view makes it necessary that the heathen of past generations should have the same opportunity; and that would demand that the nations of the dead should be raised to another probation!

But every one must see that a restoration to probation under the present gospel system and gospel means would be no more effectual for their salvation than it is at present. The advocates of future probation, known as teachers of the "Age to Come," recognize this fact also. Preachers of that doctrine have been known to state publicly that a new system of probation, under more favorable circumstances, must be established to save the nations of the earth! This, of course, is an impeachment of the present gospel plan; its failure to save all the nations is thus made the fault of the gospel, and not the fault of those who "put it from" them. A new system of probation is nothing less than "*another gospel*;" and that is precisely what the Age to Come is. J. H. WAGGONER.

Looking Back.

"REMEMBER LOT'S WIFE."

THE history of Lot and his family is brief. It appears from the account that he separated his flocks from Abraham's, and chose the fertile valleys of Sodom and Gomorrah. The fact that the people of Sodom were great sinners he must have overlooked in his anticipation to increase his flocks by the rich pasturage of the plains before him. He might have desired wealth and influence. He probably was a man of influence, for it is said: "He sat in the gate of Sodom." He was a righteous man also, and daily felt pained at the conversation of the wicked. God saw that he had a mind to serve him, and sent angels to warn him of the approaching destruction of the city in which he dwelt.

Being aware of the destiny of the city, he left his business and warned the people. But they mocked him. They attempted even to destroy the personages who gave him the intelligence. The warning developed the true character of the men of the city. There was no willingness in them to accept the heavenly message.

When the Son of man is revealed, it will be just as it was in Sodom. We are admonished beforehand to remember Lot's wife." Situated as the people of God will be in the last generation, there will be danger of loving the world as Lot's wife did, and of perishing even amid all the array of truth. "Because iniquity shall abound, the love of many shall wax cold."

Let us inquire into the cause of Sodom's overthrow: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy. Eze. 16:49.

In the catalogue of Sodom's sins, pride came first. The earth is now filled with pride all along up, from the beggar to the prince.

"It flaunts in rags or flutters in broche." It is a god of the world and a bane of the church. It creeps into the fold of Christ and stays until by formality and extrav-

agance it drives out spirituality. It appears like a sheep at first, but finally it has a wolf's clothing.

Fullness of bread was the second sin of Sodom. Powerful armies, immense navies, monied corporations, millionaire's stocks, inflated insurance companies, combinations of railroad companies, of manufacturers, of mechanics, of tradesmen, of farmers, &c., speak out with a spirit of independence, saying, "We have enough," we can take care of ourselves. Common laborers even have this self-sufficient spirit, and we often hear of "strikes" both in the old and new world. The spirit of, "we have enough," and unless you give us *our* wages, we will not work; and unless you give us *our* price, we will not sell—such a spirit of self-sufficiency pervades all classes. With mammoth storehouses filled with grain, rich mines of precious and useful metals, endless resources of fuel, methods of communication and commerce that would defy fire, famine, or flood, science and art that would attempt to outwit the war of elements in nature; all these, in the way they are used, are ranking the world in the second sin of Sodom.

Sodom's third sin was abundance of idleness. It has come to pass that many view labor as degrading. They loiter away time, and when the position of honor fails them, resort to stratagem, deceit and crime to keep up appearances. Their minds are idle, and the great enemy makes them his workshop. Many, having abundance, move into cities and spend their days in jovial ease, supporting saloons, billiard halls, theaters, studying every plan to gratify pride and appetite.

Take the city of Chicago for an example. In one of the large billiard rooms you will doubtless find every Sunday evening more male persons between the ages of fifteen and forty years, than could be found at any regular meeting of any religious congregation in the city. Could the walls of her twenty-three hundred licensed liquor shops and numerous tobacco stores cry out, they could say: In Chicago is abundance of idleness.

The fourth sin of Sodom was failing "to strengthen the hand of the poor and needy." In this, the world may not yet have attained to her awful guilt. The spirit of benevolence and pity are yet in the land. How glad we are that the angel of mercy still lingers. But the selfishness and covetousness of the age, are fast eradicating a proper respect for the worthy poor.

Heavenly messengers announced that Sodom must be destroyed for its wickedness. Lot's wife had assurance of the holy character of her visitors. A miracle was wrought in her presence.

In the last days, the evidence of retribution will also be plain. God's word describes the landmarks in the time of the end. A wayfaring man need not err.

The Sodomites were very indifferent about the warning. Things seemed to them as usual. "They did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Having a true knowledge of his condition, it was a serious matter for Lot to disregard the solemn injunction. Said the angels: "Arise, take thy wife, and thy two daughters, which are here: lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold of his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains lest thou be consumed."

When Lot and his family were out of the city they were thrown upon their own resources. Their faith was put to a test. Whether it was the persuasion of his family we know not, but he was not ready to obey the injunction. Had he been willing to move right along according to the direction of the angel, Satan might not have been allowed afterward to bring a deception upon him, which resulted in shame to his family and visited disgrace on his posterity for ten generations. The Lord knew what was best for him. He knows what is best for us; and when he directs his people to go forward, it is best to heed his word.

Was Lot afraid of the wild beasts up in the mountains? Did his wife and daughters think they would starve up there? Says he: "I cannot escape to the mountain, lest some evil take me and I die. Behold now this city is near, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live."

What his object was in thus reasoning we know not, but the sequel shows that this little city was no place for him. "And Lot went up out of Zoar . . . for he feared to dwell in Zoar." He might have reasoned thus: You can spare a few of these sinners, such as are in this little city, and here will be comfortable quarters for my family. He forgot that the wicked in Zoar would soon vex him as the wicked had in Sodom. The wicked will always vex the righteous.

When the Lord finally pours out his wrath upon the ungodly, there will be no such chance for parleying. The last generation who have had the great light of former generations, cannot have a little city to flee into. Agag and the best of the sheep cannot be spared then. The people of God must move forward, or the fate of Lot's wife will be theirs. She was told to escape to the mountains and not look behind, but she disobeyed; she looked back and was turned into a pillar of salt. Sodom and Gomorrah were turned into ashes, and the barrenness of the once fertile plains around them became a constant reproof unto all who afterward lived ungodly. The Dead Sea now occupies the most of the ground where those cities stood. Its waters are so poisonous that fish cannot live in them. The very air around the sea is infected with malaria.

The sad fate of Lot's wife came from looking back. She lacked decision of character. She must have been a fair-weather Christian. Safety was in the mountain before her; but her heart was in the city behind her. Here I am, thought she, faint and weary on this plain, while back there in my parlor are nice couches; and then two of my children are yet behind me. I will just rest a little and see if anything is yet happened unto the city. Perhaps she reasoned in this way. But her looking back was a fearful enchantment.

It may do to think of the past when we call to mind the mercy of God in delivering us from some snare or pit; but to look back with curiosity to examine the place from which we were taken, to see if there be not some place of *terra firma* in it, is a dangerous presumption. The safe rule is given by one of experience: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." J. SAWYER.

Battle Creek, Mich.

The Church and the Common People.

[UNDER this heading, Rev. R. Cardley, in the *Christian Union*, states some important facts which should encourage us as a people in our work. Our converts are almost wholly from the common people. There is a significant fact in this. Read what this man says, and take courage. It is all so good that I give the whole of it.

D. M. C.]

In estimating the value of Christian work, we are very apt to judge by a worldly standard. The elements of power in the world are thought to be the elements of power in the kingdom of God. So we come to measure a church as we would measure a business firm or a political party—by its wealth, and influence, and social standing. We are very apt to measure a revival by the standing of the converts. The mere conversion of a score of souls makes but little impression. But the conversion of a judge, or a leading merchant, or a member of Congress, brings the millennium perceptibly nearer. In the popular judgment, a soul converted is only a soul saved; while a fortune converted is a power for Christ. When we measure a man's Christian force we multiply his character by his bank account. A very indifferent sort of a Christian becomes quite effective when multiplied by fifty thousand dollars. Rich men come to think that very faint traces of grace are sufficient for them. They have such a long leverage that it is not necessary for them to lift very hard. In the language of a popular lecturer, "ten thousand dollars covers a multitude of sins, and fifty thousand dollars covers them all." It is only carrying out this unexpressed popular sentiment when a church at the West is organized on a "joint stock basis," and its members vote by "shares" instead of by the counting of hands. If money and po-

sition are the real Christian forces, by all means let them vote; but if individual Christian character is the power, then let individual Christians rule.

It must have struck every reader of the New Testament as almost singular that this method of estimating Christian force is entirely absent there. Jesus preached mainly to the poor; and he never hinted that it was any disadvantage that his success was mainly among that class. The apostles pursued the same course, and the same results followed. It is mentioned as a fact, but not as a source of regret, that "not many wise men after the flesh, not many mighty, not many noble are called." Neither Christ nor his disciples attempted to gather around them what we call the "elements of power" in society. They did not attempt to secure the influence of wealth or of social standing.

I think the true significance of this fact has been entirely misunderstood. It is usually supposed that God intended thus to manifest his power, "that the glory might be of God, and not of men." It is supposed that God determined to establish the gospel in the world, and save men, without the aid of the recognized social forces, reaching the world through its weakest and poorest people.

But it is a question whether this process did not display the *wisdom* more than the *power* of God. Was not this, after all, the true way to reach the world? Did it not show a deeper knowledge of social forces than men ever exhibited? Was it not a wisdom which set at naught what men deem sources of influence, but which took hold of the real elements of social power after all? Men pursue the opposite order, and begin by securing the support of influential names. But is not this also a part of that "wisdom of this world which is foolishness with God?" Is not God's plan, of beginning with the common people, the true way of molding society? For immediate results, no doubt the human plan, of beginning with the influential, is the best. But for a movement that has "ages for its own," the divine plan is undoubtedly the wisest.

Society is in constant motion. The elements at the bottom are continually coming to the top. The rising men are the men of power. Even in so conservative a republic as ancient Rome the "new men" were a recognized force. The English aristocracy maintains its supremacy through the "new blood" it is continually receiving. Whence come all the great revolutions that transform society? Do they not all begin with the common people and are at first sneered at as plebeian and low, and do they not work themselves upward until they reach the scepter? If we look over the men of power in our generation, in business or professional life, in politics or learning, we shall find the larger proportion of them have come from "poor but honest parentage." The men who control affairs to-day are from families who had never been heard of fifty years ago. And of the names that were prominent fifty years ago, scarcely one now remains on the surface. Any one can verify this for himself who will take the trouble to look over the names of those who figured in public life half a century ago. And if he will look over the leading men of to-day—either the leading men of his own town or the leading men of the country—he will be equally astonished to notice how large a proportion of them are "new men" in the old Roman sense. In older and more established communities the process is slower. Fixed customs and laws of entailment and inheritance impede the operation of the principle. But the process goes on none the less, taking generations instead of years to complete the circuit.

What is the plain inference? What has been, will be. The sentiments of the common people of to-day will be the ruling faith of fifty years to come. The faith that is lodged in the hearts of the poor of this generation will rise and seize the scepter of the next generation. This was the wisdom of God when he sent the gospel to the poor. He knew the laws of social life and the constitution of human society. He worked in accordance with those laws, and not in defiance of them. When it was said of Jesus that "the common people heard him gladly," it was prophetic of his success. It was not long before the whole social structure felt his power. He knew the nearest way to the heart of the world.

We have all, no doubt, been surprised at the power of the Methodist church in our great cities. We had been accustomed to regard the Methodists as the church of the backwoods and the frontier. All at once we find them with large cultured congregations and magnificent churches in the very centers of wealth and refinement. Whence comes this change? The answer is simple and natural. The poor bare-footed boys who were converted in the mountains and backwoods twenty-five years ago are now the merchant princes, and money kings of the metropolis, building grand churches and endowing colleges and seminaries.

When it is said, therefore, that the English churches have lost their hold on the laboring classes, it means a still darker and sadder picture half a century hence. The church of to-day that holds the hearts of the common people is the legitimate heir to the crown of the future, while the church that stands aloof from the poor has consented to its own death.

The New Earth.

THE following extract respecting the New Earth is from a Catholic work, published about 1776. It is valuable, as containing the opinions of some ancient writers

Rev. 21: 1: "And I saw a new heaven and a new earth. For the first heaven and first earth was gone, and the sea is now no more." Here is a total change in our system of nature. The earth that was, the heaven or sky, with its atmosphere, its clouds, &c., had passed away and vanished; but now a "new heaven and a new earth" appear. The same we are taught by St. Peter: "We look for new heavens and a new earth, according to his promises in which justice dwelleth." 2 Pet. 3: 13. This new heaven and new earth are not of new creation, but the former heaven and earth, purified by fire, renewed by the hand of God, and made much more perfect. "not other heavens and another earth," says St. Jerome, "but the former ones changed into better." Isa. 45. And St. Gregory the Great, speaking of the same, says: "Others are not to be created, but these same renewed." Lib. 17 Moral in Job, c. 2. This sentiment is founded on Scripture. The psalmist represents the heavens and the earth growing old and wearing away like a garment, and then to be changed. "In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands. They shall perish, but thou remainest: and all of them shall grow old like a garment: and as a vesture thou shalt change them, and they shall be changed." Ps. 101: 26, &c. Solomon also seems to assure us that everything shall remain that has been created: "I have learned that all the works which God has made, continue for ever." Eccl. 3: 14. Upon which St. Gregory the Great's comment is: "They will pass, as to their present figure or appearance, but as to their substance they will remain forever." Lib. 17 Moral in Job c. 5. St. Austin tells us, that "by the change of things the world will not entirely perish or be annihilated. Its form or external appearance will be changed, but not its substance." Lib. 20 de Civ. c. 14. And again more amply: "The figure of this world will pass away by the general conflagration. The qualities of the corruptible elements, of which our world is composed, which were proportioned to our corruptible bodies, will be entirely destroyed by the fire: and the substance of those elements will acquire new qualities which will be suitable to our immortal bodies: and thus the world, by becoming more perfect, will be proportioned to the then improved state of the human body." Ibid. c. 16. After the same manner speak St. Justin, St. Basil, and other holy fathers. Hence we may conclude that our new world, as to its substance, will be the same as the old; but its qualities will be totally altered, so as to be no more pernicious to the human body, offensive to the senses, or obnoxious to unseasonable vicissitudes. Every part will then appear bright, glorious, pleasing to the senses, and inspiring happiness. They will form as it were a paradise. Whether the superior heavens, that contain the sun, moon, and stars, will undergo the same change, is uncertain; and the writers on this subject are divided in their opinions.

THE word Christian is found but three times in all the Scriptures. The places where it occurs are Acts 11: 26; Acts 26: 28; and 1 Peter 4: 15. These read as follows: "And the disciples were called Christians first at Antioch." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The chronology of some of the events recorded in the Acts is not entirely certain, but it seems pretty clear that the followers of our Lord were not called Christians till ten or twelve years after our Saviour's ascension to Heaven.

PERSEVERANCE in faith is the surest evidence of its sincerity.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 7, 1874.

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

EDITORS.

The Scripture Doctrine of Future Punishment.

No doctrine is more clearly revealed in the Scriptures than this, that God shall punish every man that goes on in iniquity, and that he will do this according to every man's measure of guilt. That this will be indescribably awful, many passages plainly teach. We have no disposition to represent this punishment as of momentary duration, or to compare it with even the most painful death that we witness in this world. Because we teach that God will inflict the second death upon all transgressors some have concluded that we hold this to be simply the equivalent of death as we now see it. But this is far from being the case. We fully credit all those scriptures which set forth the terrible nature of the second death. "It is a fearful thing to fall into the hands of the living God." But we do assert that wicked men will not live in the fire of hell to all eternity, and that sin will not have an unending existence. We think many testimonies and many plain facts confirm this statement. We do not rely alone upon one class of texts, but upon the plain testimony of a great number of witnesses. The wicked shall die the second death; Rom. 6:23; Rev. 21:8; they shall be devoured; Ps. 21:9; Rev. 20:9; they shall be consumed; Ps. 37:20; 59:13; they shall perish; Ps. 73:27; John 3:15, 16; they shall be burned up root and branch; Mal. 4:1-3; they shall be destroyed soul and body; Isa. 47:14, margin; Matt. 10:28; they shall be as though they had not been; Obadiah 16. We call attention to several great facts:

1. God shut out man from the tree of life that he should not live forever.

2. He gives an immortal existence to the righteous only, and that at the last trumpet.

3. The punishment of the wicked will be when God burns our earth. This great conflagration will constitute the lake of fire.

4. The earth will not burn to all eternity, for there will be a new earth created from the ashes of the old earth.

5. God will have a clean universe, and none but holy beings will then remain alive.

One great fact is settled by the examination of the Bible concerning man's state in death. Men are not rewarded nor punished till the judgment has first taken place. We cite a passage relative to the wicked because of its emphatic statement of this doctrine: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9. Let us now consider the foregoing propositions relative to the punishment of the wicked.

1. Is it true that God excluded man from the tree of life lest he should in his fallen state LIVE FOREVER? Here are the words of the Bible: "And the Lord God said, Behold, the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life and eat and LIVE FOREVER; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." Gen. 3:22, 23. No one will deny that the words "LIVE FOREVER" are to be taken in their natural and obvious sense. God's purpose is distinctly revealed in them. Man as a sinner is not to live forever. This great fact is thus announced at the very beginning of the Bible, and we may be sure that subsequent testimonies do not contradict it.

2. But is it also true that immortality does not belong to man by nature, and is the gift of God to the righteous only, and that not till the last trumpet? So the Scriptures do plainly teach. Thus Paul says: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteous, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:6-9. Immortality is therefore the gift of God to those only who seek it by patient continuance in well doing. It is certain therefore that man does not possess immortality by nature. Paul also fixes the time when God shall give immortality to his people: "Behold, I show you a mystery: We

shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. This is the time, and this the manner, in which the righteous shall be made immortal.

3. Is it also the fact that the burning earth is to constitute the lake of fire wherein the wicked shall be punished? Solomon thus states the place of punishment: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. The righteous shall be recompensed in the new earth. And our earth which now is shall be dissolved with fervent heat when the time comes to make it new. This is the time and place for the perdition of ungodly men. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. Our earth will not be burned till the day of Judgment. The wicked are not to be punished till that day. 2 Peter 2:9. But when God melts the earth, then shall come the perdition of ungodly men.

Malachi states this great fact in these words: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3. Here is Peter's burning day, and here also is the perdition of all the ungodly in the lake of fire. John, who speaks so emphatically concerning the lake of fire, plainly teaches that the place where the wicked shall be punished is our earth. For after the resurrection of the unjust, they come up on the breadth of the earth and surround the camp of the saints, and then fire from God out of heaven comes down and devours them. Rev. 20:9. We have therefore fully proved that our earth is to be the place of the fire wherein the wicked shall be punished.

4. Is it true that this lake of fire, after consuming the wicked, and after melting the earth, shall cease to burn, and that there shall be a new earth that shall spring from the ashes of the old, wherein the just shall dwell? Malachi plainly teaches that the fire shall cease to burn after devouring the wicked, and that the very place where the wicked were burned shall become the abode of the saints. For he speaks of what shall follow the burning day: "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3. Peter affirms this when he says: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:12, 13. So that the fire shall sometime cease to burn, and then God shall create from the ashes of the old earth a new earth to be the abode of his people forever. And this also is Solomon's doctrine when he says: "The righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. 11:31. And John represents the creation of the new earth as an event that succeeds the lake of fire. Rev. 20:14, 15; 21:1. It is certain, therefore, that the fire in which the wicked are to be punished shall not burn to all eternity.

5. But is it certain that God shall again have a clean universe, and none but holy beings remain alive? He certainly had such once, for evil had no existence till Satan originated it. The psalmist prays: "Let the wicked be consumed out of the earth, and let the wicked be no more." Ps. 104:35. This prayer will most assuredly be answered, as the texts above quoted testify. When Balaam predicts the advent of Christ, and the destruction of the wicked, he cries out, "Alas, who shall live when God doeth this!" Num. 24:17-24. And John tells us that "whosoever was not found written in the book of life, was cast into the lake of fire," and "this is the second death." Rev. 20:14, 15. He also sets forth the time

when none but holy beings exist in the universe of God. Thus he says: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. When these words shall have their fulfillment, the lake of fire shall have done its work upon the wicked, and none but holy beings remain alive. God is then all in all. And this time shall assuredly arrive, for God has spoken it.

J. N. A.

Lessons of Providence.

God teaches men by his providence. Happy is he who learns the lessons which God designs to teach. But, alas! how slow is fallen human nature to learn.

All that we have is the Lord's. We are only stewards of the gracious gifts of God. We ourselves are not our own. Our being is of his bounty; and, besides this, after we had forfeited life, we were bought with a price. By sin we lost all claim to life and all its blessings. But these have been purchased by the blood of Christ; therefore we owe all to the favor of God through our Lord Jesus Christ. Then it is, as the apostle says, "our reasonable service," not only to hold the gifts of Providence as stewards, but "to present our persons a living sacrifice." All that we have should be held upon the altar, ready to be used in the cause of God—the benevolent work of human salvation.

But when the cause of God calls for means we are apt to say, We would like to help, but we cannot spare the means. We see no way that we could spare five or ten dollars, and meet the calls and just demands against us. But Providence, perhaps, soon demonstrates to us that we can spare ten times as much. Lightnings, tornadoes, and hail may burn or demolish our buildings, destroy our crops in the field, or our beasts. Sickness in our families may hold us from our labor and bring additional expenses. Other calamities may befall us. In such ways we may be taught that we can spare hundreds, instead of tens. Still we may live and want none of the blessings that are needful for us.

The design of God's adverse providences is to teach us benevolence and liberality. Those are happy that learn the lesson and heed the instruction. But sad is the case of those upon whom it has the contrary effect.

R. F. COTTRELL.

Science and Spiritualism.

THERE is one phase of the investigation of spiritualism which does injustice to the truth and to science. Whenever a scientific scholar embraces spiritualism, it is set down as a testimony from science in favor of spiritualism. This is not correct. No one has ever pretended to prove spiritualism by scientific tests, or on scientific grounds. The most that they can say is, that they cannot discover any collusion nor trace it to its origin. They admit its claims because they cannot determine its origin.

Now it is evident that this is not the voice of science in favor of spiritualism. It is only a confession on their part that it does not fall within the range of scientific tests. Of course when it is removed from the field of scientific research it becomes, to them, a matter of conjecture as much as to the unlearned. Their testimony is entirely of a negative character. They admit its claims because they are not able to give any satisfactory solution of its mysteries. But this does not prove anything. It certainly does not prove that the claims of spiritualism are correct; it shows only that they do not know anything about it.

Whether the testimony of scientists is of any value at all depends altogether on the thoroughness of their investigations. But it must be remembered that their investigations are phenomenal, not scientific; and therefore their conclusions are worth no more than are those of the unlearned who observe the phenomena with equal carelessness. No one has a right to affirm that a proposition is true because he does not know that it is not true.

Where science and human reason fail, the Bible comes to our aid. The claims of spiritualism are based on certain phenomena or facts of occurrence. These occurrences are, by careful observation, determined to be of unknown origin, that is, their origin is not from anything natural; they are supernatural. But that which is supernatural is beyond the bounds of science and mere reasoning. It must be established by testimony above nature.

Having arrived at this evident conclusion, we must either admit the claims of spiritualism on its own word, or take some other testimony which claims to be above nature. Such testimony we find in the Bible. It claims to be of divine origin; to establish its claims by the fulfillment of its prophecies, by the purity of its morality, by the harmony of its teachings, and by its vindication of divine justice even in dispensing mercy to the erring. In each of these points, spiritualism entirely fails to establish its claim to our acceptance. The teachings of the Bible are elevating; those of spiritualism are degrading.

The Bible informs us that there were intelli-

gences created before the creation of man. That they rejoiced in the creation of this world, and guarded the way of the tree of life after the fall of man. That some of them sinned, as man has sinned, and lost their "estate." That, under the name of demons (devils), they carry on their deceptions, and their rebellions against God. And that they work miracles or "lying wonders" to turn men away from the truth. The mediums of spiritualism and their works are described in the Bible, and identified beyond all question. Their doctrines are called the doctrines of devils.

Spiritualists prove the Bible true by denying it, by denying the authority of God, by denying Jesus Christ and all means of salvation outside of man's own nature, by denying a future judgment and human accountability, by denying that any action is morally wrong, and by affirming that the purest state of society and the highest morality can only be found in the abrogation of marriage and the unrestrained passion attraction of the sexes!

With these facts before us on every hand, why is it that men of education, of good reasoning ability, admit the claims of spiritualism and entirely ignore the testimony of the Bible? This question may be readily answered by any one who has observed the tendency of the schools of these degenerate times. The disposition has some time been growing among men to accept science as the highest possible source of knowledge, and to rule out the testimony of the Bible as of no real value. Indeed, they have been placed in opposition to each other, and that even by professed teachers of the Bible, and the testimony of science has been decided positive and determinate, and that of the Bible speculative and uncertain. The Bible has thus been caused to lose its hold upon the popular mind and heart. And when science is found to be at fault, when it fails to measure the supernatural, men are left without a compass, at the mercy of the winds of speculation. Having lost their reverence for the Bible, they have thrown off restraint: and now, when their dependence fails, they would rather float even into the vortex of a whirlpool than to return to the teachings of the Bible, which restrains their selfishness and requires humility.

The apostle Paul speaks of "the oppositions of science falsely so called," and says they are "vain babblings." Much that is called science in this age will fall under this head. We often hear men flippantly talk of what "science proves" when not a single well-attested fact exists to support their assertions. Many are but reproducing what the apostle so graphically describes in Rom. 1: "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," &c. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

J. H. W.

The Present Truth.

"WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1:12.

The apostle here speaks of "the present truth." There are some truths which have an especial application at one time, which do not apply at another. These truths, when applicable, are so important that a man's salvation depends upon receiving them. Such truths as that there is a living God, that man is a sinner, that he must be saved through faith, repentance, &c., are always equally true and important. But not so of other truths.

For instance: God gave Noah a special message to the antediluvians. The Lord was in that message. While Noah was preaching it, that was present truth to the antediluvians. It was the important truth for that age. Those who rejected it were lost. Those who rejected, or even neglected, Noah's message could not have the favor of God. None will dispute this. But now suppose that for a hundred years after the flood was over, Noah had kept on preaching precisely what he had for a hundred years before the flood, would that have been true then? Certainly not. It would have been entirely out of place, and had no relevancy whatever. Indeed, it would have been a falsehood. So we see that in this case what was important present truth at one time, was not at all applicable at any other time.

This has frequently been the case in the history of the church. We might cite many examples, but will give only one more. It is the case of John the Baptist. God especially raised him up to go before and herald in the coming of the Messiah. He had an especial message from Heaven to that generation. Could men neglect, or reject his message and still have the blessing of God? We know that they would not, for Jesus himself said that the Pharisees rejected the counsel of God against their own souls, in not being baptized by John, while the publicans and harlots justified God by believing John. Luke 7:29.

While John was preaching his message, it was the present truth for that time. Now suppose the same message precisely had been preached a hundred years after Christ's time, would it have been true? Certainly not. Or, if it had been preached a hundred years before that time, it would have been false; for the Messiah was not at hand. The same remarks are applicable to the time of Moses, the time of Lot, the time of Jonah, and to many other similar periods.

Every generation has its special duties and

dangers, and God gives each age especial light and warning, adapted to that time. This light and work must be heeded in order to secure the favor of God. This is what we understand by present truth. It is that special truth which is adapted to our time and no other.

These remarks are designed to show the necessity of heeding the proclamation of the second advent which is now being given. Many persons reason like this: "Granting that the coming of the Lord is at hand, what difference does it make whether we believe it or not, provided we are prepared for death? If we only believe in Christ, is not that sufficient?" To many this seems to be sound logic. But we are prepared to show that it is not.

What is the faith which God accepts? Is it simply a historical faith in God's work in the past? Many seem to entertain no higher ideas of faith than this. But this is a fatal mistake. A glance at God's dealings with his people in the past will settle this.

In the time of Noah, his message was generally rejected by that generation, and he was set down as a false teacher. But passing down a few generations to Moses' time, all men had come to believe and acknowledge that Noah's work was of God. Now the Lord raises up Moses to do his especial work for that age, different from that of Noah's. But many doubted Moses' mission, and rejected his work. Korah, Dathan, and Abiram, and two hundred and fifty persons, with many of the people, rebelled against Moses. See Numbers 16. Had these men been asked if they believed that Noah's work was of God, they would all unhesitatingly have said, Yes. But when they came to God's work in their own day, they did not believe that, and for this unbelief they were destroyed.

Passing on a few ages to Elijah's time, and all Israel had come to acknowledge Moses and his work as from Heaven. They were all very zealous in asserting their faith in him. Now God sends Elijah, another messenger, to them with a message of warning, especially adapted to their time. Him they hold in doubt, and finally reject. They had great faith in God's work in the past, but none at all in his work in their own time.

So it was in the cases of Jeremiah, Ezekiel, and nearly all the rest of God's servants. Nearly every one of them were martyred by the people to whom they brought their messages. But after they were dead, and that generation had passed away, everybody came to see and acknowledge that these men were the messengers of God. Then the children of those who had put them to death would go and gather up their bones, build them tombs, garnish their sepulchers, weep over their memories, and hold them in great esteem.

Listen to what Christ said with regard to this: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30.

Probably our Lord was passing by, and saw them adorning the tombs of the old martyrs, planting evergreens, and shedding tears over the memory of their suffering. It seems, from his language, that they were talking among themselves, stating that if they had lived in the days of these prophets, they would not have persecuted them as did their fathers; but would have obeyed their warnings. Doubtless, they thought so; but now notice the remarkable fact that these very men turn right around from the sepulchers of the martyrs, and kill the Son of God himself! They had great faith in all of God's servants, and their work in the past. They could not talk too strongly concerning them. But when it came to the special work of God, in their own time, to the present truth which was applicable, and important for them to receive, they had no faith in it.

Will the reader carefully consider this question? Could their faith in God's work in the past save them, while they rejected what he was doing in their own time? Certainly it could not. Faith, then, is not simply a belief in what God has done; but it is confidence in what God is doing in our own time. Let us look at the reason of this.

After the battle for truth has been fought, the victory won, and the case decided, then it is a very easy matter to stand up for the victorious party, because it involves no risks, and requires no sacrifices. For instance, in the days of Elijah, if any man was known to favor him, he was hunted like a wild beast, and put to death. See 1 Kings 18:1-13. But in the time of Christ, the tide had turned. Everybody acknowledged Elijah as a man of God. Then a man could confess faith in Elijah and not imperil his life, or his worldly prospects. Indeed, it required no sacrifice whatever on his part to make this confession. But let him confess that he believed that Jesus of Nazareth was the Messiah who was to come, and he would immediately be cast out of the synagogue.

Dear reader, please carefully consider the principle here involved, viz.: That it seldom requires sacrifices to confess God's work which has already been accomplished in other ages, while it invariably requires the greatest sacrifice to confess and support the work of God at the time it is being done. Where will you find an exception to this?

The faith, then, which God accepts, is not simply a belief of what God has done in other ages; but it is more especially and emphatically faith in what God is doing in our own time.

We earnestly entreat the reader to carefully inquire what the signs of the times are, and what

God's especial work is in our time. We solemnly believe that the last message of warning is now being heralded to the world, and that the scenes of the Judgment are right upon us. If these things are so, it is of the greatest importance that you give heed to them. May the Lord help you to discern the signs of the times, and obey the present truth.—D. M. CANRIGHT, in *Signs of the Times*.

The Atonement.—No. 21.

It has been supposed that the scape-goat also typifies Christ, a supposition for which there is no foundation in the Scriptures.

Some authors consider that, as the sin-offering typified the crucified Saviour, so the scape-goat presented alive before the Lord, typified the Lord as risen for the justification of his people. But this view is inadmissible from the order of the service. We notice that, 1. The goat was slain as a sin-offering; this typified the death of Christ on Calvary. 2. The priest took the blood and went into the sanctuary for the people; this typified the risen Saviour going into "Heaven itself, by his own blood, to appear in the presence of God for us." 3. After he had made an end of reconciling the holies, that is, after the atonement was fully made in the sanctuary, then the priest brought the live goat and laid both his hands upon the head of the goat, and confessed over him the sins of the children of Israel, putting them upon the head of the goat; this must certainly typify something in the future to be performed after the sanctuary in Heaven is cleansed.

But the sins placed on the scape-goat can be of those only who have "afflicted their souls," and are accepted of God, for they who are impenitent and continue to transgress the law of God, bear their own sins—their sins are on their own heads. And when the sins of God's people have been transferred through the priest to the sanctuary of God, and from thence removed to the head of the scape-goat, the goat was then sent away to "a land not inhabited," and there "let go," or caused to remain. And this clearly proves that the pardon of sin is relative; that the sin is removed from the penitent believer only by transfer; but such transfer does not destroy or put out of existence the sin, as a future action in reference to it is appointed by the Lord.

There is something analogous to this in the New Testament, and it accords with the meaning of Lev. 16:8, as given by reputable authorities. The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse, Jenks in his *Comprehensive Commentary* remarks:—

"Scape-goat." See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmüller, whom see. The Syriac has *Azzail*, the angel (strong one) who revolted."

Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

Charles Beecher in his work, "Redeemer and Redeemed," makes an argument that the name *Azazel* refers to Satan, from which we copy as follows:—

"The use of the preposition implies it. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat *Azazel* as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they did not. The Septuagint, or oldest Greek version, renders it by *ἀποπομπή*, a word applied by the Greeks to a malign diety, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work *Zohar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of

a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *ἀποπομπή*, and in the Hebrew *Azazel*, is no other than the devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of had not *Azazel* been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that *Azazel* cannot be anything else but another name for Satan." pp. 67, 68.

Also on the opinion that the scape-goat typified the Saviour after his resurrection, Mr. Beecher has the following:—

"Matthew Henry says: 'The slain goat was a type of Christ dying for our sins, the scape-goat a type of Christ rising again for our resurrection.' But he forgets that the goat was so unclean that its touch rendered the man by whom it was sent, unclean, and necessitated a thorough washing. Was Christ unclean in his resurrection? It is said, 1 Tim. 3:16, that he was 'justified in the Spirit;' and Rom. 4:25, 'He was delivered for our offenses, but raised for our justification.' Purity is the grand idea associated with Christ's resurrection, and therefore such a view of the type is manifestly impossible."

Gesenius, in his Hebrew Lexicon, also says:—

"Obviously in verse 8 the antithesis lies between *for Azazel* and *for Jehovah*."

Irenæus, writing in A. D. 185, quotes an elder's words against Marcus, who was accused of heresy, as follows:—

"Marcus, thou former of idols, inspector of potents, skilled in consulting the stars, and deep in the black arts of magic. Ever by tricks such as these confirming the doctrines of error. Furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true Father, enables thee still to accomplish, by means of *Azazel*, that fallen, yet mighty, angel. Thus making thee precursor of his own impious actions."—*Irenæus against Heresies*, book 1, chap. 15, p. 68. This shows that such an opinion was held by Christians at that time.

In the common acceptance of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conception of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

In Rev. 20, there is something that bears a striking analogy to the action of the High Priest in regard to the scape-goat, and is, doubtless, a fulfillment of that type. This scripture, ushering in the first resurrection—the resurrection of the just, who are raised at the coming of Christ, certainly refers to a period beyond human probation, and therefore after the sanctuary is cleansed. An angel is seen to come down from Heaven, and bind the dragon, which is the devil, and cast him into the bottomless pit, where he is shut up a thousand years.

By reference to the Scripture use of this term *abyss* (rendered bottomless pit), we find the very idea of Lev. 16:21, 22, carried out, for it is literally a desert waste, void, or land not inhabited. In every place where the term is used in such a manner as to determine a locality, it is connected with the earth, or a part of the earth. In Rev. 9, at the sounding of the fifth trumpet, the abyss was opened, and locusts came out, &c. This describes the action of the Mahometan power. In chap. 11, the beast that ascends out of the abyss is said to make war against the two witnesses and to kill them. By careful expositors of prophecy this is referred to the French Revolution. In chap. 17, the seven-headed and ten-horned beast is said to ascend out of the abyss. Chap. 13:1-10, refers to the same beast in another phase of its existence, and these chapters clearly point out European powers. Thus far we find it confined to the earth. Paul, in Rom. 10:7, uses this term in the same manner. "Who shall descend into the deep? (that is, to bring up Christ again from the dead)." The abyss, here rendered *deep*, in other places rendered bottomless pit, refers to the grave, or, at most, to the state of death. In Gen. 1:2, "and darkness was upon the face of the deep," the abyss points out a void, waste, or uninhabitable state of the earth; and in no case, where it is possible to trace its connection, has it any location but the earth.

Two facts only need notice to show the perfect fulfillment of the types in the scripture under consideration. (1.) Satan is called the prince of the power of the air. By his creation as an exalted angel he has the pow-

er of traversing the air as well as the earth. To deprive him of that power and confine him to the earth would fulfill Rev. 20. (2.) When Satan is bound, at the coming of Christ, the earth will be desolated, and left without an inhabitant.

The proof that the earth will be desolated at the coming of Christ is found in many scriptures. It will be admitted by all that at his coming his saints will be caught away from the earth to meet him in the air. 1 Thess. 4:16, 17. And it is abundantly shown that all the wicked are given to the sword in that day. Jer. 25:15-33; Joel 3:9-16; 2 Thess. 1:6-8, &c. It is at the coming of Christ that the battle of the great day is fought. Jeremiah says he saw the earth, and it was without form and void, and there was no man. Jer. 4:19-29. It was turned again to the state of desolation in which it was when first created, before the Spirit of God in formative power moved upon the face of the abyss. Says the Lord by the prophet:—

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of heaven.

The great day of the Lord is near, . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, . . . The whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

The harmonious testimony of the Scriptures shows that the binding of the devil, and his confinement in the abyss, "in a land not inhabited," answer exactly to the type of the scape-goat.

Some have questioned in regard to the meaning of Lev. 16:10, where the scape-goat is reserved "to make atonement with him, and to let him go for a scape-goat into the wilderness." While, in general, the definition of the original is, to cover, expiate, or forgive, Gesenius gives as one definition, "to do away, or obliterate." After the atonement is made with the blood of the sin-offering, the sin itself still exists, and falls somewhere else. In the type it was laid on the scape-goat; in the antitype, on the devil. And when he is destroyed, sin perishes with him; it is, in his extinction, literally "done away, or obliterated." It has no more a record in the word of God, nor a place in the universe. In this sense only has the scape-goat, or Satan, anything to do with the atonement. It is the blood that makes atonement. See Lev. 17:11; Heb. 9:22. But the blood of the scape-goat was not taken for man. He was not offered as an offering. Practically, as far as the people of God are concerned, it would not make a particle of difference whether laid on Satan, or disposed of some other way; they are secure when the blood on the mercy-seat has procured release for them; they are then acquitted at the throne of judgment.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years?

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed" (Satan) will have been bound by a stronger than he (Christ), and the house of the strong man (the grave) spoiled of its goods (the saints). Matt. 12:29; Heb. 2:14. Then will the work of the enemy in sowing tares among the wheat (Matt. 13:24-45), be forever remedied, and the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed raise their glad voices in the song of Moses and the Lamb. Oh, glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come, Lord Jesus!"

J. H. WAGGONER.

An infidel, wishing to give a reading lesson to two little children, wrote the words, "God is nowhere." The child read it, "God is now here." The child's wisdom was greater than the infidel's folly.

SUNDIALS mark only the bright hours. Would it not be well if more people could imitate them?

SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill.
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquicken'd,
Lifeless on the teeming mold;
Seeds that live and grow and flourish
When the sower's hand is cold.
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone!
Bid thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripened ears—
Filled with fruit of life eternal
From the seed we sowed in tears.

Check the froward thoughts and passions,
Stay the hasty, heedless hands,
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

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.

Oakland, Cal.

WE have now been in this city about seven weeks. Our meetings were discontinued two weeks on account of the great excitement attending the Temperance movement in this city. Our tent was used for the temperance meetings, which gained for us the good will of the best and leading citizens of the place, and brought us prominently before the public.

From the beginning, we have had a fair, though not a large, attendance. It has run from seventy-five to four hundred, about one hundred being quite regular hearers. Probably not less than one thousand persons have heard us more or less. This is right on the great thoroughfare of travel. Hundreds are constantly coming and going. Many who have attended some of our lectures have gone to different parts of our own country, and some to other countries. These have taken more or less of our books with them. We already hear of some of these who are keeping the Sabbath. Thus the knowledge of the truth is being spread abroad.

We have sold over \$100 worth of books, and have obtained a number of subscribers for the *Signs*. Though we have asked for nothing, and have taken up but one collection, yet friends have donated nearly two hundred dollars for our expenses.

About thirty-five new converts have embraced the Sabbath; making a company of nearly fifty now in Oakland. There is still a good interest, and many for whom we hope. It is one of those places where the interest does not cease with the close of the lectures. Hence much may be hoped here for the future.

Sunday, June 14, I enjoyed as pleasant a baptismal scene as I ever attended. The day was delightful and the location was all that could be desired, being on the grassy bank of a beautiful lake. At the water's edge was a level, grassy place, just large enough for the candidates and their friends. From this, the bluff rose about thirty feet high, upon which was gathered from fifteen hundred to two thousand persons, while many little boats were quietly riding upon the water.

Before baptism, Bro. White gave the crowd a short, earnest, and convincing address upon the law and baptism. All listened with the greatest respect and manifest interest. Not the least disturbance occurred from beginning to end. Twenty-three were buried in baptism. These occasions are green spots in our path to which we look back with pleasure.

Bro. White has been with us all the time and has aided us with his counsel, with his publishing, and with some preaching. He and Bro. Loughborough will follow up the work here, while Bro. Cornell and I go to San Jose. We remember all our old and dear friends in the East, and are greatly cheered and encouraged by the good reports from there. Surely, the work is moving rapidly on. Remember us in your prayers.

D. M. CANRIGHT.

June 22, 1874.

Camp-Meeting at Lodi, Wisconsin.

THIS meeting has just closed, and it has been a great success. It is considered by the brethren and sisters the best meeting ever held in this State. About three hundred Sabbath-keepers were in constant attendance. The weather was pleasant—not a drop of rain from beginning to close. The weather some days was too warm for comfort. The grove was quite pleasant. Good water was accessible, and there was no murmuring that I heard of from the beginning to the close. There were from twelve to fifteen hundred in attendance Sunday who listened with close interest to sister White's discourse forenoon and evening. There had been considerable prejudice in this community before this, but this was much abated in consequence of her speaking.

A gratifying increase has been seen in this Conference the past year. Eight new churches were received into it this session. God has been blessing the labors of several who have recently gone out to work in the Master's vineyard. We trust they will become useful men in this important work. About \$2500 were pledged for the printing press on the Pacific Coast. Thirteen were baptized. Bro. Ole A. Oleson, of Fort Howard, Brown Co., Wis., was elected President of the Conference and Tract and Missionary Society. Being a Norwegian by birth, we hope his election will more closely unite our people with that nationality. There are eight churches of Norwegians and Danes in the Wisconsin Conference. The Conference took a good step by passing a resolution cordially inviting those of these nationalities to attend our camp-meetings, assuring them hereafter they shall have religious services in their own tongue during the meetings. We hope they will turn out largely hereafter and receive the great benefit the camp-meetings afford.

We regard it as very important that there should be a close union of those of different tongues. And we earnestly desire that everything like a distant feeling shall be broken down. We rejoice that thus far a good degree of union has existed. We are glad there is power in the present truth to unite those of different national prejudices and feelings. This is not done so thoroughly in any other denomination. Our spiritual meetings have been deeply interesting. Sabbath morning, especially, we shall remember for a long time with great pleasure as an interesting season. I do not often witness a meeting which moves forward with such a marked interest. The testimonies were not lengthy and tiresome, but humble, intelligent, and earnest. The language of the heart was spoken, and met a response in other hearts.

We found this camp-ground an easy place to preach. It seemed to be pervaded with a heavenly atmosphere. Holy angels were evidently near. The Lord has been at work in Wisconsin for the last few years. That bewilderment which has been upon the minds of the people for years seems to be moving away, and the true Spirit of God coming in. Young men of modesty and piety are being developed, and nearly all are looking for better days in this Conference. Our meetings were far more free than in Illinois, and it was much more easy to labor here. Sister White's presence upon the ground was a great blessing to the cause. Her discourses were received with gladness. Her coming East will evidently be a great blessing to the cause. The only regret is that Bro. White is detained by necessary duties in California so that he cannot be here also. But God will bless him where he is. In conclusion we again say, the Wisconsin camp-meeting has been a great success.

GEO. I. BUTLER.

Lodi, Wis., June 23, 1874.

The Illinois Camp-Meeting.

THIS meeting was in many respects the best we have ever attended. Although there were some discouraging features at first, yet the clouds moved away, and light shone upon the people.

All were happily surprised, and very much cheered and encouraged, when it was announced the first day of the meeting that sister White was on the ground.

As it would make the article too lengthy to do justice to the subject, we can only notice one or two prominent points. First, and most important, the great object of the meeting was not to get in the minds of our people a theory of the truth, but to get the truth into their hearts, and to have them beat in unison with God in this great work, and to cause them to enter into the spirit of labor, the spirit of sacrifice, and to become earnest workers in the cause. When we listened to the heart-searching and earnest words of Brn. Butler and Haskell, we could plainly see that they were well adapted to their high position and work.

Sister White, in her testimony to the watchmen of this Conference, said there was no reason why there should not have been twenty times as many Sabbath-keepers at the meeting as there were. She also bore testimony that there was not that breaking down and confession of sins

among the brethren and sisters that there should have been. But the brethren gave and subscribed liberally to support the cause.

When our people are awake and have a heart to work for others, they will also have the spirit of going up to these great feasts. Many who doubt the written testimony, if they could hear the oral and living words of sister White as she appeals to the people in language most solemn and impressive, would perhaps believe. Never before did we feel such a sense of our own unworthiness and lack of consecration as at this time. We cannot see the exceeding sinfulness of sin till we strive, and really do draw near to God.

The necessity of camp-meetings, and the importance of our going up to these yearly seasons of refreshing, were never before so deeply impressed upon my mind. How much some who might have been at the meetings have lost!

We feel more determined than ever to work in our sphere, and our prayer is that all who attended this meeting may never forget the instruction which they received; but may live it out, so that as Bro. Butler says in an article in the REVIEW of June 16, which has the genuine ring, there may be a "charging along the whole line."

WM. PENNIMAN.

Western Iowa Tent.

WE have delivered six discourses in Missouri Valley, Iowa, with a good interest. The congregation increases every night. Last night, the tent was crowded with attentive listeners, while many could not get in. We have faith to believe that the Lord will work for us. Pray for us.

J. BARTLETT,
J. McWILLIAMS.

June 29, 1874.

The Cause in Smyrna, Me.

I HAVE just returned from Smyrna Mills, Maine. While attending a series of meetings held in that place by Bro. J. B. Goodrich, and listening to the faithful testimonies of the brethren and sisters, I felt that the Lord strengthened and blessed us abundantly. Nearly all seemed willing to work. One new one came out who will be an honor to the cause if she proves faithful to God. She is a lady of talent, who has many friends whom we hope to see imitating her example by breaking away from prejudice, giving their whole heart to God, not fearing what man may say about them, but rather fearing to disobey God by trampling under foot his holy law, the ten commandments.

I believe that great good could be accomplished here in Aroostook Co. if our ministers could stay longer at a time. The interest must be followed up in order to be effectual. There is a large field where our faith has never been presented. A large church could be raised up here if we could have constant labor for a year. "How shall they hear without a preacher?" Rom. 10:14. Three years ago, I knew of but one family in this section who were keeping the Sabbath; now there are a goodly number whose hearts are in the work. May God speed this precious truth is my prayer.

I feel sure we have the truth on the third angel's message. Oh, how sweet are the promises of Him who cannot lie or fail to fulfill! Why should we doubt? If Jesus is for us he is more than all who can be against us. Oh! that our entire being may be sanctified to God without any reserve. A life that is hid with Christ in God is the only life I want. How glad I am that we can have just such a life in Jesus' worthy name. May the Lord help us to have decision of character and moral courage to do right is my prayer.

SARAH A. DENBAR.

Iowa.

THE Northern Iowa tent is pitched in Marble Rock, Floyd Co., Iowa, about eighteen or twenty miles west of Bradford. We commenced meetings last evening, June 25. The people appear intelligent and friendly. We are expecting Bro. Minos Miller immediately to join us in this field of labor. Pray for us. Address us at this place until further notice.

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

Wisconsin Conference.

FOURTH ANNUAL SESSION.

CONFERENCE convened according to appointment at Lodi, Columbia Co., Wis., June 18, 1874. The President in the chair. Prayer by Eld. I. Sanborn.

Call being made for delegates to present their credentials, twenty-four delegates responded, representing twenty-two churches. One church not represented.

Call made for new churches that wished to join the Conference. Eight new churches were admitted with their delegates.

Moved and adopted that Brn. Butler and Haskell be invited to take part in the deliberations of this Conference.

Last annual Conference report called for, read, and approved.

On motion, a committee of three were selected to nominate the proper committees. Eld. Geo. I. Butler, O. H. Pratt, and N. M. Jordan, were chosen such Committee. Adjourned to call of Chair.

SECOND SESSION.

Conference called at 5 o'clock p. m., June 21. Prayer by Eld. Butler.

Voted, That the church of Chicago be allowed to retain their s. b. for the past year; Fremont allowed to retain one-half their s. b. for the present year.

The following resolution was passed:—

Resolved, That we extend a hearty invitation to our Danish and Norwegian brethren to attend the camp-meeting, and that we will give them a reasonable opportunity to hold meetings during the camp-meeting in their own tongue.

Voted, That the Executive Committee be empowered to choose a camp-meeting Committee.

One hundred dollars were voted to the General Conference.

The report of committees being in order, the Committee on Resolutions reported, that in their opinion, no resolutions were necessary. But would recommend the Conference to live up to the good resolution heretofore passed by this Conference. The suggestion was adopted.

The Committee on Nominations reported for President, O. A. Oleson, Fort Howard, Brown Co., Wis.; Executive Committee, O. H. Pratt, Monroe, Green Co., Wis.; Geo. Tenny, Kilbourn City, Wis.; Treasurer, Wm. Kerr, Monroe, Green Co., Wis.; Secretary, E. R. Gillett, Monroe, Green Co., Wis.

The Committee on Credentials and Licenses reported as follows:—

We recommend to renew the Credentials of the following brethren: Isaac Sanborn, John Matteson, David Downer, and O. A. Oleson; and that the following persons receive license, H. W. Decker, C. W. Olds, Rufus Baker, John Atkinson, P. H. Cady, J. C. Nielson, and Andrew O. Johnson. Report adopted.

The report of the treasurer not being ready, it was ordered that it be published with the secretary's report. The report is as follows:—

Cash on hand at the beginning of the year, \$161.54
Rec'd during the year, 2346.83

Total, \$2508.37

Paid out during year, \$2450.36

Cash to balance, 58.01

Total, \$2508.37

WM. KERR, Treas.

The secretary reports that at the beginning of last Conference year, s. b. pledges amounted to \$2407.72; this Conference year, \$3015.00.

No. of members at commencement of last Conference year, 713; of this Conference year, 875.

Voted, That a copy of the proceedings of this Conference be furnished the REVIEW and HERALD for publication.

Adjourned sine die.

P. S. THURSTON, Pres.

E. R. GILLETT, Sec.

The Last Generation.

A HIGH RECORD.

THE generation of the righteous who are alive on earth when Christ comes, have a very high record. They have an experience that no others have had. The Scriptures speak of their character, trials, and final exaltation, as of no other people. The following are a part of the declarations of the Bible in regard to them:—

They are the generation who take warning of the approaching end by the signs in the sun, moon, and stars. Luke 21:21.

They give the third angel's message, Rev. 14:9-12—the last warning before probation ends and Christ comes.

They are the "little flock" of Luke 12:32, who are "waiting for their Lord when he will return from the wedding." Verse 36.

Paul mentions them: "And unto them that look for Him shall he appear the second time without sin unto salvation." Heb. 9:28.

They fulfill the prophecy respecting the restoration of God's ancient Sabbath. Isa. 58:12-14.

They most fully realize the import of Christ's words, "If ye will enter into life, keep the commandments." Matt. 19:17.

They live through the "perils of the last days," when Paul points out a long catalogue of sins as abounding in the popular church. 2 Tim. 3:1-5.

They contend with the peace-and-safety cry of a good time coming, when distress and anguish are drawing on the land. 1 Thess. 5:3.

In their experience is fulfilled the parable of the ten virgins. Matt. 25:1-13.

They give the *three* calls to come to the "great supper," foretold in Luke 14: 17-23.

They "contend for the faith which was once delivered unto the saints," Jude 3, and encounter the "mockers" and "scoffers" of the last days. 2 Pet. 2: 3; Jude 18.

They pass through the time of the "distress of nations," the "sea and waves roaring," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

They see the fulfillment of Paul's words, when "men will not endure sound doctrine," and when they shall turn from the truth and be turned unto fables. 2 Tim. 4: 3, 4.

They contend face to face with "familiar spirits" that "peep and that mutter," Isa. 8: 19, and with those who depart from the faith, giving heed to "seducing spirits and doctrines of devils." 1 Tim. 4: 1.

They witness the fulfillment of the "parable of the fig-tree," which notifies the world of the approach of Christ. Matt. 24: 32, 33.

They are cautioned by Christ: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

Paul admonishes them: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we [first] believed." Rom. 13: 11.

They are exhorted in Zeph. 2: 3, to seek meekness and righteousness, that they may be "hid in the day of the Lord's anger."

To them is addressed the inquiry of the prophet: "But who may abide the day of His coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Mal. 3: 2.

Paul refers to them in Heb. 10: 25, as not forsaking the assembling of themselves together as many do, but as exhorting one another the more fervently as they see the day approaching.

They pass through the long, trying period of the patient waiting for Christ. James 5: 7, 8.

They are the ones who "speak often one to another," and who are written in God's "book of remembrance," and who will be his when he makes up his jewels. Mal. 4: 16, 17.

They live at the solemn time of the "investigative Judgment." See Mal. 3: 5; and Matt. 22: 11.

They are commanded to "watch and pray," Mark 13: 33, lest coming suddenly Christ should "find them sleeping." Vs. 36.

They are the ones who buy the "gold," "white raiment," and "eyesalve," in Rev. 3: 18.

They are not defiled with women—i. e., separated themselves from all bodies of corrupted Christianity. Rev. 14: 4.

Hosea 6: 3, refers to them: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

They share in the "times of refreshing," promised in Acts 3: 19.

They behold the people of God finally all "come to the unity of the faith," and the watchmen all seeing "eye to eye," when the Lord brings again Zion. Isa. 52: 8.

Having overcome and kept Christ's works unto the end, he gives them "power over the nations." Rev. 2: 26.

They witness the dawn of the eternal day, and the Day-star arises in their hearts. 2 Pet. 1: 19.

They behold the terrible anguish of the lost as they realize that probation has ended and they are not saved. Prov. 1: 26, 27; Amos 8: 12; Luke 13: 25.

They pass through the awful period of the pouring out of the seven last plagues, when "the fear, and the pit, and the snare," are upon the guilty inhabitants of the earth. See Isa. 24: 18.

During this time, they are signally protected of God: "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Mal. 3: 18.

They are mentioned by the prophet as the people who "enter into their chambers," and "hide for a little moment until the indignation be overpast." Isa. 26: 20.

During the time of trouble they raise "the day and night cry" of Luke 18: 6. See also Rev. 14: 15.

They are delivered over unto death. Rev. 13: 15.

But they get the victory over the beast, and his image, the mark, and the number of his name. Rev. 15: 2.

They are on earth when Ezekiel says, "Though Noah, Daniel, and Job, were in it, they should deliver but their own souls." Chap. 14: 14-20.

They are mentioned in Rev. 3: 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

They are witnesses of "the great whirl-

wind" which the Lord will raise up to sweep the coasts of the earth. Jer. 25: 32.

They are on earth when eternal victory turns upon Zion's side, when her warfare is accomplished, and God says, "Comfort ye, comfort ye my people." Isa. 40: 1, 2.

To them is fulfilled the glorious prediction of Zechariah: "And I will bring the THIRD PART through the fire, and will refine them as silver is refined, and will try them as gold is tried. . . . I will say, It is my people; and they shall say, The Lord is my God." Zech. 13: 9.

Their condition in the time of trouble is thus contrasted with that of the wicked: "Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Isa. 65: 13, 14.

The prophet sees them at the time of their final deliverance and says: "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Isa. 24: 14.

God gives them this promise for the time of trouble: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation: there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91: 9, 10.

Every verse of the 46th psalm is a precious promise to the remnant during the terrible scenes of the pouring out of the vials of God's wrath.

Isa. 25: 8, presents them as saying, "Lo! this is our God, we have waited for him, and he will save us."

They are redeemed from the earth—from among men. Rev. 14: 3, 4.

They are called the 144,000. Rev. 14: 1.

They are sealed with the seal of the living God in their foreheads. Rev. 7: 2, 3; Eze. 9: 4.

In their mouth is found no guile. Rev. 14: 5.

They have the Father's name written in their foreheads. Rev. 14: 1.

They stand with the Lamb on Mount Zion. Rev. 14: 1.

They are without fault before the throne of God. Rev. 14: 5.

They sing the new song—the song of Moses and the Lamb—before the throne, the four living creatures, and the four and twenty elders. Rev. 14: 3; 15: 3.

No man can learn that song but the 144,000. Rev. 14: 3.

And they stand on the sea of glass and have the harps of God. Rev. 15: 2.

They follow the Lamb whithersoever he goeth. Rev. 14: 4.

G. W. AMADON.

Immensity of Creation.

SOME astronomers have computed that there are not less than 75,000,000 suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies, is in diameter 3600 millions of miles, and that which it controls much greater. The sun which is nearest neighbor to ours, is called Sirius, distant from our sun about 852,000,000 of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude, of all the 75 millions of suns, what imagination can grasp the immensity of creation! Who can survey a plantation containing 75 millions of circular fields, each ten millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out heaven with a span—comprehended the dust in a measure—and weighed out the mountains in scales, and hills in a balance—He who, sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in. Nations to him are as a drop of a bucket, and are counted as the small dust of the balance; and yet, overwhelming thought! he says, "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, and trembles at my word."—*Christian Almanac*.

Please Stop My—What?

"TIMES are hard, money is scarce, business is dull, retrenchment is duty—Please stop my—" Whisky? "Oh! no; times are not hard enough for that yet. But there is something that costs me a large amount of money every year, which I wish to save. Please stop my—" tobacco, cigars, and

snuff? "No, no, not these; but I must retrench somewhere; please stop my—" ribbons, jewels, ornaments, and trinkets? "Not at all; pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction—please stop my—" tea, coffee, and needless unhealthy luxuries? "No, no, no, not those; I cannot think of such a sacrifice; I must think of something else. Ah! I have it now. My paper. It costs five cents a month; sixty cents a year;—I must save that. Please stop my paper! that will carry me through the panic easily. I believe in retrenchment and economy, especially in brains."—*The Christian*.

RELIGION! WHAT IS IT?

"T is not to go to church to-day,
To look devout, and seem to pray;
And ere to-morrow's sun goes down
Be dealing scandal through the town.

Not every sanctimonious face
Denotes the certain reign of grace;
A phiz that seems to scowl at sin,
Oft veils hypocrisy within.

"T is not to mark our daily walk,
Or of our own good deeds to talk,
And then to practice secret crime,
And so misspend and waste our time.

"T is not for sects or creeds to fight,
And call our zeal the rule of right,
When all we wish is, at the best,
To see our church excel the rest.

"T is not to wear the Christian's dress,
And love to all mankind profess;
Then treat with scorn the suffering poor
And fast against them close our door.

Ah, no; religion means not this;
Its fruit far sweeter—fairer is;
In heavenly soil alone it thrives,
And more than blossoms where it lives.

Religion! 't is the rule of life,
The bond of love, the bane of strife,
Its precept this, "to others do
As you would have them do to you."

It grieves to hear an ill report,
And scorns with human woes to sport;
Of others' deeds to speak no ill,
But tell of good, or else be still.

And does RELIGION this import!
Oh, may our souls its influence court!
Haste, haste, the bright, the blissful day,
When earth shall know no other way.

—Sel.

The Ten Commandments in Scotch.

A BROTHER has handed us a slip containing the ten commandments in the Scottish dialect as follows:—

THE TEN HAIL-BIDDENS.

Dr. Waddell, of Glasgow, is translating the Bible from the original Hebrew and Greek into the Scottish dialect. A specimen page from the twentieth chapter of Exodus will entertain the reader:—

EXODUS, OR THE OUT GATE.—CHAP. 20.

God's bidden maun be dune or waur.
The Ten Hail-Biddens, or Commandments.

Syne spake God ilk word o' thir, sayan:
2. Mylane am the Lord your God, wha redd yo frae the lan' o' Egypt, an' out frae the house o' haud.

3. Ye sal hae nane ither godds fornenst me.

4. Ye sal schupe nae eidol till yersel, nor draght o' what's heigh i, the lift, or what's laign on the yird, or what's intil the wat-tirs whilk are aneth the yird.

5. Ye sa'na lout yersel till them, nor ser' them; for mylane am the Lord your God: a God fu' sikker o' his ain, fetchin hame the misdoens o' the forebears on the bairns, aye, till the third an' till the fourth o' their bluid wha ill will me;

6. But warkin nieborlie wi' thousands o' them that lo'e me, and bide my bidden.

7. Ye maunna even the name o' the Lord your God wi' nocht; for the Lord himsel canna redd the man wha evens his name wi' nocht.

8. Mind ay weel the quattin-day, till haud it sikker.

9. Sax days ye may paingle an' do a' yer wark:

10. But the seven day is quat till the Lord your God. Ye sal nae wark intil hit; yersel, nor yer son, nor yer dochtor; yer loon, nor yer lass, nor yer beiss; nor the frem frien' who taigles in yer yetts.

11. For intil sax days the Lord wrought the lift, an' the laigh, an' the bouk o' wat-tirs, an' ilka haet in them; an' rested him ontill the seven day: whar-thro' the Lord blythepad the seven day, an' set it by the lave.

12. Be cannie ye o' yer faither an' o' yer mither; that yer ain days may be lang on tha lan' whilk the Lord your God foreset-tles on yo.

13. Ye sal tine nae life.

14. Ye sal loup nae fauld.

15. Ye sal fash nae gear.

16. Ye sal skaithe nane yer neibor's name.

17. Ye sal grein nane yer neibor's ain o' his biggin; ye sal grein nane yer neibor's ain o' his wife; or his loon, or his lass; or his knowte; or his naig; or ought that is aught o' yer neibor's.

Largeness of Heart.

"AND the Lord gave Solomon wisdom and understanding exceeding much, and largeness of heart." 1 Kings 4: 29.

Our hearts become contracted by selfishness, and by constantly looking to our own interests, and by the constant pressure of sharpeners from without, who make it a business to absorb whatever they can, and appropriate to themselves what comes in their way, either by one way or another.

Men get to feel as if almost every other man was on the lookout to cheat them and get hold of the little they have earned, and this, with the inward principle of selfishness, soon begets a sort of enmity which he learns to conceal, and thus hypocrisy is fairly commenced.

Men of education and principle, and men of mind, do, to a greater or less degree, see the case and restrain themselves from that disgusting phase of selfishness which is often developed in more contracted minds; but nearly all have drank in so much of the spirit of the world that we need to pray, O Lord, enlarge my heart.

Our hearts are too small. We find it hard to sympathize with those beyond our little sphere. If our affairs are going on smoothly, we cannot feel for others who are not of our neighborhood. If our homes are safe and prosperous, we cannot weep for those whose dwellings are carried away by the overflowing floods, or destroyed by the devouring element. If our fields yield their increase, we have little sympathy with the victims of famine and want. If we are well, we care little for the sick and afflicted.

There are noble minds whose hearts God has touched, who only value property for the good it can do, and talent for the good influence it may exert. Such live in an atmosphere of bliss, and their memory is blessed.

"Circumstances alter cases," and the S. D. Adventist who truly believes what he professes, and loves God with all his heart, and loves his neighbor too, will be very liberal according to his ability—much more so than any former church; for he believes that time is soon to close and the world must all be warned of the coming event—disaster to the unbeliever, but deliverance to the saint.

In a few years, earth will be a dreary waste; no one will inhabit its vast extent. Of what use will the goods of earth be to us then? our abode will be Heaven or hades, and we, in either case, will need no more the things of this world.

JOS. CLARKE.

Obituary Notices.

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

DIED, in Monroe, Iowa, April 14, 1874, of consumption, sister Frances Mortimer aged 49. The deceased had been a member of the Methodist denomination for many years. When Bro. Canright came to this place to labor about five years ago, she embraced the present truth, and has lived a life worthy of imitation by all who knew her. She died in the glorious hope of the soon coming of the Lord, when the righteous dead shall be raised and made immortal.

J. B. BENINGTON.

DIED, May 17, 1874, at Roosevelt, N. Y., sister Ashphalina West, aged 64 years. She died in the triumphs of faith, a bright example of patience, with the hope of soon beholding the Lifegiver. She was formerly a member of the M. E. church. She has been a Sabbath observer for nineteen years, and died a full believer in all the truths of the third angel's message. She was a great sufferer for two years with cancer, of which she died. Funeral discourse by Eld. Wheeler, from 1 Thess. 4: 18.

A. & M. M. ROSS.

Died, at Matherton, Mich., March 31, 1874, Bro. A. C. Kellogg, aged nearly 35 years. His disease was quick consumption. Bro. K. has long been a faithful observer of the Sabbath. We believe him prepared to meet Jesus, and hope hereafter to join him in that eternal bliss which the followers of Jesus are awaiting to enjoy. The funeral sermon was preached by Eld. Young, of the United Brethren of this place.

J. G. CREAL.

DIED, near Appleton, Ohio, June 11, 1874, of spinal affection, Lucinda M., daughter of sister Fanny Vanfossen, aged sixteen years and seven months. She was much loved by all who knew her for her kind and amiable disposition. Words of comfort from 2 Kings 4: 26, by Eld. Peters.

DIED, in Bellevue, Mich., Feb. 4, 1874, of consumption, Bro. Lewis Griswold, aged 56. Bro. G. had observed the Sabbath of the Lord about twenty years. The funeral was attended at the Baptist church in Bellevue, Feb. 6.

U. S.

The Review and Herald.

Battle Creek, Mich., Third-day, July 7, 1874.

Appointment for Eastern Camp-Meetings.

MICHIGAN,	August 6-10, 1874.
NEW YORK,	13-17, "
VERMONT,	20-24, "
NEW ENGLAND,	27-31, "
MAINE,	Sept. 3-7, "
OHIO,	17-21, "
INDIANA,	24-28, "

We were favored last Sabbath with the presence and testimony of sister White. The report she brought of the progress of the work in California, and at the western camp-meetings, four of which she attended, were of the most cheering and encouraging character. The Lord is working for his people. Sister W. will be present, nothing preventing, at the Michigan and all the eastern camp-meetings. U. S.

The next paper will conclude the series of important articles on the Atonement.

Michigan Camp-Meeting.

THIS meeting will be held in Battle Creek, at the time appointed. The western meetings, as already reported, have been seasons of great success and encouragement. The Minnesota meeting, an account of which will appear in next week's REVIEW, was equal with the rest. Shall not the eastern meetings be equally good? Let us make a grand rally in Michigan as a commencement. There should be as many as one hundred tents on the ground. Those who have not provided themselves with tents, especially new churches, should procure them immediately. See notices of Health Institute, Mich. Conference, &c., to come off in connection with this meeting. U. S.

A Singular Occurrence.

WE learn from the "New World" a Swedish paper published at Chicago, Ill., that two cherry trees at Lake View near that city, were sun struck, Sunday, June 28. As the owner was standing by them suddenly he heard a noise in the trees, and turning round saw the bark splitting and dropping from the upper branches. This continued till it all fell off. Then the leaves fell, and finally the berries withered and died in a few minutes. The paper states that nothing of this kind so far as it knew had ever before occurred. U. S.

To Correspondents.

P. OWENS: For an exposition of 1 Pet. 3: 18-20, which speaks of the spirits in prison, see "Man's Nature and Destiny," pp. 87-95, or "State of the Dead," pp. 73-80. Published at this Office.

FRIEND OF THE CAUSE IN ILL.: During the work in the most holy in the heavenly sanctuary, God is Judge, not Christ. For proof that Christ entered the most holy in 1844, see the work on the sanctuary and 2300 days. Published at this Office.

F. CURTIS: For an explanation of Rev. 20: 1-3, see Thoughts on the Revelation, pp. 291-297. Published at this Office.

S. A. GILLEY: The reasons for our frequent use of the term "present truth," will be found in the article in this number under that head.

QUERY: Will you give through the REVIEW the origin of the term Jew? B. F. KROES.

ANSWER: Smith, in his Bible Dictionary, art., Jew, says: "This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes. In this sense, it occurs twice in the second book of Kings, 2 Kings 16: 6; 25: 25, and seven times in the later chapters of Jeremiah, Jer. 32: 12; 34: 9 (in connection with Hebrew); 38: 19; 40: 12; 41: 3; 44: 1; 52: 28. After the return, the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new State were called Jews, and the name was extended to the remnants of the race scattered throughout the nations." The term Israelite is from Israel, the name given to Jacob when he wrestled with the angel and prevailed. Gen. 32: 28.

The other term by which that people were known, namely Hebrews, was more ancient. It is from a word which signified "from the other side" and was applied by the Canaanites to those who came from the "other side" of the Euphrates, the

land from which Abraham was called. It was first applied to Abraham, Gen. 14: 13, and became the common name of his descendants.

J. F. L.: You will find an explanation of Christ's words to the thief on the cross, in Nos. 23 and 24 last volume of the REVIEW, State of the Dead, pp. 144-153, and Man's Nature and Destiny, pp. 199-210. U. S.

WE thankfully acknowledge the receipt, from W. J. Button, Chicago, Ill., agent for the introduction of Harper's Educational works, of the following volumes of school books: Hooker's Natural History, Dalton's Physiology and Hygiene, Harper's School History of the United States, and Swinton's Language Lessons. From the cursory examination we have been able to give them, we should judge them to be well adapted to the purpose of conveying instruction on the subjects upon which they treat.

THE P. O. address of Eld. A. S. Hutchins for the present, is Battle Creek, Mich., REVIEW BOX.

To Brethren in Iowa.

NOTICE is hereby given to the directors, and all concerned in the Iowa and Neb. T. and M. Society, that all orders for publications for the Society should be made through the secretary, G. V. Kilgore, Washington, Iowa. And let it here be understood that the Society will not be responsible for bills of books obtained in any other way.

The Camp-meeting Committee of the Iowa and Nebraska Conference for the ensuing year is, Jacob Shively, Sidney Hart, John Auten. This should have been in our conference report but was left out by mistake.

H. NICOLA, Pres.

Duality of Man in Court.

RECENTLY I stepped into a court room to hear the closing plea on a criminal case. It appeared that the counsel for the defense had set up the fashionable plea of "temporary insanity" and in the argument had stated that man was a dual being; and that in this case one of his two natures had obtained the supremacy, and, by an uncontrollable impulse, the man committed the crime.

The prosecutor remarked that God was considered a triune being, or a trinity, but he denied that man was a "biune" being, or a duality.

Here he was interrupted by the defense, who asked if he had not read that man was made in the image of God.

"Yes; but that does not meet the case," the prosecutor replied. "I read that God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; but I do not read that he made two of him. And I read further," he continued, "that God made Eve to be with man because it was not good for man to be alone. Now if the doctrine of the defense is true, Eve could not have been created for such a reason; for, if there were two of Adam they might have been company for each other!"

This may be looked upon as merely a happy turn, but I do not know why it is not, as a reply, as good as any argument which has ever been produced in favor of the duality of man.

J. H. W.

Isaiah Eight.

MUCH of this chapter refers to the last days, and is now in process of fulfillment; although it is yet to be more fully developed. The associating together of nations and people, the secret organizations, and all the different orders of false religion, all are exceedingly numerous, and all have the promise of being broken in pieces. Verses 9, 10, and Daniel 2: 44, 45.

We are instructed in this remarkable prophecy of Isaiah not to resort for protection to these different orders—not to say, "A confederacy" is our hope; but to resort to the Lord for protection, and to hide ourselves in him. Verses 11-22.

The union of the commands of God and the faith of Jesus, are referred to in verse 16; also the sealing of the law, by restoring the fourth command to its place in the decalogue, and in this verse also is the only occurrence of the word disciples, in the Old Testament.

The great delusion of spiritualism is referred to in verse 19, and the revival of the true testimony of Jesus in the spirit of prophecy. See Rev. 19: 10.

Truly the word of God is a lamp to our feet, and the word of prophecy is sure. 2 Pet. 1: 19-21.

JOS. CLARKE.

The Syrian Famine.

THE following statement in a letter recently received by the New York Evangelist, from the Rev. Dr. Jessup, shows the suffering inflicted by the famine in Syria:—

Our Protestant communities in Syria, in com-

mon with the rest of the people, are in a state of great suffering. Many families have not tasted bread for days. The price of flour is three times what it was last fall. The last year's crops failed. There is little work to be had. Our congregations have taken up collections for the poor, until the relief is well-nigh exhausted, and the distress is increasing. I know whole families who have nothing in store to eat, and know not where to get their next meal. My brother has just been on a tour, and found the people living on roots, and grass, and oak leaves; and in order to feel a sense of fullness, they drink salt water to make them thirsty, and then drink immoderately of water to distend their stomachs. I have just heard of two men who attempted suicide because their children were starving. Jehoe, our faithful native preacher, who lives here, and preaches in the adjacent villages, is in real distress. Both his wife and her sister have become stone blind, and he has to hire a servant to care for them; and, owing to flour being eighteen dollars a barrel, and everything else in proportion, he has involved himself in debt nearly two hundred dollars in the past six months, and cannot get trusted for an ounce of flour. We have attempted to aid him a little, but the number of applicants is so great that we can do almost nothing.

"A Protestant from Lebanon, with a family of ten, came to me a day or two since, and said they had no bread, and flour was selling in the village by the ounce, and he had come down to beg for money to buy ten pounds of flour to give them one meal of bread. I see no prospect of any relief for three months, and probably none before August, when the new wheat crop comes in. The Lebanon Government is doing something for the poor, but where everything is in the hands of the Maronites and Druses, the poor Protestants will stand little chance of relief. The past season has been the severest ever known in Syria, as far as I can ascertain. The greater part of the sheep, and cattle, and goats, have perished from starvation and cold."

The seed must die, before the corn appears
Out of the ground in blade and fruitful ears.
Low have those ears before the sickle lain,
Ere thou canst treasure up the golden grain.
The grain is crushed, before the bread is made;
And the bread broke, ere life to man conveyed.
Oh! be content to die, to be laid low,
And to be crushed, and to be broken so,
If thou upon God's table may'st be bread,
Life-giving food for souls an-hungered.

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 Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, commencing Aug. 6, 1874. Delegates should be on the ground the first day of the meeting. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting prepared to work for the Lord.

E. H. ROOR, Mich.
M. S. MERRIAM, Conf.
H. LINDSAY, Com.

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their eighth annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Aug. 7, 1874, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

JAMES WHITE,
IRA ABBEY,
GEO. I. BUTLER,
HARMON LINDSAY, Directors.
BENN AUTEN,
E. B. GASKILL,
M. S. MERRIAM,

THE T. and M. Society of Michigan will hold its next annual session in connection with the camp-meeting at Battle Creek. We hope the district secretaries will send their reports to the State secretary, Anna M. Driscoll, Battle Creek, Mich., at least one week before the camp-meeting.

E. H. ROOR.

THE T. and M. Society of Dist. No. 4, N. Y., will be held at Buck's Bridge, St. Lawrence Co., July 18 and 19, 1874. We earnestly request all the members and others to attend this last general quarterly meeting for this district in this Conference year. Do not fail to bring all the reports you have, or send them. We shall expect some minister to speak to us.

A. H. HALL, Director.

QUARTERLY meeting at Greenup, Ill., third Sabbath and Sunday in July. Let all the friends of Clark and Crawford Counties come that possibly can, as we have important matters to consider. We hope especially that the different officers of the Tract Society (Dist. No. 7) will be present.

G. W. COLCORD.

THE T. and M. Society of Dist. No. 5, Mich., will hold its next quarterly meeting at Wright, Ottawa Co., Sabbath and first-day, July 25 and 26, 1874. We wish to see a general rally of the friends of the cause at this meeting, as it will be

the last in this Conference year. Come one and all. Come prepared to pay up all arrearages and pledges, as we wish to leave a clean record.

A special invitation is extended to the brethren in Ravenna to meet with us at this meeting, especially on first-day, as we desire to establish a monthly meeting between the churches of Wright, Blendon, and Ravenna.

J. S. WICKS, Director.

WATROUSVILLE, Sabbath and first-day, July 11 and 12. Meetings to commence with the Sabbath. May these meetings be an occasion of seeking the Lord with all the heart.

A. S. HUTCHINS.

Business Department.

Not slothful in Business. Rom. 12: 11.

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

RECEIPTS

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.

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