I LONG TO BE THERE.

In the midst of temptation, and sorrow and strife,
And evils unnumbered, of this bitter life,
I look to a blessed earth, free from all care;
The kingdom of Jesus, and long to be there!

When this mortal body is racked with pain,
And demons are striving to trouble my brain,
I hope for the crown that the saints soon shall wear,
In the regions of glory, and long to be there!

When the wicked are scoffing—because I believe
The Saviour is coming, my pains to relieve,—
For Christ's coming kingdom, and long to be there!

By the sweet flowing River of Life I will sing
My triumph through Jesus, my Saviour and King,
And praise him who brought me, a sinner to share
A feast of fat things,—O, I long to be there!

I long to be there! and the thought that 'tis near
Makes me almost impatient for Christ to appear;
And demons are striving to trouble my brain,
The earth robed in beauty, I long to be there!

THE TWO LAWS.

The Holy Scriptures show a clear distinction between the law of God, and the law of Moses. Those who confound these two laws in one, cannot see and feel the force of the law of God, which is shown to be perpetually binding, and is strikingly enforced in the New Testament. Such are in great danger of being abrogated, without affecting the Sabbath of the covenant.

And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord. See 2 Chron. xxxiv. 50.

And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the BOOK of this COVENANT. 2 Kings xxvii. 21.

And they wrote unto Ezra the scribe, to bring the BOOK of the LAW OF MOSES, which the Lord had commanded to Israel. See Neh. viii. 1–3.

Then said I, lo, I come (in the volume of the BOOK it is written of me) to do thy will, O God. Heb. x. 7.

Have ye not read in the BOOK of Moses? Mark xii. 26.

The "ordinances" of the Jewish law, contained in "the book of the covenant," shadowed forth the "good things" of the gospel. Its "carnal rites," "burnt offerings and sacrifices," and "meats and drinks and divers washings," were all blotted out, and nailed to the cross when the Lamb of God shed his most precious blood.

THE LAW OF GOD, OR TEN COMMANDMENTS.

The law of God was written with the FINGER of God on two tables of stone, which were called the TABLES of the COVENANT. Here we will give some texts which speak of the tables of the covenant.

And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them. Ex. xxiv. 12.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of stone, tables of stone written with the FINGER of GOD. Ex. xxxiv. 18.

And the tables were the work of God, and the writing was the writing of God, graven upon the tables. See Ex. xxxiv. 15, 16.

And he wrote upon the tables the words of the COVENANT, THE TEN COMMANDMENTS. See Ex. xxxiv. 28, 29.

And he came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT. See Deut. ix. 9–11; v. 22.

By this class of texts we learn first, that "the tables were the work of God," second, that he wrote upon them with his own FINGER, third, that the matter written was the ten commandments, and fourth, that the ten commandments, alone, are God's covenant. They are not called a part of his covenant, but "his COVENANT." The Great Law-giver spake this covenant from "the Mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE," and he wrote it in "two tables of stone." See Deut. v. 22.

The ten commandments that God wrote in the TABLES of the covenant, with his FINGER, are a law of substances, bodies and not shadows like the law of ordinances written in the BOOK of the covenant by the HAND of Moses. The law of Moses, founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding on man before this law was written by the finger of God, and which continue to the close of time. The law of Moses, relating to outward observances which were not obligatory till they were commanded, was binding only on the Jews till the death of Christ, then it was abolished, and gave place to the "ministration of the Spirit."

THE ARK OF THE COVENANT.

And he shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. Ex. xxv. 11.

The Ark was a small chest, a little more than four feet, six inches long, two feet, eight inches wide and high. It was made purposely to contain the tables of the covenant. See Ex. xxv. 16.
Philistines then decided that if the cows went up to Beth-shemesh that they should know that the plagues that had come upon them, while the Ark had been with them, were from the Lord, but if they did not, then they should know that "a chance had happened" to them. And the King took the wishes of his people into consideration, and offered to carry the Ark of Beth-shemesh, and take it along the highway, low as they went, and turned not aside to the right hand or to the left." The cart came into the field of Joshua, and the Levites set the Ark upon the great stone Abel. "And they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord." The men of Beth-shemesh brought the Ark of God in, and was in this wonderful chest, so they looked into the Ark, and God slew fifty thousand and seventy of them. "And the men of Beth-shemesh said, "Who is able to stand before this Holy Lord ?"

The Ark of the Lord was removed to the house of Abinadab, and Eleazer his son was sanctified to keep it. There it remained a long time until David with thirty thousand chosen men of Israel, went to remove it into the city of David. Uzzah and Ahio drove the new cart on which they placed the Ark, while King David and all the house of Israel followed, playing on timbrels, drums, cornets and cymbals. And when they came to Nascobon's threshing-floor, the oxen stumbled, and Uzzah put forth his hand to steady the Ark, and God smote him for his error, [margin. rashness,] and he died by the Ark of God. This terrified the King, and he said, "How shall the Ark of the Lord come to me ?" So he said, "Let not the Ark come into the city of David, but carried it aside into the house of Obad-edom, the Gittite.

But when the King heard that Obad-edom and all his house were blessed because of the Ark of God, which had continued with him three months, he went and brought it into the city of David with gladness. And when they bore the Ark six paces, they sacrificed oxen and fatlings, "And David danced before the Lord with all his might." See ii Samuel vii.

We have given this brief sketch of the history of the Ark of the covenant, thus far, to show that it was the strength and glory of Israel, and also to show how the Great Law-giver has regarded and honored his holy law. Those who presumptuously speak of the law of God with contempt, and call it "the old law," "the old Jewish ritual," "a yoke of bondage," "an old thunder and lightning law, which always was a curse to man," and a "miserable rickety old law," are to be pitied. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecc. vii. 11. But their day is coming.

Both Testaments make mention of the "Ark of the Testimony"—a chest, or Ark, containing an image of a brazen ox. Cant. ix, 22; Exod. xxv, 22; Num. vii, 88; Josh. iv, 16; Rev. xvi, 19; xv, 5. This testimony is nothing more nor less than the ten commandments. It is often spoken of as "the testimony," and the "tables of the testimony." Why was it necessary that Moses should sanctify the congregation, and set bounds around the Mount as recorded in Ex. xix ? Because the Great God was about to speak and bear a testimony to men, and in awful grandeur proclaim the "Royal Law." Lightnings flashed and thundered rolled upon the Mount, while God descended upon him in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. Israel, in dismay, tremblingly stood and listened, while Jehovah uttered the words of the ten commandments, "And he added no more." This testimony, contained in about sixty lines of our pocket Bible, God has honored far more than any other portion of his word. He who has not trusted the testimony has but the other portions of the Scriptures; but with his voice proclaimed it, and with his finger wrote it in tables of stone, which, during the Jewish dispensation were placed within the second veil of the Sanctuary, the holiest place on earth.

But where shall we look for this testimony that is the present dispensation? Answer, "It is written in God's Sanctuary in heaven. It was also to be put into the mind, and written in the hearts of the people of God by the Holy Spirit. There is no Sanctorum recognized under the gospel as the Lord's, but the "True Tabernacle" in heaven, of which Christ is a Minister or High Priest." See Heb. xii, ix.

The heavenly Sanctuary is perfect in all its parts. It is called "a greater and more perfect Tabernacle."—See Heb. x, 11. If we would be correctly instructed as to its apartments and furniture, we should study well the Scriptures which speak of
the earthly Sanctuary, for when Moses was about to make it, God shewed him in holy vision, the heavenly Sanctuary, and said to him, “See that thou make all things according to the pattern shewed to thee in the mount.” This caution was repeated to Moses, even while receiving instruction how to make such small vessels of the Sanctuary as the golden lamps, tongs, and snuffers. See Ex. xxv, 40.

From these facts, and many more of the same nature that might be presented, we conclude that the Temple of God in heaven contains the Ark of the testimony, the ten commandments; and this conclusion is backed up by a plain text said by the Lord.

“And the temple of God was opened in heaven, and there was seen in his temple the ARK of his testament. Rev. xi, 19.

“And after that I looked, and behold, the temple of the tabernacle of the TESTIMONY [Holiest of all, which contained the testimony] was in heaven opened.” Chap. xvi, 5.

The revelation of Jesus Christ to his servant John, while in the Isle Patmos, was a. d. 94. This was twenty-six years after the destruction of Jerusalem and the Temple. Therefore, the “Ark,” and the “tabernacle of the testimony,” of which St John speaks, must belong to the heavenly Sanctuary. The TABERNACLE OF THE TESTIMONY can refer to nothing but that apartment in the “True Tabernacle” containing the Ark of God’s testimony, which is the “holiest of all.” The Ark of his testament can refer to nothing but the Ark in that which contains the TEN COMMANDMENTS that Jehovah delivered when he descended upon Mount Sinai in fire.—Will those who differ with us on these points just give a more harmonious exposition of them. How cheering and glorious is the sublime thought, to all who love the holy law of God, that in the heaven of heavens, the High and Holy One has placed the ten commandments beside his own Holiness.

THE TWO LAWS IN THE NEW TESTAMENT.

This is a subject of great importance. By not understanding it correctly supposed that the commandments of God were all nailed to the cross and abrogated. It is an object to show that the word law, so often used in the New Testament, does not apply to one and the same law, but that it sometimes applies to the ceremonial law of Moses, and sometimes to the ten commandments. If the word “law,” so often used in the epistles of St. Paul, refers to one law only, then the Apostle has often contradicted himself. Here we will give two texts from his epistles, which speak of the law, that the reader may clearly see the contradiction, if but one law is meant.

“Christ is become of no effect unto you, whosoever of you are justified by the law.” Gal. v, 4.

“For not the hearers of the law are just before God, but the doers of the law shall be justified.” Rom. ii, 13.

Has the Apostle contradicted what he wrote to the Galatians, a. d. 88, relative to the law, in his letter written to the Romans two years after? This he certainly has done, if he refers to one and the same law in both texts. But we are not ready to admit that there is a contradiction in his testimony. Much rather would we admit the clear distinction between the two laws, than to thus charge the Apostle. When we apply the word law correctly there is no contradiction. To do this, we should study well the context, with which the text, will determine the true application.

When St. Paul speaks of the law in Rom. ii, 13, he refers to the ten commandments alone. See verses 12—22. That we may not mistake what law is referred to, the Apostle quotes three of the ten commandments, which proves it to be the spiritual law. “The DOERS of this law, says he, ‘SHALL BE JUSTIFIED.’ But when the Apostle mentions the law in Gal. v, 4, none of the ten commandments are referred to. He speaks of circumcision, which Judaizing teachers were pressing upon the gospel church, and he dyes that if they were circumcised, they were debtors to do the whole law of shadows, or of which the gospel is the body or substance, and Christ is its end.” Surely, those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had “fallen from grace.” We are referred to Rom. Chap. vii, for proof that the commandments of God are abolished, and we are told that verse 16, shows that the law is dead. But we think it proves no such thing. Read verse 6, with the marginal reading, and it will be seen that it is the Christian, who has been convinced of sin by the law, has submitted to obey it, and has been made free in Jesus Christ, that is dead to the law, and not the law that is dead.

If the law we are delivered from, [condemnation of the law, being dead to that law wherein we were held in bondage of God condemns, and leaves the sinner bound; but through faith in Jesus Christ he receives grace and freedom. “What shall we say then? Shall we continue in sin, [transgression of the law] that grace may abound?” Or, shall we who have been delivered from the condemnation of the law, and have found pardon through faith in the atoning blood of Christ violate any part of the “royal law,” because we have found freedom? “God forbid.” For the moment we do we are bound by its condemnation again. And further, it cannot be the law of God, for we are instructed to remember to convict the sinner of sin, and slay him as it slew Paul.

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, [tenth commandment.] Thou shalt not covet. Verse 7. For when the law had said, [tenth commandment,] Thou shalt not covet, it made me alive with sin, but when the commandment came, sin revived, and I died.” Verse 9.

“Do we then make void the law through faith? God forbid: yea we establish the law.” Rom. iii, 31.

The epistle to the Romans was written a. d. 60. The crucifixion was a. d. 31, therefore the Apostle’s letter to his Roman brethren was 29 years after the “hand-writing of ordinances” was nailed to the cross. If the Apostle wished to teach the Romans that the ten commandments had been abolished, and had been dead 29 years, that they were a “yoke of bondage,” and if observed by them, they would fall from grace, as many teach at this day, we might expect him to write to them something as follows—Wherefore the law is unholy, and the commandment unholy, and unjust, and bad; instead of saying, “Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD.” Verse 12. Paul also says, “For we know that the law is SPIRITUAL.” See verse 14. Who dare say that this was any part of that law of ceremonies that had been dead 29 years? “For I DELIGHT in the law of God after the inward man.” Verse 25. Will any one say that Paul thanked God that he served a law that had been abolished 29 years before teaching the Galatians two years afterward that if they were sought to be justified by it they would fall from grace? Certainly no sane man will charge the great Apostle to the Gentiles with such contradictions and folly. Then we cannot avoid the conclusion that he, in his epistles, speaks of two distinct laws.

One was called a “yoke of bondage,” Gal. v, 1, for when in the heaven of heavens, the High and Holy One has placed the ten commandments beside his own Holiness, the other he calls the law of God. The ten commandments. One was abolished at the cross, while the other remains as firm as heaven. Here we will add the testimony of Jesus in his sermon on the Mount.

“Think not that I am come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled.” Matt. v, 17, 18.

To abolish a law is to destroy it. One of the great objects of the first Advent was to abolish or destroy the law of ordinances, to make place for the gospel. But there is a law which Jesus did not come to destroy, but to fulfill. The only way to fulfill this law is to keep it. See James ii, 8. “This Jesus did; for he kept his Father’s commandments.” John xiv, 1. This is the commandment to love one’s neighbor as himself, and this is the commandment to love one’s neighbor as himself, and this is the commandment to love one’s neighbor as himself, and this is the commandment to love one’s neighbor as himself. Jesus adds, “Whosoever therefore shall break one of these
least COMMANDMENTS, and shall teach men so. &c." This shows it to be God's law of commandments. But to make it still more sure if possible, Jesus in verses 21, 27, and 33, refers to three of the commandments of the decalogue.

Men may teach for a few days that the law of God is abolished, that the fourth commandment is taken from it, that it is changed, or, as some say, "relaxed," but their assertions and sophistry wither before the plain and positive testimony of the Son of God, who has said, "Thou shalt keep the Sabbath, for it is the sign of the covenant between God and His people." 

OBSTRUCTIONS TO THE SABBATH ANSWERED.

An examination of those texts usually quoted to prove the abolition of the Seventh-day Sabbath.

The principal passages of Scripture quoted to sustain the no-Sabbath system are from the epistles of the Apostle Paul. It is our object to show that these texts do not mean what they are said to mean, and also to show their true application. We fully believe that when their true application is seen, that they will not present the least objection to the perpetuity of the seventh day Sabbath.

Objection 1. "He that is weak in the faith receiveth ye, but not to doubtful disputations. For one believeth not that he may eat all things; another is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not despise him that eateth for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be held up; for God is no respecter of persons." Rom. xiv, 1-5.

If we would rightly understand the words of the Apostle we should first learn the subject of his discourse. And here we would say that he makes no reference to any of the commandments in the first three verses of Romans xiv. His subject relates to eating, and whether those feast-days which some of the church then regarded, while others did not regard them. The word eateth is mentioned in this chapter eleven times, eat three, meat four, and drink twice; but the Sabbath, which many suppose is the subject of this chapter, is not once mentioned.

That we may better understand the application of this, and similar passages of Scripture, let us take a brief view of some of the trials of the early church with whom the Apostle labored and suffered. A portion of the Christian church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the circumcision were inclined to still hold on to, and practice some of the customs and ceremonies of the Jewish religion, while the Gentile believers were free from those customs, having never been educated in them. Peter did not understand that the gospel was for the Gentiles also, until God gave him a vision upon the house-top, and sent him to preach to them at the house of Cornelius. He would not eat with the Gentiles or keep company with them until he was shown that God was "no respecter of persons." See Acts x, 1-45.

Certain men which came down from Judea taught the brethren that they must be circumcised in order to be saved. "Paul and Barnabas had no small dissension and dispute with them," and then went "up to Jerusalem unto the apostles and elders about this question." There they were met by "certain of the sect of the Pharisees which believed, saying, That it was needful to cleave unto Moses, and to command them to keep the law of Moses." After they had discussed this question, they came to the following conclusions, which they wrote and sent by Peter to the Gentile converts in Antioch, and Syria, and Cilicia.

"For it seemed good to the Holy Ghost, and to us, to lay upon you fewer burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xx, 23, 28.

At Antioch, Paul withstood Peter to the face, and says that "he was to blame." His wrong consisted in eating with those who were converted from the Gentiles in the absence of those who were converted from the Jewish church, and then in presence of those from the circumcision refusing to eat with those from the uncircumcision.

But when I saw that they walked not uprightly according to the law of the gospel, I said unto Peter before all men, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Gal. ii, 14.

With these facts before us we may see that the first chapter of Romans applied directly to the trials of the church in the Apostle's day. We may also see that this subject does not directly apply to the church at this day; for divisions relative to feast-days and eating do not now exist, as they did in the apostolic church. The Apostle was giving the Gentiles a lesson of forbearance in relation to the observance of eating and feast-days which some still retained. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him.

He did not take measures to rid the church at once of all those errors which the converts from the circumcision were inclined to cling to. The Apostle even had Timotheus, his fellow laborer, "whose father was a Greek," circumcision, that they might better find access to the Jews. He was "all things to all men," that by "all means" he might "save some." But, says Paul, "Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God is something." [Whittington's trans.] Cor. vii, 19.

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance, or as being of no account. "He that eateth, eateth not; and let not him that eateth not, judge him that eateth, for God hath received him. Who art thou that judgest another man's servant?" Rom. xiv, 5, 6. They first tell us that we may esteem the seventh day above the other six, and keep the Sabbath; or we may refer us to Rom. xiv, 5, 6, for proof that the seventh-day Sabbath is at once overthrown. Therefore, those who observe the first-day are not wise in quoting this Scripture to prove us wrong in keeping the Sabbath.

Those who profess to believe that there is divine authority for observing the first day of the week as the Sabbath, should not refer us to Rom. xiv, 5, 6, for proof that the seventh-day Sabbath is abolished; for if they admit that St Paul refers to a day of religious worship, then their first-day Sabbath is at once overthrown. Therefore, those who observe the first-day are not wise in quoting this Scripture to prove us wrong in keeping the Sabbath.

We are told by many of those who advocate the no-Sabbath doctrine that if we observe the Sabbath we shall fall from grace and certainly be lost; and Gal. v, 4, is quoted as proof—"Christ is become of no effect unto you, whatsoever ye are justified by the law: ye are fallen from grace." But this does not harmonize with their own view of what Paul has taught in Rom. xiv, 5, 6. They first tell us that we may esteem the seventh day above the other six, and keep the Sabbath; or we may esteem all alike and work on all seven days of the week. In either case we are safe, if the Sabbath is not made a test question. And then we are told that if we do esteem one day above another, that is, observe the Sabbath, we shall fall from grace, and be lost. And all down on our own head, and the New Testament against those who rejected Christ, and went back to the observances of the Jewish law. Again, if the word
law in Gal. v. 4, refers to the ten commandments, then certainly those who observe nine of them, all excepting the fourth, are also fallen from grace. If we have fallen from grace for observing the fourth commandment we cannot be restored to grace, until we violate all ten of the commandments of God. We leave the reader to decide as to the justness of this conclusion. Our object is to hold up the view that the commandments of God are abolished, in its true hideous form, that souls may take warning, and not be deceived by it.

With the view that Gal. v. 4, and Rom. xiv. 5, apply to the case of those who keep the Sabbath, we will give the following: “One man esteemeth one day above another; that is, he keeps the Sabbath and falls from grace;” another esteemeth all days alike. “He does not keep the Sabbath, therefore does not fall from grace.” Let every man be fully persuaded in his own mind. [That is, whether he should observe the Sabbath and fall from grace or not] Those who will search the Word for themselves may not only see the error, but the utter folly in applying these and similar texts to those who observe the Sabbath of the Bible. [To be continued.]

THE GIFTS OF THE GOSPEL CHURCH.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. iv. 11–14.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” Cor. xii, 28.

When the design of the gifts is clearly seen, then the importance of this subject will be understood. They were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just heard the gospel from the Great Head of the church, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

It is universally admitted that a portion of the gifts exist in the church at this day, such as “the word of wisdom,” and “the word of knowledge,” and no one denies that “pastors” and “teachers” were to be in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them? Why should the professsed church of Christ pick out from that catalogue of gifts, so freely bestowed by the Great Head of the church, those that suit them best, and trample the others in the dust? It is sometimes asserted, by those who oppose the operations of the Spirit of God, that the gifts were designed for the apostles alone: but if this is true, then the church has been destitute of “the word of wisdom,” “the word of knowledge,” and the gift of “faith” for about 1800 years, and those who have professed to be “teachers” and “pastors” have assumed a calling which ceased to exist at the death of the apostles. It is therefore evident that all the gifts ran parallel with each other, none of them ending before the rest, and that they were to extend quite through the gospel age.

The gifts were given for the perfecting of the saints, and as the infant church needed the gifts to enable them to stand in their peculiar trials, how much more are they needed in the perils of the last days, to prepare the church to stand firm in the time of trouble? But why have the gifts of the Spirit been no more manifested in the church? We think the principal reasons are, first, because the church has been too blind to understand them, being almost destitute of the Spirit, and too proud to acknowledge them before the world, therefore has rejected those gifts, in which the Spirit of God is most manifested; and second, because many of those who have shared these gifts have made such poor use of them. Says St. Paul, “the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

Cor. ii, 14. There was a striking example of the truth of this text on the day of Pentecost, when the Holy Ghost was poured out upon the disciples. The multitude were amazed, some “mocking,” and said, “These men are full of new wine.” But Peter showed to them that these manifestations were a fulfillment of Prophecy, and the work of God.—Whenever the church has become worldly, proud, destitute of the Spirit and blind, they have not been able to discern the things of the Spirit, and have looked upon the operations of the Holy Spirit with suspicion. And in many cases the cry of “mesmerism” and “fanaticism” has been raised. The most heutenant and fatal example of this was calling the glorious work of the Spirit in the Midnight Cry, in 1844, “mesmerism and fanaticism.” Said J. Y. Himes at the Albany Conference, in 1845, “The seventh month movement produced mesmerism seven feet deep.”

But it is a lamentable fact that a great portion of those who have had any of the gifts of the Spirit of God bestowed upon them, have soon become exalted, and have fallen. Such is the weakness of human nature that God has to bring his people through the furnace of affliction in order to save them. He often withholds his rich blessings from his people, lest they make a wrong use of them and perish. It was necessary that the Apostle Paul should have a “thorn in the flesh,” lest “through the abundance of the revelations” he “should be exalted.” It has too often been the case that when the Lord has bestowed any great spiritual blessing, or gift upon any of his humble children, that the church, instead of carefully watching over them to see that they still kept humble, and look upon them contemptuously, has, in most cases, has exalted and ruined the brightest lights set in the church.

If the Apostle had not had such an abundance of “visions and revelations of the Lord,” he would not have needed a “thorn in the flesh.” This proves that those on whom Heaven bestows the greatest blessings are in most danger of being “exalted,” and of falling, therefore, they need to be exaltered to be humble, and watched over carefully. And now often have such been looked upon as almost infallible, and their statements, have been too apt to drink in the extremely dangerous idea that all their impressions were the direct promptings of the Spirit of the Lord. And how often has the case been that such have become self-righteous, puffed up, denunciatory, and finally gross fanatics, and the most efficient agents of the Devil to scatter wild fire, and to divide the flock of God. “Pride goeth before destruction, and a haughty spirit before a fall.” Prov. xvii. 8.

We think it is a fact that many of the greatest fanatics in the land, have once shared largely in the gifts of the Holy Spirit, but by not having good instruction, they have fallen through pride. This has had a tendency to cause the sceptical and prudent to doubt all the operations of the Spirit of God. And in this last hour of Satan’s triumph, when he calls to his aid mesmerism, mysterious knockings, &c. to deceive the people, if God manifests his power, and employs any of the gifts of the Spirit, he may expect that a multitude of voices will be raised, pronouncing it fanaticism, or anything else the work of the Spirit. But shall we sink in this mire of unbelief, and reject, or prize lightly the gifts of God’s Spirit because some have made a bad use of them? God forbid.
Mens in their blindness and folly have dishonored every precious truth in the Bible, yet we shall not do well to think less of the Scriptures, or any portion of them, because many have made a bad use of them. Rather let the servants of the Lord preach the whole truth as revealed in the Word.

The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our key of faith and practice. In it the very best and most thoroughly furnished unto all good works. If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think they would be able to learn their whole duty in "all good works." Thus "the man of God may be perfect." But the reverse exists, and every reason why the gifts of the Spirit are so little manifest among us, is because the church is not humble enough ready for it, so as to share it largely.

We say then, that one great reason why the gifts of the Spirit are not more manifest among us, is because the church is not humble enough ready for it, so as to share it largely. The extreme necessity of the church in its imperfect state is God's opportunity to manifest the gifts of the Spirit. Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and the right application of it. "He is not at liberty to turn from them to learn his duty." His whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church err from the truths of the Bible, and become weak, and sickly, and the flood become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the erring, we should let him work. Yea more, we should pray for him to work and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

When the sovereignty returned, and told Jesus that the devils were subject unto him through his name, he said to them, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names have our names written in heaven, to know that God owns us as his, in a sufficient cause for any child of God to rejoice.

"We may then see that one great reason why the gifts of the Spirit are no more manifest among us, is because the church is not humble enough to hear them. Will the Lord trust those whose affections are still at-
But we should be careful to place them where they belong, and make a good use of them. Like the gifts of the Spirit, they may prove and often do prove an overhand of some. It is said of dreams, [Ecclesiastes xxxiv, 6, 7, ] "If they be not sent from the Most High, in the time of thy vision, set not thine heart upon them. For dreams have deceived many, and they have failed that put their trust in them." The prophet that saith a dream, let him tell a dream; and let him speak my word faithfully. What is the chief to the wheat 1 saith the Lord. Jer. xxiii, 98 God's word is an everlasting rock. On that we can stand with confidence at all times. Though the Lord gives dreams, designed generally for the individuals who have them, to comfort, correct, or to instruct in extreme trials or dangers, yet to suppose that he designs to guide in general duties by dreams, is unscriptural, and very dangerous. The Word of God and the Spirit are given to guide us. If we look to be guided by dreams, we shall be likely to fall into the deceptions of Satan. We say that we expect the Lord will give dreams; but the necessity of his children will be our opportunity to thus teach them, as in all past time.

TIME TO COMMENCE THE HOLY SABBATH.

Much has been said in relation to the time of the commencement of the Sabbath. Some say it should commence at sunset, [Mark i, 39, ] while others contend that it should not commence until midnight. And still there are some who say the morning is the proper time. Let us leave these, and see if we cannot find the true time from the Bible. "And God said, Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night: and the evening and the morning were the first day."—Gen. i. 3. 4. "And the evening and the morning were the second day." See verse 8. So also with the third, fourth, fifth, and sixth days, in which God was creating the world. These are the only Bible names ever given for the six working days in the week. The seventh day is the Sabbath.

It is very evident that when God commenced the first week of the world, every day began with the evening. Now unless it can be proved that God has given directions since that time to alter this rule, the commence of the day must still be from the evening. It may be urged, that although we have not a thus saith the Lord for it, yet he has said, that although we have not a thus saith the Lord for it, yet it is evident and clear, from even this slight view of the geographical and physical state of the earth, that east and south of the equator, that the ending of no one day of the week, can be regulated by the setting of the sun. But every day must and does end, in perfect harmony with the above rule, which is in perfect harmony with the Scripture testimony already adduced, at 6 o'clock P. M.

LONGITUDINALLY.—Here we come into an argument that is said to be unanswerable, by those who oppose the keeping of the Sabbath of the Lord our God. They say we cannot tell where to commence or end the Sabbath-day, because those living fifteen degrees, or nine hundred miles east of us, must necessarily commence the day one hour earlier. While those living fifteen degrees west of us, would have to commence the day one hour later: and so on to the farthest extremes, east and west, so that holy time could not be kept in one twenty-four-hour day.

One thing is certain and established beyond all controversy, viz. that our blessed Lord, who is "Lord also of the Sabbath," did keep the Sabbath right. [John xvi, 10; Luke iv, 16.] He kept it right, and in the right time, [Matt. xx, 1-12, ] and he kept it in Jerusalem. Thank the Lord for one right spot on the globe where the seventh-day Sabbath can be kept, in the right time, and day of twenty-four hours, as God would have it kept.

God also commanded his people to keep the same Sabbath in the wilderness of Arabia. See Ex. xvi, 29-30. This was many miles east of Old Jerusalem.

The proof is clear also that Paul, the great Apostle to the Gentiles, did keep seventy-eight Sabbaths in succession among the Gentiles in Corinth, yes, and this according to history was twenty-three years after all the ordinances under the law of Moses were nailed to the cross.—See Acts xviii, 1, 4, 11. This, be it understood, is more than fifteen degrees, or nine hundred miles west from Jerusalem. He also kept the Sabbath by the water-side in Philipphi, the chief city of Macedonia. See Acts xvi, 12, 13. This by a view of the map of that country, will be seen to be still farther west.

Now, with these facts before us, that the seventh-day Sabbath was observed, 1. by literal Israel, 2. by Jesus, and 3. by the apostle Paul, in three different places, east and west of each other more than fifteen degrees, or nine hundred miles apart, making a difference in time of more than one hour, (and their Scripture rule was to commence the day at 6 P. M.) we may see that the Sabbath can be strictly observed, by the same rule, in any other place, even five, ten, fifteen, or twenty thousand miles, east and west of each other. We see by the above testimony that Jesus, in Jerusalem, must keep the Sabbath from 6 P. M. to 6 P. M. He must therefore have commenced to keep it some minutes after the time that God directed it to be kept in Arabia, and Paul could not commence the keeping of the Sabbath in Corinth or Philadelphia, until more than one hour later than it commenced in Jerusalem: because he was then twenty-four hours east, and Paul was fifteen degrees west of Jerusalem.

Those who oppose the keeping of the Sabbath, argue that if any people commence the Sabbath west of us after the twenty-four-hour day, it is past with us, then their time cannot be right, neither can it be sanctified.
to God that they would buy the truth, that they might be rich. There is no pleasure, there is no real enjoyment in anything, but in keeping the commandments of the Lord. "Man to be tempted; the devil tempteth some with thin gold; yet, much than fine gold. Swotter also than honey, and the honey-comb. Oh, I do want to be wholly the Lord's, and to stand in that army before whom he will appear in the last day of the Lord. I sometimes feel so strong in the Lord, and in his truth, that it seems that nothing can separate me from his love and his truth. I have no fears as to the truth at any time, but if I fail twice, I am counted worthy to stand. But I do want to go through. I feel that I must go through. And the Lord being my helper, I shall go through. Yes praise his name, the way is open.

Bro. H. S. Case writes from Milan, Ohio, April 3. "I have just seen one of the Lord's poor, who want to read the publications on the present truth, but have not the money to get them. Therefore, I was there for spiritual food if it was not for those who love their neighbor as themselves.

I thank God for that religion that will open men's hearts to the wants of the cause of Christ. The field is open wide in Ohio, and the laborers few. I have been doing what I could to spread the truth, but have not one of the works on present truth left to help those who are searching for truth. As you have said, we cannot stay long enough in any place to give the truth on all points. I want to say to all that they must either be the Lord's or the devil's. I am poor in this world's goods. I hope the scattered of the Lord will remember him.

His address is Milan, Ohio.

THE TEN COMMANDMENTS.

And the Lord spoke unto me out of the midst of the fire, I will hear the voice of the words, and saw no similitude; only ye heard a voice. And he declared unto me his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. [Deut. iv, 12, 13.]

1. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth

2. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold guiltless him that taketh his name in vain.

4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work.

5. The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

6. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

7. Thou shalt not kill.

8. Thou shalt not commit adultery.

9. Thou shalt not steal.

10. Thou shalt not bear false witness against thy neighbor.

11. Thou shalt not covet thy neighbor's house, nor his wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. [Ex. xx. 3–17.]

We have the commandments printed upon cards, the form of the above. They are designed principally for children. Price 75 cents a hundred. The new Post Office law will be favorable in circulating them.

We would humbly ask the counsel of the brethren abroad relative to our present work. In this time of trial we need your prayers.

Bro. Russell P. Cottrell informs us that we made a mistake in asking the subscription in No. 6, beginning "I am old." &c. He wrote it for his father, John Cottrell, who is in his 75th year, and very in form.

The §32, credited to J. C. Bowles, of Jackson, Minn., for the Church in Nos. 7, should have been credited to the Church.

We sent a box of the last two pamphlets, and a few commandments cards, to Ellis Goodwin, Oswego, N. Y., the 16th.

LETTERS RECEIVED SINCE APRIL 7—One Nibley, 2; C. S. Harsh, R. S. Johnson; J. S. Smith; A. W. A responding to a letter from M. M. B., 3; J. F. Byck; Joseph Bres; H. S. Case; A. E. Randall.

Receipts, received, $30; C. H. Cash, $4; P. B. Lawrence; F. I. Day; E. N. Pye, $2; J. D. Barrows, $3; E. Foster, J. B. Bishop, J. Ward, H. Ricker, and R. R. York, 50 cents each; H. Cran, $2; Geo. Moore, $1.