

ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XX.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 7, 1862.

No. 19.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Neglected Bible.

It lay upon the mantle-shelf,
Mid dust profusely spread—
Mid wreaths of smoke and clouds of steam,
Festooned with webs o'er head.
And even so its owner's heart,
Alike unsearched, unknown,
Defiled by sin, and veiled by doubts,
Immovable as stone.

That holy word,—unheard,—unread,
Breaks not the flinty heart;
That Lamp of Life, whose light is hid,
No blessing can impart,—
No clouds dispel—no darkness quell—
No sin no guilt display,—
Directs not to the Lamb of God,
The Life, the Truth, the Way.

Like some rich mine hid 'neath the soil,
Unnoticed and unwrought,
Through years of poverty and toil,
It yields its owner naught.
Oh! 'tis a fearful thing to hold
The Word of God unread,—
Eternal life within one's reach,
And yet forever dead.

Evidences of Christianity.

BY MOSES HULL.

CHAPTER V.

Resurrection of Christ. The resurrection of our Lord and Saviour Jesus Christ may be claimed as the chief corner-stone of Christianity. On it the New Testament writers predicate his claims to the Messiahship. Acts iii, 15-17; xiii, 32-34; Rom. i, 4. With it the Christian religion stands; without it, it falls. Upon this point A. Campbell says:

"But as I am brought forward to this most wonderful of events, the resurrection of Jesus Christ, which is, too, the capital item in the apostolic testimony, and the fact on which the whole religion and hopes of Christianity depend and terminate, I feel strongly disposed to show that this is the best attested fact in the annals of the world. For I wish to have it placed upon record, and to be known as far as this work ever shall extend, either in time or place, that in our view the shortest and best, because the most irrefragable way, to prove the whole truth and absolute certainty of the Christian religion, is to prove the resurrection of Jesus Christ from the dead. This proved, and deism, atheism, and skepticism of every name, fall prostrate to the ground. The atheist will himself say, Let this be proved, that Jesus Christ rose from the dead, walked upon this earth, ate, drank, and talked with men for forty days afterward, and; in the presence of many witnesses, ascended up into heaven, and after his ascent thither, sent down infallible proofs that he was well received in the heavenly world, and I will believe." *Deb. with Owen*, p. 290.

That the proof of the resurrection of Christ is the

proof of the divinity of the Christian religion, will be made apparent by the following facts:

1. When the resurrection of Christ is proved, we have certainly proved the credibility of those portions of the New Testament which record that fact. But if these portions are true, others may be; hence we have established the probability of the truth of the whole New Testament.

2. We shall have proved a miracle. And from this, one of the following conclusions must ensue: either 1. That an impostor had power to work miracles, and that to an unlimited extent, inasmuch that he had power to bring himself up from the dead; or 2. That God wrought a miracle in raising an impostor from the dead, on purpose to carry on an imposition; or 3. That Christ was the true Messiah.

3. We shall have established the authenticity of the Old Testament by proving the fulfillment of prophecy in that event. See Ps. xvi, 8-11; Hosea vi, 12.

And 4. We shall have proved that Christ himself was a prophet; for on numerous occasions he distinctly foretold that he should rise from the dead. Matt. xvi, 21; xx, 17-19.

Of all the religions the world has ever known, the Christian religion is the only one predicated upon the death and restoration again to life of its author. But that the death of Christ is an essential fact in the Christian religion, and was to be such, we prove by the following scriptures: Matt. xx, 28; Luke xxiv, 44-46; John vi, 51; xii, 24; 1 Cor. xv, 1-3; 1 Pet. iii, 18.

Is it not strange that an impostor, who was after nothing but worldly aggrandizement, as must have been the case with Jesus of Nazareth if he was not the Messiah, should found the truth of all he says upon his death—upon his dying in a certain way and manner, remaining dead a certain length of time, and then arising a majestic and triumphant conqueror?

All other religions have made provision for the wealth, ease, honor, and popularity of their founders; but the Christian religion made no such provision. Its Author was advertised as being "despised and rejected of men," "a man of sorrows and acquainted with grief," "esteemed not," "bearing the sins of the world," "being numbered with transgressors," and finally as "pouring out his soul unto death." Isa. liii. He himself knew that he must die the most shameful of all deaths. Matt. xx, 19. So there was no possibility of his having "the joy that was set before him," and in anticipation of which he endured all he did, until he was raised from the dead. Heb. xii, 1-3.

The resurrection of Christ is so essential to Christianity, that one of its ablest advocates once said, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. xv, 16.

Having in the last chapter established the credibility of the New Testament, we shall, in this chapter, with confidence appeal to it for testimony. And first, we shall call the reader's attention to Paul's argument with the Corinthian epicurean, recorded in 1 Cor. xv.

Paul commences his argument by stating that "Christ died for our sins according to the Scriptures, and that he was buried and rose again the third day." He asks the Corinthians to believe these facts, and promises them salvation upon the ground that they keep them in memory. But he does not require them

to believe without evidence; hence he proceeds to state his evidence:

1. "He was seen of Cephas." What better testimony could be required? Here is the testimony of a living witness; not to an opinion, but to what *he had seen*. He had seen Christ after he had risen, and therefore knew what it was to which he was bearing testimony.

2. "He was seen of the twelve." Here, then, are thirteen witnesses, all bearing testimony that they had seen Christ alive after he was deposited in the tomb. Certainly this is sufficient. "In the mouth of two or three witnesses every word shall be established." It seems that the Lord is determined to leave the infidel without excuse, by encompassing this subject with such a cloud of witnesses that no sophistry can evade it. Hence,

3. "He was seen of above five hundred at once." Paul does not tell us how many more than five hundred brethren there were, but informs us that there were "above" that number. But the infidel shall have the advantage of all the odd numbers. We will therefore suppose there were just five hundred, to which add the twelve and Cephas, and we have five hundred and thirteen. This is enough to prove any point that can be proved by human testimony. But this is not all.

4. "He was seen of James, then of all the apostles."
5. "And last of all, he was seen of me also."

Here, then, are at least five hundred and fifteen witnesses enumerated by Paul, who testify that Christ had been raised. All of them saw him, some of them talked with him. John xxi, 5, 22; Acts i, 3-8; Luke xxiv, 39; John xx, 20, 27; 1 John i, 1-3. And some ate and drank with him after his resurrection. Luke xxiv, 40-43; John xxi, 13; Acts x, 41. Certainly no one can question the competency of the witnesses. Unbelieving Thomas could not be deceived; he knew whether he had put his fingers into the holes made by the nails in the hands of the Messiah. Yes, he knew whether he thrust his arm into the wound made by the Roman spear in the side of the Saviour, or not. See John xx, 27-29. But more of this hereafter.

After Paul states the number of witnesses, he appeals to the majority of them as being alive at that time; and refers the epicureans to them. This he would not have ventured to do, had he not been conscious of its truth; for he must have known that those sagacious Grecian philosophers would have exposed him. They had the disposition, and if the witnesses he mentions could not have been found, they had the ability, to do it. The fact that they did not expose this great apostle, is a mighty evidence in favor of the resurrection of Christ. Paul, now having stated who his witnesses are, opens the case and begins to argue as follows:

1. He tells them that upon this testimony they had once believed. "So we preach, and so ye believed."

2. His next argument is a *reductio ad absurdum* of their position. The fact of the resurrection of Christ being so abundantly proved, they could not deny it; yet they denied the resurrection of the dead; hence he says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" As much as to say, "You Corinthians acknowledge God's power to raise the dead, by conceding the undeniable fact that Christ was rais-

ed. God has in the resurrection of Christ given a pledge of the future resurrection of the dead; hence you are inconsistent in denying the resurrection."

3. "But if there be no resurrection of the dead, then is Christ not raised." You, in denying the resurrection of the dead virtually deny the resurrection of Christ, which has been proved by more than five hundred witnesses who, after Christ had been crucified and buried, saw him, the very identical person, alive again. Yes; they depose that they not only saw him, but handled him, ate, drank, and conversed with him, and saw him ascend into heaven.

4. "But if Christ be not risen then is our preaching vain, and your faith is also vain."

What motive could stimulate us to preach the resurrection of Christ, if it be not true?

Let the infidel think of this. Paul says, "He was seen of me also." What, except the truth, could prompt Paul to make such a statement? It was not his education, nor the circumstances which hitherto had surrounded him. He was born a Jew, and all his anticipations and prospects were Jewish. His ancestors were Jews. His preceptor was a Jew. His associates were Jews. He was raised in the metropolis of Judea, at the feet of Gamaliel, and was intimately acquainted with the whole Jewish sanhedrim. Not only so, but he was brought up in the greatest antipathy against Jesus and his followers.

As soon as his education was finished he went to persecuting the Christians, and even went to strange cities in pursuit of Christians, and dragged them, male and female, and cast them into prison, compelled them to blaspheme, and actually gave his voice against them when they were put to death.

But now he is preaching the resurrection of Christ, and confounding both Jew and Greek. We ask again, What has caused this great change? Paul has answered, "He was seen of me also." And now without any earthly motive or worldly prospect, except the one which Jesus sets before him; namely, "I will show him how great things he must suffer for me," he begins to preach a risen Jesus. Certainly if it had not been a fact that Christ was raised, his preaching was vain; for there was no compensation for it in this world, and there could be none in the world to come.

5. "We are found false witnesses of God, because we have testified of God, that he raised up Christ: whom he raised not up if so be that the dead rise not."

The epicurean philosopher could only deny the resurrection of the dead by denying that Christ was raised, and that would impeach over five hundred witnesses; hence they must adopt the conclusion that God had bribed nearly six hundred men, and employed them to testify to, and circulate, a falsehood for him. A belief of this would require more credibility than to believe that Christ was raised.

6. "Then they also which are fallen asleep in Christ are perished."

Take the resurrection away, and you have destroyed Christianity. If Christ be not raised there will be no resurrection of the dead; and if there is no resurrection there is no future existence, as that depends upon a resurrection; hence they which have fallen asleep in Christ have perished, i. e., "have lost their life and being together." *Bloomfield.*

7. "And if in this life only we have hope in Christ, we are of all men most miserable."

How true! They gained nothing in this life but stripes, reproaches, and dangers, for publishing his resurrection, and could gain nothing in the next, because he was not risen; therefore death would be an eternal sleep.

8. "What advantageth it me that I have fought with beasts at Ephesus, if the dead rise not? Let us eat and drink, for to-morrow we die."

This statement is made as a proof of Paul's sincerity in proclaiming the resurrection by virtue of the resurrection of Christ; a point upon which he could not possibly be mistaken.

Paul did not "fight with beasts" simply to amuse the crowd who were looking on; but his belief in the resurrection of Christ, and consequently the resurrection of all the dead, was so firm that, rather than renounce it, he would consent to enter the arena and fight for his life with the ferocious beasts of the for-

est. "I die daily," said he. What could induce him thus to do—to die every day, i. e., to rise every morning determined, if called upon, to die, rather than renounce his belief that Christ had been raised?

What could induce him not only to endanger his life, but to be accounted the offscouring of the earth, and the filth of all things, to suffer hunger, nakedness, stripes, imprisonment, and every conceivable punishment, for promulgating a falsehood?

Can the infidel show where the like has ever occurred? If Paul was a deceiver, he was knowingly and designedly such; hence he must have willingly preferred foes to friends, pain to pleasure, misery to happiness, bonds to freedom, and death to life. Can the infidel believe all this?

"If weak thy faith, why choose the harder side?"

(To be Continued.)

Avenging of the Elect.

(Continued.)

A REVOLUTION IN THE PRIMITIVE PROTESTANT FAITH.

DR. TWISS, who was President of the Westminster Assembly, was an admiring disciple of Dr. Mede, often expressing his profound respect and admiration, and saying at one time, "O, Mr. Mede, I would willingly spend my days in hanging upon your lips, to hear you discourse upon the glorious kingdom of Christ here on earth, to begin with the ruin of anti-christ," &c.

Archbishop Usher at first appears to have clung to the millennial views of the middle ages; but subsequently, as it would seem, was converted to the primitive millennial faith by the writings and personal influence of Mr. Mede, of whose comment on the Apocalypse he says, "I cannot sufficiently commend it."

Dr. Thomas Goodwin, another eminent member of the Westminster Assembly, was a powerful advocate of the primitive millennial faith, the principal distinguishing feature of which was the pre-millennial advent of Christ. He was looking for the coming of the Lord to renew the earth, and to set up his kingdom here, according to the literal interpretation of the millennial prophecies.

Milton, "the English Homer," gloried in the pre-millennial faith. Bishop Jeremy Taylor, without subscribing in full to the primitive faith, nevertheless, contended for the literal interpretation of the *proof texts* according to the primitive method, which, of necessity, makes the coming of the Lord to be *pre-millennial*.

Richard Baxter, the mention of whose name suggests all necessary enlogiums, lived in continual longing and looking for the appearing of the Lord Jesus. Writing on this subject, he thus gives expression to his millennial faith: "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? For my own part, I must confess to you, that death, as death, appeareth to me an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. Oh, that I might see his kingdom come!" "Whether he will come before the general resurrection, and reign on the earth a thousand years, I shall not presume to pass my determination; I am sure it is the work of faith and character of his saints to love his appearing, and to look for that blessed hope. The Spirit and the Bride say come: even so, come, Lord Jesus, come quickly, is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is the presence of the Lord that they desire, but it is death that they abhor, and therefore, though they can submit to death, it is the coming of Christ that they love and long for." "Though I have not skill enough in the exposition of hard prophecies, to make a particular determination about the thousand years' reign of Christ on earth before the final judgment, yet, I may say, that I cannot confute what such learned men as Mr. Mede, Dr. Twiss, and others (after the old fathers) have hereof asserted." "We daily behold the

forerunners of his coming foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though the riotous would say, My Lord delayeth his coming, yet the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return?" Is this the manner in which the admirers of Baxter are accustomed to express themselves now?

Joseph Alleine, the celebrated author of "Alleine's Alarm," was accustomed to express himself similarly with Baxter. While in prison for preaching the gospel, he thus wrote to his bereaved flock: "But now, my brethren, I shall not so much call upon you to remember the resurrection of Christ, as the return of Christ. Behold he cometh in the clouds, and every eye shall see him—your eyes and mine eyes—and all the tribes of the earth shall mourn because of him. But we shall lift up our heads because the day of our redemption draweth nigh. This is the day I look for and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone: my preaching is vain, and my suffering is vain, and the bottom in which I have intrusted all my hopes is forever miscarried. But I know whom I have trusted; we are built upon the foundation of his sure word, and how fully doth that word assure us that this same Jesus, who is gone up into heaven, shall so return! Oh, how sure is the thing! How near is the time! How glorious will his appearing be!" And there is much more in the same strain. Excepting the few in these last times, is this the way in which ministers and churches are now accustomed to encourage one another?

It would swell this volume to ten times its intended size, to give even such short extracts from the writings of those great lights of the sixteenth and seventeenth centuries. Nearly all the men of eminence, whose writings, preaching, and personal influence built up the various departments of the Protestant church, after its separation from the Romish, have left such intimations and demonstrations of their belief in the pre-millennial coming of the Lord, that it may be affirmed just as confidently of the primitive Protestant church, in all its departments, as of the primitive and apostolic church at the beginning, that primitive Protestantism, like primitive Christianity, was decidedly millennarian in its faith, and looked for no general improvement in the world until the second coming of Christ.

The Westminster Assembly, that was called in 1643 for the purpose of settling the government liturgy, and doctrines of the church of England, was composed of Episcopalians, Dissenters, Independents, &c., and numbered about one hundred and fifty of the most eminent divines then living. The well-known and extensively-used Confession of Faith, and the Larger and Shorter Catechisms, were framed by this celebrated and august assembly of divines.

Now, concerning the peculiar views of all that assembly, it is impossible to ascertain with certainty. But several things are especially worthy of note: 1. The times were characterized by biblical controversies, and especially between the Protestants and Roman Catholics. 2. The millennarian views of the two great parties were, among other subjects, the topics of earnest disputation; and the doctrines of the reformers on this prominent question seem to have been decidedly anti-Romish. 3. So far as it would appear from the history of that assembly, and from what they said and agreed upon, there seems, in the first place, to have been nothing said or done *against* the millennial doctrines; and, in the second place, all that was agreed upon easily—some think necessarily—admits of the millennarian sense. In the third place, it is *known*, beyond a doubt, that many of the most conspicuous members of that assembly were decided and outspoken millennarians of the primitive pattern. In the fourth place, the moderator of the assembly was the celebrated Dr. Twiss, who was such an enthusiastic admirer of Mr. Mede, the great champion for primitive millennarianism, or Chiliasm, as some term it from the Greek. 4. Finally, as if to make assurance doubly sure, there is still preserved a letter which Robert Bailee, President of the University of Glasgow, and a prominent member of the assembly—and an *anti-millennarian* withal—wrote to William Spang, in res-

pect to the millenarian character of the Westminster Assembly, in which he says, after speaking of other matters: "The most of the chief divines here [in the assembly] not only Independents, but others, such as Twiss, Marshall, Palmer, and many more, are express Chiliasmists."—*Letter 117, vol. ii, p. 156.*

What would that eminent assembly now think, if they should once more be assembled, and should understand how generally, and, in many cases, how bitterly, the primitive millenarian doctrines are ignored or assailed by the present generation of Christians who receive the Westminster Assembly's Confession of Faith as their standard exposition of doctrine? Let those who are best acquainted with the facts in the case, give an honest answer to the two following questions: First. From the several circumstances previously mentioned, is it, or is it not, likely that the prevailing views of the Westminster Assembly were millenarian? Second. Supposing the ascendancy of the millenarian views, has there, or has there not, been a wide departure from primitive Protestantism in respect to this important question?

So important is it that we should understand our true position in reference to this great subject of the millennial kingdom of Christ, and so evident to the author is the fact, that, in respect to this matter, the churches now existing have generally swerved from the primitive Protestant faith, that it is necessary to still continue the examination of this point.

In the seventeenth century it would seem that the Baptist churches in England were nearly, if not entirely, unanimous in their reception of the true primitive millenarian doctrines. And they were settled immovably in their belief in these views. In 1660 they found it necessary or expedient to present to king Charles II, their Confession of Faith. It was signed by John Bunyan, and by forty others, and approved by twenty thousand more. The following is quoted from their article on the coming and kingdom of Christ:

"ART. 22. We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, Acts i, 3, which was taken up into heaven, Luke xxiv, 51, shall so come in like manner as he was seen to go into heaven, Acts i, 9-11; 'And when Christ, who is our life, shall appear, we also shall appear with him in glory.' Col. iii, 4. 'For the kingdom is his, and he is the governor among the nations,' Ps. xxii, 28, and King over all the earth, Zech. xiv, 9, 'and we shall reign with him on the earth.' Rev. v, 10: The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ. Rev. xi, 15. 'For all is yours' (ye that overcome the world), 'for ye are Christ's; and Christ is God's.' 1 Cor. iii, 22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.' Dan. vii, 27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day—then shall be given unto them power over the nations, to rule them with a rod of iron. Rev. ii, 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from; for the oppressor shall be broken in pieces, Ps. lxxii, 4, and their vain rejoicings be turned into mourning and lamentations, as it is written. Job xx, 5-7.

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on mount Zion, in Jerusalem forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is, they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on mount Zion, the holy hill of David, where his throne was."—*Crosby's Hist. Bap., vol. ii, app. 85.*

They also expressed their determination to abide by these doctrines in such language as this: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

The "Prince of Dreamers" was a bold, outspoken millenarian, as we may learn from various places in his works. Take the following from his notice of Zech. xiv, 4: "His feet shall stand in that day upon the mount of Olives;" arguing against the spiritualizers he says, "This is the day of his second coming;" and then asks, "Where is the mount of Olives? Not within thee! but that which is without Jerusalem, before it, on the east side." "In the seventh thousand years of the world will be that Sabbath when Christ shall set up his kingdom on earth; according to that which is written: 'They lived and reigned with Christ a thousand years.' Of course Bunyan and the Baptists of his times had no expectation of any millennium until the second coming of the Lord. And this great event they were continually looking for, and comforting themselves with the expectation. How is it with the descendants and admirers of Bunyan and his pious and courageous associates, now? Is the Baptist church still remaining upon the primitive foundation, or has this church departed from the original faith, just like the others?"

What has been shown in respect to the departure from the primitive faith of the churches represented in the Westminster Assembly, is equally apparent in respect to nearly all, if not all, of the other branches of the great Protestant family. Luther, and the eminent men associated with him in this great work, appear not to have had the faintest expectation of the world's conversion before the coming of the Lord. On the other hand the very wickedness of the world, and especially the audacious depravity of the papal government, led them to expect the speedy destruction of the man of sin by the personal coming of Christ to judge the world, according to the plain teachings of the Scriptures.

From Luther's writings and sayings it would be easy to fill a volume of proofs of his expectations and longings for the speedy coming of Christ to judge the world. The world has grown very stubborn and headstrong since the revelation of the word of the gospel. It begins to crack sorely; and I hope soon will break and fall on a heap through the coming of the day of judgment, for which we wait with yearning and sighs of heart."

Maitre Phillippe having said that the emperor Charles would live to be eighty-four, Luther replied, "The world itself will not live so long." Ezekiel tells us to the contrary. And, again, "if we drive forth the Turks, the prophecy of Daniel will be accomplished, and then, you may rely upon it, the day of judgment is at hand." "I know more than thou dost about the destiny of our world. That destiny is destruction; it is evidently so—seeing how triumphantly the Devil walks about, and how mankind grow daily worse and worse. There is one consolation, that the day of judgment is quite close at hand." "I pray the Lord to come, forthwith and carry me hence. Let him come above all with his last judgment. I will stretch out my neck, the thunder will burst forth, and I shall be at rest." Some one observing that if the world were to subsist another fifty years, a great many things would happen which they could not then foresee, Luther replied, "Pray God it may not exist so long: matters would be even worse than they have been. There would rise up infinite sects and schisms, which are at present hidden in

men's hearts, not yet mature. No; may the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected." This will be sufficient to show what Luther's individual faith was in respect to the coming of the Lord Jesus.

Melancthon, Luther's right hand in the Reformation, agreed with Luther in respect to the nearness of the judgment day. Neither he nor Luther looked for any long interval of holiness and peace to precede the coming of Christ. Says Melancthon, "God showed to Daniel a series of monarchies and kingdoms, which it is certain has already run to the end. Four monarchies have passed away. The cruel kingdom of the Turks, which arose out of the fourth, still remains, and as it is not to equal the Roman power, and has certainly therefore already nearly reached its height, must soon decline, and then will dawn the day in which the dead shall be recalled to life."

Melancthon regarded the term anti-Christ as denoting both the Mahometan power and the papacy, and held that they were not to be overthrown till the time of the resurrection of the dead and personal advent of Christ, who would then destroy anti-Christ and set up his kingdom.

In 1530, at the Augsburg Diet, Melancthon drew up the Augsburg Confession of Faith, which is the acknowledged standard of faith for the Lutherans throughout the world. This celebrated confession, says Dr. Duffield, "Disowns altogether a spiritual millennium before the coming of Christ." The Protestant churchman remarks that "Rome and Augsburg agree to condemn the doctrines of the golden age in 'this world.'" What else could we expect of the associates and followers of Martin Luther at the beginning of their history? The Latin translation of article 17th reads thus: "In like manner they [our churches] condemn those who circulate the judaizing notion, that prior to the resurrection of the dead, the pious will establish a separate temporal government, and all the wicked be exterminated."

Now, it must be admitted that this was aimed at those who believed in some kind of millennium previous to the coming of Christ, and the resurrection of the dead. There were those in that day, as there are many now, who so egregiously misinterpreted the Scriptures, as to look for an ante-advent millennium in some form or other. But the Augsburg confession condemned the doctrine as a "judaizing notion," and unmistakably indicated the belief that the millennium will not be "prior the resurrection of the dead." Do the thirty millions of the followers of Luther still remain in the faith of their primitive fathers, and in agreement with their original confession of faith? Or are they, in common with other Protestant churches, now looking for some kind of millennium "prior to the resurrection of the dead," at the coming of the Lord? Bullinger, who succeeded Zwingle in the pastorate at Zurich, and was one of those who framed the Helvetic Confession, likewise, with the English and German reformers, was a disbeliever in the "judaizing notion" of a millennium before the coming of Christ. He regarded the only millennium that this world would enjoy as being already accomplished, and was looking for the immediate termination of the present state of things. Speaking of the seventh trumpet, he said, "It must soon come, therefore our redemption draweth nigh." "Christ swears that there is but one trumpet remaining; therefore let us lift up our heads, because our redemption draweth nigh." The bridal, in Rev. xix, he understood to co-incide with the resurrection of the saints [the true millenarian view.] The vision of Christ and his army on white horses, he understood as symbolizing the judgment advent. The new heavens and new earth he understood to be this world in a renovated state. Although his view of the millennium was the view of Wickliffe, and others who lived previous to the full dawn of the Reformation, yet the successor of Zwingle says he "objects not if any prefer to follow the Chiliasm of Papias."—*Buch.*

To be continued.

OLD STYLE AND NEW.—Pope Gregory XIII, introduced the new style of reckoning time into Italy in 1582; the 5th of October being counted the 15th—*John Armstrong's Almanac for 1815.*

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 7, 1862.

JAMES WHITE, EDITOR.

Self Deception.

"BECAUSE thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 17.

Those addressed in this text are self-deceived. They think their condition is very well, when it is very ill. We see the greatest contrast possible between their supposed, and real state. They say they are rich, and increased with goods, and have need of nothing, because they verily believe this is the case, when in fact they are wretched, and miserable, and poor, and blind, and naked. If it be said they are hypocrites, professing what they are not, we reply that the phrase, "and knowest not," vindicates them from the charge of designing hypocrisy. They may possess a good degree of honesty, yet be perfectly deceived. Then it is a well-sustained fact that it is possible for the human mind to be brought under a complete deception in regard to spiritual things, and at the same time the person possess a good degree of sincerity.

Deception has been Satan's specific work ever since he told that artful lie to Eve, and deceived her, and brought ruin upon the race. It has been his object to make fallen men believe that their condition was better than it really was, and lead them to build themselves up on false hopes, and to feel secure while upon the brink of ruin. He has sometimes broken out in wrath, and the millions of the just who have fallen in death in different ages have been the special victims of his ire; but his grand scheme to sink men in perdition has been to lead them to rest upon false hopes, and to murmur against those whom God sent to reprove their wrongs and lead them to walk in the counsels of God. His power to deceive those prone to wander from God has been almost without limitation. We propose to give two examples from the Old Testament.

1. The conduct of the children of Israel while Moses was with God forty days receiving the law. They were acquainted with the fact that God had wrought miracles by the hands of Moses and Aaron to convince their heathen master that he should let his Israelitish slaves go free. They saw the dreadful plagues upon the Egyptians, and knew they were stripes from the God of heaven to humble their oppressors, and to effect their freedom. They saw the waters of the Red Sea part, and the land appear through it, upon which their mighty host passed over dry shod. They witnessed the drowning of their pursuers, who in their blindness and desperate thirst for slavery, even ventured to enter the channel of the sea that God had miraculously opened for the escape of his people. All this they witnessed. It would seem that by every cord that heaven could employ they were bound in allegiance to the living God, the maker of the heavens and the earth. Yet we see them in the absence of their chosen leader but forty days, falling into base idolatry. Aaron yields to their wishes, the golden calf is made, the people worship it, and ascribe the victories of their deliverance to it! Oh! what an insult to God!

But there stands Aaron as calm as heaven, drifting on the tide of popular opinion into the gulf of infidelity and idolatry. The people must have felt that they had a splendid minister—so mild, so yielding to their wishes—and doubtless it would have given them great satisfaction to have made him a popular donation party. All might have gone on very finely for a while had it not been for what they must have regarded as the impetuous interference of their absent leader.

Moses appears with the tables of the law in his hands. He beholds the idolatry of the people, and, overwhelmed with a keen sense of their dreadful apostasy, he casts the tables of stone from his hands and they brake. It is even said of Moses that his "anger waxed hot," and with this impulse he cast the tables of stone from his hands; yet the record does not show that God reproved him for this. He was a mortal man.

He had just come from the presence of God, imbued with the highest sense of that pure worship which he required. In the greatest contrast with every feeling of his being, he beheld the base idolatry of his people, and was overcome. In this he did not sin, but rather the facts stand out upon the sacred record as a memorial of his keen and exalted sense of the purity of the worship of God. But no doubt the people in their blind idolatry were disgusted with the apparent rashness and impetuosity of Moses, and many an Israelite was ready to cry out, "What a bad spirit he manifests," and turn to the conduct of Aaron to show a commendable contrast.

And is it not astonishing that the people of Israel should apostatize so soon? that in the short period of forty days so complete a revolution should take place with them? We might safely suppose that the manifestations of almighty power in connection with their deliverance were sufficient to stamp upon their memory, and their faith, the facts of the existence of the God of heaven, and their duty to worship him, not to be effaced during their lifetime. Such a revolution of sentiment outside of religion, with any people of equal magnitude, could not take place in less than forty years. Then why this fearful revolution in only forty days? It was one which would affect their present prosperity and their eternal interest. Why this rash, sudden, desperate movement toward perdition?

Their experience, though rich in witnessing the manifestations of the power of God, was brief, hence they were ill prepared to stand trial. And God was about to establish in their midst his law, and a system of worship. Satan knew this, and summoned his legions to hover about God's people in the absence of their leader, and turn their minds to idolatry. These facts are a striking illustration of mortal weakness, the dangers of inexperience, and of the power of the Devil.

2. The rebellion of Korah, Dathan, and Abiram, and their sympathizers. It is said of them, Num. xvi, 2, 3, "And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

This rebellion appears to be the result of too low a standard of holiness with a portion of the people, and their being inflamed by the spirit of jealousy toward Moses and Aaron, who were laboring to bring them up to a higher standard. This is very evident from rebel testimony: "Ye take too much upon you," say the rebels, "seeing the congregation is holy every one of them." They had a low standard. They were deceived, and deceiving one another, and were irritated at the efforts of Moses and Aaron, who wished to improve their condition. They felt confident that they were rich and increased in goods and had need of nothing, and knew not that they were as the sequel proves, wretched, and miserable, and poor, and blind, and naked. The facts are of such peculiar interest to the subject that we quote largely. Verses 4-7, "And when Moses heard it he fell upon his face: and he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do: take you censers, Korah and all his company, and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi."

Verses 23-28, "And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the elders of Israel followed him. And he spake unto the congregation, saying, Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side, and Dathan and Abiram came out, and stood in the door of their tents, and

their wives, and their sons, and their little children. And Moses said, Hereby shall ye know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men: then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for the covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel."

As we read the above record of God's punishment of jealousy and rebellion against his chosen instruments, and see how he signally approved of them before all the people, and as publicly manifested his anger upon their opponents, we might suppose that this would forever put an end to rebellion, and that the people would humbly honor the men whom God had honored as their leaders. "But," the record reads, verse 41, "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the congregation of the Lord."

Jealousy and rebellion first originated with Satan, and caused his fall from a position among the highest order of intelligences in heaven. Legions of sympathizing angels fell with him. But this heavy blow did not cure the rebellion. Next Satan caused the fall of man; and he and his angels have ever since been carrying on a warfare against God, Christ, holy angels, and the loyal and faithful of earth, by inspiring fallen mortals with jealousy and rebellion against the government of heaven. This rebellion can be cured only by exterminating the first great rebel, and all his sympathizers, whether they be angels or men. Such is the nature of rebellion, as we trace its history with the professed people of God down to the present time, that it seems incurable. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. xv, 23. Satan inspires men with the spirit of rebellion, and they are more or less insane, and sometimes act like mad men. This insanity and madness is seen in the rebellion of Korah, Dathan, and Abiram, and in Israel's swift departure from the living God, while Moses was absent from them but forty days.

We trace this spirit of rebellion all the way down the sad history of the church to the perilous times of the last days, when Satan's malice is turned in ten-fold fury against those who keep the commandments of God and have the testimony of Jesus Christ. Here we may expect the unconsecrated, self-deceived to fall under the power of Satan and manifest an insane madness and rebellion against the work of God, which can hardly find a parallel in the past. But God, in the use of the pure testimony and the rod of affliction will purge his people from all this, and they will yet stand forth united and true.

Eze. xx, 35, 38: "And I will bring you into the wilderness of the people, and there I will plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels."

(To be Continued.)

Human Inventions in Religion.

THE following remarks concerning Nadab and Abihu, who offered strange fire before the Lord, which he commanded them not, are applicable to all branches of worship where human institutions have usurped the place of the divine, or where people are scrupulous in performing that concerning which the Lord has given no commandment. The reader is requested to keep in mind the traditionary institution of Sunday-keeping, while he reads.

U. S.

Though the punishment of Nadab and Abihu may appear severe, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured that it was of such a nature as not only to justify, but to demand, such a punishment. God has here given us a full proof that he will not suffer human institutions to take the place of his own prescribed worship. It is true this is frequently done, for by many what is called natural religion is put in the place of divine revelation; and God seems not to regard it; but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just; and those who have taken from or added to his words, or put their own inventions in their place, shall be reprov'd and found liars in the great day. His long-suffering leads to repentance; but if men will harden their hearts, and put their own ceremonies, rites, and creeds, in the place of divine ordinances and eternal truths, they must expect to give an awful account to Him who is shortly to judge the quick and the dead.

"Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition, have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in divine worship what one said of the paintings on old cathedral windows, Their principal tendency is to prevent the light from coming in. Nadab and Abihu would perform the worship of God, not according to his command, but in their own way; and God not only would not receive the sacrifice from their hands, but, while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, for there went out a fire from the Lord, and devoured them. What is written above is to be understood of persons who make a religion for themselves, leaving divine revelation; for, being willfully ignorant of God's righteousness, they go about to establish their own. This is a high offense in the sight of God. Reader, God is a Spirit, and they who worship him must worship him in Spirit and truth. Such worshippers the Father seeketh." *Clarke's Closing Note on Lev. x.*

The Elders

WHICH are among you, I exhort. 1 Pet. v.

Organization has set apart in the church an order of men called elders; one in each church to take the lead in worship, &c., when messengers are not present. This order of men are generally lay members, and upon them rests somewhat of responsibility.

The church on all common occasions looks to them to go in and out before them; and if they fail to come up to the work, how is the loss to be made up? If they are cold and formal, if they are behind their flocks in spirituality, if the elder is wrong and sullen, or stiff and distant, or rough and short, or bitter and arrogant; or noisy, or empty, or officious, or overbearing, or hasty, or unteachable, or envious, or conceited, or self-confident, or supercilious, or rash, or unsociable, or ignorant and willful, or unrefined, how it pierces the hearts of his brethren.

Peter is clear in his exhortation to the elders, that they should be ensamples to the flock.

O, how blessed it would be to see all the elders examples in everything good and praiseworthy!

But it must be so. The church cannot go backward, but forward; and when the leader or elder takes the lead in all that is good, when his example is blameless, then the church grows in grace, and knowledge, and power; but when the church must drag its leader, or

elder, then its movement is not a natural one, and it cannot thrive.

Satan works systematically against the people of God; and when he weakens the elder of a church, he knows he has done the church itself a great injury.

The nation is suffering untold damage from the weakness, and imbecility, and corruption, among its army officers. Let it not be so among us. Let us as a people arise, and for this let each elder strive for the victory.

Let us study the best means of doing good to our brethren; how we can be most acceptable to them while we are at the same time faithful to our duty to God.

Let us study 1 Pet. v. Let us ponder upon it. Let us get into the work with the whole heart.

We want more vigor, more of the Spirit of God, more strength, more power from on high.

When we see an army supplied with competent, disciplined officers, we say it is sure to win the day; but if its officers are slack, and ill-conditioned, all predict its downfall.

Let us each feel the burden of souls, and the burden of the message. Let us mourn as much the fall of a member, as if a favorite son had fallen into the enemy's hand. I have seen an elder almost crazy at the loss of a favorite child, but he could tell of the fall of the members of his flock unmoved. The church can arise, and will, when all its parts work in union.

Brethren, let us move forward, not by doing some great thing, but in all the simplest acts of life and duty, infusing into all the life and vigor of the Spirit of God, in humility and godly fear.

AN ELDER.

The Unknown Pilot.

"SHALL not the Judge of all the earth do right?" I recollect that, when a lad, I was crossing the East River, from New York to Brooklyn on a very foggy day, in a ferry boat. My father, and several other individuals belonging to the same company with myself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton street, we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a party, with the passengers on the wharf, sufficient to tempt the ferrymen to put off in a small boat, and convey us across the river. The ferrymen hesitated for some time, but at length the offer of a sufficient reward induced them to set out. The reason of their objecting to starting was, that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other; and much they feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferrymen magnifying the difficulties of the passage as much as possible, in order to enhance the value of their services. When we first left the wharf, a stranger stepped toward the stern of the boat and took the helm. Every eye was fixed on him who had assumed this responsible station, from which every passenger had shrunk. But now that one of their number had seen fit to take the command of the boat, on whose skill and knowledge solely depended the success of our little voyage, every one was disposed to criticise him. There could be no doubt that if he failed to bring us safely to the landing place on the opposite side of the river, he would be obliged to endure the reproaches of every one who had embarked. Indeed, it was soon perceived that some were unwilling to wait for his failure, before they gave vent to their feelings. Thinking it a matter of certainty that he could not find his way to the ferry stairs during a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferrymen were first to evince their uneasiness, by casting glances at each other, which were noticed by the passengers, and regarded as prognostic of ill success. One of the passengers then asked the stranger at the helm if he did not think he was going too far up the river. The stranger at the helm bowed, and made answer that if any other gentleman present wished to take the helm, he would resign it to his charge; from which it was read-

ily inferred that so long as he held his place, he intended to be guided solely by his own judgment. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility. But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by a fog, and no object in sight by which our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up?" said one, nestling in his seat.

"We shall come out somewhere near the navy yard," said another.

"He had better let go and trust to the ferrymen," said a lady present.

"Why don't he keep the tiller to him?" said an elderly black woman, anxiously.

As the stranger paid no attention to these remarks, his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any gentleman wished to take the helm, he would resign it to his hand. Just about this time, a dark object appeared on the water, and as it became more visible through the fog, it was recognized as a vessel which lay at anchor between the landing places on each side of the river. This convinced every one that, so far, the pilot had gone as correctly as if the bright sun had shone unclouded upon the river; and silence was at once restored. All murmurs were hushed; satisfaction appeared upon every countenance. But the vessel soon faded again in the mist, and again nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions in his duty, to which he paid no heed, and only returned the answer as before, that he was willing to resign his station to any one who would accept it.

After a great deal of fretting and needless discomposure, the travelers perceived land dimly emerging through the dense fog of the morning. Shapeless and unusual as everything appeared, it is no wonder that some imagined they had reached the navy yard, about a mile above the landing place. But all our doubts were at end when the prow of the boat struck the ferry stairs, and we discovered that the stranger had conveyed us straight as an arrow to our point of destination!

Many years have passed away since the occurrence of this event, yet occasions which have taken place have frequently brought it to my recollection. When I find fault with the ordering of Providence; when I hear men undertake to account for his decrees who maketh darkness his pavilion, and whose ways are past finding out; when I see the good distressed, and apparently ready to murmur at the decrees of heaven, I remember the man at the helm, and say to myself that, however inscrutable may be the great Father of life, and however he may suffer darkness and doubt to overshadow our souls, he knows what is better for us, and in the end makes all things work together for good to those who love and trust him. We have a Pilot at the helm of the universe who can see through the mists that will envelop us, and will bring his ransomed people safe to the haven of eternal rest.—*The British Workman.*

Fear.

FEAR is the great bridle of intemperance, the modesty of the spirit, and the restraint of gayeties and dissolutions; it is the girdle to the soul, and the handmaid to repentance, the arrest of sin, and the cure or antidote to the spirit of reprobation; it preserves our apprehensions of the divine majesty, and hinders our single actions from combining to sinful habits; it is the mother of consideration, and the nurse of sober counsels, and it puts the soul to fermentation and activity, making it pass from trembling to caution, and from caution to carefulness, from carefulness to watchfulness, from thence to prudence; and by the gates and progresses of repentance, it leads the soul on to love, and to felicity, and to joys in God that shall never cease again. Fear is the guard of a man in the days

of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them that laugh loud, and feast in the chambers of rejoicing, where a man cannot consider by reason of the noises of wine, and jest, and music; and if prudence takes it by the hand, and leads it on to duty, it is a state of grace, and an universal instrument to infant religion, and the only security of the less perfect persons; and in all senses is that homage we owe to God, who sends often to demand it, even then, when he speaks in thunder, or smites by a plague, or awakens us by threatenings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.—*Jeremy Taylor.*

Do Not Censure Without Knowing.

Do not censure without knowing;
Oft is hid a noble mind,
Worthy of our love bestowing,
Where we least expect to find;
Many a heart in kindness beating,
Making solitude its own,
With no kindred spirit meeting,
Lives unloved, because unknown.

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.
Let not friendly vows be broken,
Rather strive a friend to gain;
And a word once kindly spoken,
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a gilded treasure—
Sacred as your own good name,
Do not form opinions blindly,
Hastiness to trouble tends;
Those of whom we've thought unkindly,
Oft become our warmest friends.

Importance of a Correct System of Belief.

[SINGULAR as it may seem, the writer of the following article is a believer in Sunday-keeping, Immortal-soulism, Infant Sprinkling, the Trinity, Reward at death, &c., &c. How can he harmonize all these with the sound remarks presented below?]

All nations have their systems of belief. These are all more or less correct, as they are directed by revelation and a desire for the truth. Few nations have lived but what have incorporated some great truths as well as great errors into their national faith. These have exerted a powerful influence upon them for good or evil.

As nations have their systems of belief, so have individuals. And here is presented an endless variety—from the Christian who subscribes to all the great doctrines of the Bible—to the bold atheist, who rejects them all. Let us see the importance of a correct system:

1. All fundamental errors in doctrine, will lead to errors in practice. We have all seen men whose belief was better than their practice, but how seldom do we see one whose practice is better than his belief. As the stream will not rise above the fountain, so a man's practice will not rise above his belief. Hence, if we believe wrong, we shall do wrong. Suppose we believe there is no God. Then we should not seek him; neither love nor obey him; should disregard his word; the calls of his Spirit and the voice of Providence; and neglecting all preparation for the future, live and die like brutes.

Or if we believe that all men will be saved; then we need not keep the law, or repent of our sins, for all is safe.

If we believe that the Sabbath is abolished, who will keep it? This principle holds good in other things. The ancients believed that the earth was fixed, and the sun and moon revolved around it—hence, all their maps and charts were made on this principle. The Romanist, believing that man can pardon sin, and the Virgin Mary hear his prayer, acts accordingly. The Jew, believing in a Messiah to come, rejects the true one.

2. All errors in belief, leading us to act, will meet

with disappointment. Let us illustrate: Suppose we believe that riches will make us happy. This will lead us to set our hearts upon them, and to neglect God and his requirements, but in the end we shall find that,

"This world can never give
The bliss for which we sigh."

And the heart that once beat with pleasure at the shining prospect, will be pierced with many sorrows.

Suppose we believe the command to "love our neighbor as ourselves," is abolished, we should be led to disregard his rights, and perhaps to follow Cain and take his life; but soon the prison walls will show how much we erred. Or that we can break the laws of our physical nature with impunity, but how soon will sickness tell the sad mistake we made. Or that there is no future state. This would lead us to neglect the interests of the soul and all preparation for another life; to seek happiness only in the present, and to stifle all the aspirations of the soul for another state of action.

But I need not pursue this thought: enough has been said to show that if our faith is wrong, we shall be disappointed.

3. We are accountable for our belief. Many have adopted the opinion that it matters but little what we believe, if we are only sincere. This seems very plausible at first sight, but what does it really amount to? Let me ask, Can we believe anything without being sincere? And can a man's sincerity change facts?

But we remark, that God has given us his word containing a system of truths to be believed and obeyed, with fearful penalties attached if we do not; and it is but fair to suppose if we use the means that God has given us, we may all believe them. Hence if we do not have a system of faith that is in the main correct, it will be our own fault. Doubtless most of the infidelity in the world, is owing to a want of investigation with a desire to find the truth. A celebrated infidel confessed he had never read the New Testament with attention. Dr. Beattie was appointed by his infidel club to collect all objections he could find against Christianity; but before he had completed the task, he became convinced of the truth of religion, and boldly renounced his infidelity. So would it be with many, if they would seek after the truth. But if men close their eyes against light and choose darkness, by rejecting those truths that God has written on the earth beneath our feet, and on the heavens above, as well as those revealed in his word, will they not be guilty in the sight of God for this, their unbelief? See the words of Scripture—"Because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now we gather from this subject that it is as bad to believe wrong as it is to do wrong; and that we have as much right to do the one as the other. It is true that we are at liberty to believe as we choose, as well as to act; but methinks God will ask us by and by why we have believed and done thus! Now if the above reasons are valid, we see at once the importance of having a correct system of belief. *Let us beware what we believe!*—*x.—Standard Bearer.*

How shall we escape?

"How shall we escape, if we neglect so great salvation?"—Hebrews ii, 3.

God has provided a great and glorious salvation,—a salvation for sinners who are lost, ruined, and undone. This salvation is revealed in the everlasting gospel, and is to be received and enjoyed by simple faith. It is a salvation from sin, in its guilt, power, and consequences; a salvation from hell with all its horrors, and which is perfected in heaven amidst the glories of the beatified. It was devised by infinite wisdom in the covenant of peace; it was procured by the life, labors, and death of Jesus: and it is now offered to sinners without money and without price. Whosoever will, may come and receive this glorious salvation. But many neglect it. They trifle with

mercy, let the most glorious opportunity slip, and then in intense agony have to exclaim, "The harvest is past, the summer is ended, and we are not saved." To prevent this, the apostle proposes the question, "*How shall we escape, if we neglect so great salvation?*" If we neglect to secure an interest in it now, how shall we escape the terrible storm of wrath that shall fall on the ungodly? or how shall we endure the punishment due to our transgressions? A slighted Saviour, a neglected salvation, a lost heaven, will embitter beyond the powers of calculation the pains of hell. That we might have been saved, and would not,—that we were offered salvation, and refused it,—will fill us with the bitterest regrets and most tremendous agony. Oh! my soul, if found among those who neglect Jesus, slight the gospel invitation, and treat God with contempt, what wilt thou do? Art thou safe? Safe now, and safe for ever? Remember you can only perish by your own act and deed; death is but the just wages of sin.

"Can thine heart endure, or can thine hands be strong, in the day that I shall deal with thee?"—Ezekiel xxii, 14.—*Sel.*

Patient.

"WARN them that are unruly, comfort the feeble-minded, support the weak, be patient toward all." It is comparatively easy to bear and to endure, especially in a righteous cause; but this is not the apostle's meaning. He says, "Be patient toward all." That is what is not easy. It is well it was not Peter who said this. He knew he had need to address an exhortation to himself. Peter was not educated to patience. Somebody who has been in the East says that the Galilean fishermen are the most profane and passionate of men; every word, every breath, is an oath. People change very little in those countries; and it is to be supposed that Peter when he was accused of being a disciple of the despised Nazarene, and recognized as such, fell back into his old habits, through fright and anxiety, and began to curse and to swear to show he was in earnest. No, Peter did not exhort men to patience. But it was Paul, the apostle, the chosen, the scholar, the preacher; and to be patient was a lesson he had learned through much trouble. Well might he, the man of powerful intellect and cultivated mind, feel the need of the precept, "Comfort the feeble-minded, support the weak, be patient toward all." It is a hard lesson to learn. "There are some things we can bear; others are beyond our power of endurance, and we own it so. If we are very magnanimous we can bear abuse, especially if we are conscious it is undeserved, and so be patient under it all. But to be maligned, to be misrepresented, misunderstood, or falsely accused, and yet be patient, is not an easy lesson to learn. How can we take it patiently when we feel that they ought to know better, perhaps do know better, and give way either to unreasonable prejudice or a love of abuse? And yet Paul the apostle makes no reservation: "Be patient toward ALL."

Well, we will try. We have not the temptations of Peter, nor the sore trials of Paul: and what Paul bore, by the grace of God we can bear. Only we wish people would be right-minded and reasonable! So they will be in that day when we also are perfect. Then we shall have no need of patience.—*Sel.*

The Sabbath Rest.

No one muscle of the body, no one set of muscles can be continuously used, without an eventual paralysis, or total loss of power, until restored by rest. But if one class of muscles be employed for a time, then another while the former is at rest, the two thus alternating may be kept in motion, without the slightest fatigue, for hours together. A child may even cry with the weariness from walking; but present him suddenly with a beautiful little wagon, and allow him to take hold of it and draw a companion over a smooth road, the offer will be accepted with alacrity, and the amusement will continue for a time, equal to the walk, without any complaint of being tired; on the contrary, there will be a freshness of action, new and delightful. Many a traveler has rested himself from

riding on horseback or in a carriage, by alighting and walking a mile or more; simply because a different combination of muscular action is brought into play; either a new set of muscles, or an action of old ones in a different direction; all going to show that the muscular system, the whole body, will have rest, or must prematurely perish. Precisely alike is the law of the mind, whose faculties are various. A man who thinks intently upon a single subject becomes incapable at length of concentrating his thoughts upon that subject to advantage, and instinctively lays down his book, his model, or his pen to take a walk. The attention of the French government has lately been drawn to the alarming fact, that "one in every ten of the scientific branches of the army finishes his course in a lunatic asylum, in consequence of the severe attention to mathematical training." The rector of the training college of Glasgow says, from long and extensive observation, that he "will undertake to teach a hundred children in three hours a day as much as they can possibly receive; that is, when a child has been kept at study three hour, its brain becomes incapable of pursuing it further advantageously, until rested. These things show that unless mind and body both have rest, both will be destroyed; and to save both Divine wisdom issued the precept "in the beginning," "On the seventh day thou shalt rest." It was no arbitrary command; it was an injunction fraught with wisdom and benevolence.—*Hall's Journal of Health.*

We are inclined to the opinion that the judgment is after death and before the resurrection: and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come [Acts iii, 19]; while the fact that the wicked are not raised proves that they were previously condemned.—*Review of Prof. Bush on the Resurrection, by S. Bliss.*

LETTERS.

"Then they that feared the Lord, spake often one to another."

From Bro. Steward.

BRO. WHITE: As I was reading the Review this morning, and delighting in its instruction, I wished that it was all original matter, for I always feel inclined to postpone the selected pieces for the last; but it is all good. Then I wished I could write, but upon reflection I thought I had never so much as expressed my interest in the Review, notwithstanding I have enjoyed it free so long. As I saw your improvement in mailing your paper, and saw mine marked "fr.," I thought to myself, how negligent I have been! how ungrateful! I feel truly ashamed. Cannot I do as much as to acknowledge a favor? if not I am unworthy of it. I humbly ask your forgiveness. I feel deeply indebted to you for the favor, and I read with increasing interest as we approach the perils of the last days. It contains cheering and profitable instruction for us in this time.

I feel grateful to God for leading out his people thus far, and I am confident he will not leave them now to perish, if they hold fast their confidence firm unto the end. I feel to rejoice that light is sown for the righteous and gladness for the upright in heart. Our true position in the world becomes more and more apparent to me as we pass along, and events transpire around us. The wise man has said, "The path of the just is as the shining light that shineth more and more unto the perfect day." I feel the need of a deeper work of grace in my own heart.

I am much pleased with the remarks on systematic labor, and I do hope that we may yet become so closely united by the love of God and our love for his cause that nothing can separate us. I want a part with the people of God. It is my earnest desire to be of some little service in giving this last message to the world. O, that I never had erred! I mean by grace to redeem the time because the days are evil. I hope some of our brethren will speak out on the war question. May the Lord bless you in your arduous work for the ad-

vancement of the cause, and sustain the Review Office in all its parts and departments for the dissemination of light and truth.

Yours in hope of eternal life.

T. M. STEWARD.

Mauston, Wis.

Extracts from Letters.

BRO. W. COON writes from Wakeman, Ohio: I desire the first opportunity to have some one or two of the messengers go to East Rockford, Ohio, to hold a series of meetings. It is a good opening. There is a meeting-house which can be occupied, and a family where they can find a home as long as they will stay. If they will call on me at Wakeman, I will go with them any time. I feel that it is important that all good openings for the truth to be preached should be filled; for we are living in a solemn time, and the glorious truths of the Bible should be proclaimed wherever there is opportunity.

Sister M. E. Parker writes from Green Spring Ohio: I am still striving to overcome. Having no strength of my own, I am trying to walk in the strength of the Lord. It is eight years since I first kept the Lord's Sabbath. I thank the Lord for the plainness of his holy word, and for mercy in showing me his truth. The Lord has promised to be a refuge to them that put their trust in him. I know if we do the will of the Father, and have the testimony of Jesus, it will be well with us. Let us press forward.

Sister S. Burdick writes from Greenfield, N. H.: "I do not feel discouraged in the least, nor like going back. There is nothing to go back to. We had a good meeting yesterday at Bro. S. Martin's. The good Spirit of the Lord was in our midst. The little church in this vicinity are trying to serve the Lord and make their way through to the kingdom. We know that we are living in a solemn time; and our prayer is, Lord, teach us thyself."

BRO. E. P. WILKINS writes from Wilson's Grove, Iowa: "O what a blessed thing it is to have a well-grounded hope, especially in these days of peril, when the nations are becoming angry, and the political world is being shaken from center to circumference. O how solemn the time in which we live! How exactly the prophecy is being fulfilled—men's hearts failing them for fear. For the encouragement of the saints I would say that a few have lately embraced the truth in this place, and meet on the Sabbath for worship. We meet at West Union and Claremont. We should be very thankful if we could have a course of lectures."

OBITUARY.

BRO. JOHN W. STEWART, of Cleveland, Ohio, departed this life September 7, 1862, aged 41 years.

[We take the following from the *Cleveland Daily Herald*.—ED.]

Some five years since Mr. S. was attacked with a paralytic stroke, from the effect of which his physician testifies he had never recovered, but it had ever since been operating in the system, marking him with unerring certainty as its victim—that his ardent religious views had nothing to do in producing the disease, causing an organic disease of the brain, or the late repeated attack of paralysis, which terminated his life, ending with congestion; but that want of rest and sufficient care of himself, evidently hastened its development.

"He sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

Mr. Stewart had been for many years a faithful and fearless advocate of those great distinguishing doctrines pertaining to the second coming of Christ, for the salvation of his people and the destruction of his enemies, praying and entreating all to become reconciled to God by keeping his commandments, "that they may have right to the tree of life, and enter in through the gates into the city."

He was often abrupt in his manner of presenting truth, and consequently often wounded the feelings of others. In the lucid moments of his last sickness he

saw this and mourned over his error in this respect, and earnestly besought his companion to make all possible reparation, and seek the forgiveness of all whom he had thus offended. That he was annoying to the consciences of not a few who were often rebuked by his pointed application of truth, can not be denied; that the exhibition of those prophetic charts, so sneeringly referred to, wherein the God of heaven has so graphically shadowed forth the number, the character, and destiny of all earthly kingdoms, and brought us down to the time in which we live, in which time, so vividly men's hearts are literally failing them for fear and looking after those things that are coming on the earth, when "distress of nations with perplexity is upon us," I say, with a full conviction of these truths burned into his very being, he felt constrained to speak, in season, and out of season, whether men would hear or forbear.

He unostentatiously sacrificed everything of earth, counting it all dross that he might win Christ, gladly suffering for his name, and of him as of one of old it may be said, He has fought the good fight, he has finished his course, he has kept the faith. Henceforth there is laid up for him a crown, which the Lord the righteous judge will give him at that day, and not to him only but to all them also who love his appearing. His testimony is sealed up for the final day, when the difference will be made manifest between him that serveth God and him that serveth him not. The following sentiment expressed by brother Fitch was adopted by him:

Earth's scoffs and scorn well pleased I'll bear,
Nor mourn tho' under foot I'm trod,
If day by day I may but share
Thine approbation, O my God.
The friends I love may turn from me,
Their words unkind may pierce me through,
But this my daily prayer shall be—
Forgive, they know not what they do.
Let me but know, where'er I roam,
That I am doing Jesus' will,
And though I've neither friends nor home,
My heart shall glow with gladness still.
Then all the scoffs and scorn I've borne
For his dear sake, who died for me,
To everlasting joys will turn,
In glorious immortality.

"He being dead yet speaketh."

[Com.]

DIED, in Grantham, N. H., Aug. 23, 1862, of consumption, sister Vashti Palfrey, aged about 72 years. Sister P. was a professor of religion for over fifty years. She was never satisfied with the mere form of religion but earnestly sought for the power of godliness and to maintain a close walk with God. She was among the first to embrace the doctrine of the Lord's coming, and was ever ready to receive and obey truth as it has since been developed. She ever expressed a strong desire to live that she might be translated to heaven without seeing death. But God saw fit to order it otherwise. She died with a bright hope of immortality, and a firm faith that she should sleep but a little while ere she would come forth glorified.

She leaves a companion to mourn her loss, yet not without hope; for

"She sleeps in Jesus, soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."

H. P. WAKEFIELD.

Newport, N. H., Sept. 16, 1862.

DIED in Lyndon, Vt., July 29, 1862, of stomach disease, sister Betsey Park, wife of Bro. Jonathan Park, after a very painful illness of eleven weeks. Sister Park embraced religion at the early age of about eight years. She was very happy, was often found in secret prayer. Though about forty years have passed away since she gave her youthful heart to the Saviour, she never gave up the blessed hope. It graciously sustained her in her last sickness, and enabled her to fall asleep in full faith of the immediate coming of Jesus, and of rest with the saints in the kingdom of God.

With her companion she had kept the Sabbath of the Bible about eleven years. May this deep affliction be sanctified to the good of the bereaved companion and daughter, and they with her be prepared to receive a crown of glory at the resurrection of the just.

A. S. HURCHINS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 7, 1862.

Music.

We have recently printed three beautiful pieces of Music—Sweet Hour of Prayer, Nearer My God to Thee, and Morning of Zion's Glory—which we will send by mail, post-paid, for 10 cents for the three.

Fables of Infidelity.

THIS is the title of a well-bound book of 336 pages, for sale at this Office, or by Eld. Moses Hull where he may travel. Price 75 cents. When sent by mail, 13 cents should be added for postage. Eld. Hull says he has read the book six times, and considers it the best examination of the fables of Infidelity extant.

THE P. O. address of M. E. Cornell, until further notice, will be Battle Creek, Mich.

Questions.

In Heb. x, 28, 29, Paul speaks of sorer punishment than death. Some say that this sorer punishment is eternal misery. Queries. Is there any punishment sorer than death? If so, what is it, or in what does it consist? and when will it be inflicted? O HOFFER.

ANSWER. The verses referred to read as follows: "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." It will be noticed that reference is made to the temporal punishment inflicted under the Mosaic dispensation, upon those who despised his law, and the punishment to be inflicted in the future upon those who will not avail themselves of the provisions of the gospel. In other words, the two punishments that are contrasted are temporal death and eternal death. It is the latter which is called the sorer punishment. Hence there is no necessity nor any ground for supposing eternal misery to be meant. U. S.

A PRAYING MACHINE.—We would recommend the following device to those churches which have adopted the practice of having a vacation in the worship of God, during the summer months.

"In the Indian department of the great exhibition, is a red praying wheel from Thibet. The prayer is written on a piece of paper, and fixed to the wheel, which revolves on a spindle held in the hand. The idea of the worshiper is that every time the wheel turns the prayer is made. Frequently the wheel is fitted to be turned by a small stream. In the mountains of Thibet travelers see considerable numbers of these praying machines thus driven by water power."

Religious Life.

THE whole life of a religious man falls into two grand divisions, and all his actions belong to one or the other. The one is the region of piety, the other the region of morality. They ought not to be, and cannot be separated in any man's life; but they can be distinguished though not separated. Piety cannot exist without morality, nor morality without piety, yet they are not the same thing. United they make up religion, or the whole life of a Christian. The region of morality is under the law; it is a stern and rugged clime, a land of restraint, of effort, of struggle, of battle. The performance of duty, the doing the work of the Lord, this is the problem of morality.

If our aim be the perfection of our moral nature, we may set about it in two ways. We may make direct attempts for the cultivation of certain virtues, and for the repression of certain vices, taking them up one by one as a matter of discipline. Or we may labor on the whole instead of the parts, by living in the Spirit, near to God and Christ, and so learning also to walk

in the Spirit. Both methods are good, but the second is the most thorough. It is the method of nature, which works upon all parts of the plant at the same time, by filling the whole with life. The great thing needed for moral development is more vital power. Love will make all things new. A profound influence in the center of the soul will cause all parts of life to bud and blossom, and bear fruit.

But what can we do when the door of the heart is closed to God by sin, and the soul is left barren, cold, empty, incapable of any true virtue? We cannot, by an act of the will, create within the heart Christian sentiments and graces; we cannot by moral effort create within the soul generosity or love. What can we do? We can open the door; we can let God's influence come into the heart to lead us to Christ, to give us a sense of his pardoning love, to lift us to a higher plane of conviction. And this is prayer in its most essential nature.—J. F. Clarke.

The Thankful Heart.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will in every hour some heavenly blessings; only the iron in God's sand is gold.—O. W. Holmes.

How to be Happier.

Said a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago that if I wished to be any happier, I must have more religion."

LIFE'S GREAT NEED.—Jordan, one of the free-thinking friends of the great Frederick, writes to him thus during his last illness: "My complaint increases so much that I no longer even hope to recover from it. I feel strongly, in my present situation, the necessity of an enlightened religion arising from conviction. Without that we are the beings upon the earth the most to be pitied."

APPOINTMENTS.

PROVIDENCE permitting, we will meet with the brethren in Andover, Vt., Oct. 11; Kensington, Ct., Oct. 18 and 19. We design to visit the brethren in Ashfield, Mass., on our return home, also to give a course of lectures in Vernon, Vt. A. S. HUTCHINS, D. T. BOURDEAU.

BUSINESS DEPARTMENT.

Donations to Publishing Association.—A friend \$2. Ch. at Tompkins \$2. Ch. at Orange \$6.

For Shares in Publishing Association. E. M. Kimball \$10. C. B. Preston \$10. John Laroach \$10. Hannah Clough \$10. J. N. Loughborough \$20. Aurora Lockwood \$10. Emily Lawton \$10.

Cash Received on Account. S. H. King \$3.57.

Books Sent By Mail. W. F. Crous 50c. C. M. Brown 10c. W. K. Loughborough 11c. Alfred Chase 25c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and postage rates. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', etc.

English Bibles.

Table listing English Bibles with prices and postage rates. Includes titles like 'Diamond, Marg. Ref.', 'Pearl, Ref. after verse', etc.

Bound Books.

Table listing bound books with prices and postage rates. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Spiritual Gifts Vol. I', etc.