

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."

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Lines for Communion.

HAIL, holy festal hour!
Come, Jesus, in thy power
Possess my heart;
Come, banish anxious care,
Quiet disturbing fear,
Dry every faithless tear,
Thy peace impart.

In contemplation sweet,
Good Shepherd, thee I greet,—
Lamb of thy fold;
My need to thee applies,
My faith on thee relies,
Thy grace far more I prize
Than finest gold.

At this dear sacred board
My pledges I record,—
Vows to be thine;
Help me these vows to keep,
Daily o'er sin to weep;
The blest reward to reap,
Thy strength be mine.

I taste the fare divine,
The holy bread and wine,—
Symbolic feast!
Thy flesh be meat indeed,
Thy blood be drink indeed,
Supplying all my need,—
Love's rich repast!

Here, then, I lay me down;
Thee, Crucified, I crown
My King,—my love;
My will to thine I bend,
I take thee as my End,—
My All-sufficient Friend
Below, above.

Civilization—Love of Money.

[Bro. WHITE. I send the following article as a specimen of what sometimes finds its way into the secular papers. It appeared in our local paper a few weeks ago, and was written by one well known in our community. Its outspoken truths pleased me so much, that I would like to give it a wider circulation.—M. W. H.—Malone, N. Y.]

Messrs. Editors:—Thinking that many of the readers of the Palladium, would be pleased for a moment, to withdraw their attention from the field of strife and carnage, I would offer a few thoughts on one of the phases of modern civilization.

In every nation or community, there have always been combined two elements—the element of power, and of weakness. Power always stands at one end of the social scale and abject weakness at the other. This element of power may consist in physical force and a certain hardihood or rashness. In this case, brute force is prized above all else.

Once there was a permanent class of fighters—they included the honorable men—that vocation was the no-

blest of all. Thus there was established the aristocracy of soldiers. Young men of enterprise and talent took arms, for in this position alone, they were honorable; here, they had power and dominion over their many vassals.

Or again, this element of power may consist in the accident of birth. In this case, there is established an aristocracy. Those who can claim lineal descent from the favored clan, are honorable and worthy, and by reason of events, are born to wealth and power. England affords an example.

Again, this element may consist in an aristocracy of priests—a theocracy in the name of God. Here the church absorbs the State, the priest is God's vicegerent on earth. Papal Rome has been, and still remains, an example.

Again, this element may consist in gold. There will then be formed an aristocracy of wealth. Those who possess it are great and honorable. They monopolize the State and rule the church. And at the present time, humanity has advanced in civilization, only to this aristocracy of wealth.

The element of weakness may include, either those who are born with feeble powers, incapable of self support, or those who are weak by position—men that are permanently poor and ignorant. When the Saviour said that it was not the will of God that one of these little ones should perish, he included both of these classes—men little by nature, and men, little by position. One may be said to perish when he is ruined, or when he fails to attain the degree of development and manhood which he might attain under the average circumstances of the age in which he lives. In a society where the natural and physical laws are constantly violated, it unavoidably follows that many men are born little by nature, and they in turn transmit their feebleness to their descendants. The other class, little by position, are so often surrounded by difficulties, so neglected and abandoned that they cannot change their condition. They, too, bequeath their weakness to their children. In all forms of social life, these classes have ever appeared; and each age and society has had its own method of disposing of them. But it has been a serious question, What shall be done with them? Seldom has it been the question, What shall be done for them?

In times of classic lore, the Spartan took children born with a weak or imperfect organism—children who would probably be a hindrance to the nation—and exposed them in a desolate place, to be devoured by voracious beasts. This was their mode of settling that question. The Chinese usually expose such children in the streets to the sympathy or humanity of the passers-by. And among many of the barbarous tribes, the greatest boon the mother can bestow upon her child, is to take its young and anxious life, ere it experiences the miseries that stand hovering around its future course.

But such treatment is not human, it is barbarous, inhuman and brutal. This disposes of them, it does not provide for them; it sets forth the principle that the whole, need a physician, not the sick; that the strong need assistance, not the feeble; that the good are to be sought and saved, not sinners.

But they were heathens and idolators; we civilized and Christian. They were bound down by the chains

and shackles of ignorance; we are borne aloft on the wings of science and religion.

Let us then examine the ground and see what we, with the aid of knowledge, refinement, wealth and religion, are doing for these little ones—weak by nature, and weak by position.

Ours, as has already been said, is an aristocracy of wealth. This rules the State and controls the church. This demolishes principles and sets up parties; elects presidents and buys up the clergy. There are, it is true, exceptional men, but this is a general rule. The clergy of southern chivalry are ready to prove from the inspiration of God that the strong have a right to exploit the weak; that slavery bears upon it the impress of Heaven's approving smile. Though the clergy of the North, are well satisfied that the principle of slavery is an evil, a flagrant wrong, yet they remain silent on that question, where they think the exposition of the wrong would incur the displeasure of Northern aristocrats and Southern sympathizers. But this is no new feature. In all history, the clergy, have been on the side of prevailing power. It is so in England at the present time. The gospel is for the State and therefore favors the nobility, is on the side of power. It neither favors nor represents man. The same is true in Germany, an idea must ever remain an idea, it cannot be organized into a deed.

Now all this is done for money, not intentionally and willfully, but unconsciously and effectually. In the South, slavery has been fostered and cherished, with all its many evils; and that for the sake of money. In the North, have been political feuds, corruption, and chicanery to secure a place in office, and that, too, for the sake of money. But let us look at the cities, towns and villages of our land, and see what we are doing with and for the weak, the low and the abandoned. There they may be found despised and abandoned, with nothing to relieve their many pressing wants. They are idle and miserable, though their bodies crave activity. There is nothing about them to cherish self-respect, nothing to awaken and cultivate their sense of religion. They stroll about, beggars, amid the wealth, opulence and refinement of a city, idlers in the midst of work, savages in the midst of civilization. We talk loudly for the welfare of the benighted heathen—those whom we have never seen; but what are we doing for the despised and abandoned heathen in our midst—the savages among us, who are growing up in all our towns and villages, less tended than the tiger's whelp. We see them herding together, and prowling about in our streets, markets, and around our wharves—in the dirty lanes and by-places, where pride, luxury and refinement, elbow much of their misery and filth.

Amid all the science, refinement, and religion of the nineteenth century, these children learn but little that is good. From their antecedents and surroundings, their nature and training, they necessarily become vicious, obscene, deceitful and violent; they will lie, steal and drink, and how can it be otherwise? We, the best of us, would have done the same, under like circumstances. They are born amid wretchedness and want, and struggle on, through a miserable existence, young in years but old in misery and crime. They know that they are despised, outcasts, and abandoned. It seems to me that there is a dreadful fault

somewhere. In our churches there may be an occasional collection, for the assistance of such—but we must remember that it is popular and honorable for men of rank to contribute in churches.

But when we cast aside all disguise and dissimulation, looking at the matter really as it is, where do we find the man or woman of aristocracy, though a church member, who will go along the sewers of the streets, into the dirty lanes, and by-places of our towns and villages, and there take the little ragged, dirt-clad, urchins by the hand, whispering words of hope and consolation into their ears, and thereby endeavoring to give them a spirit of self-respect, striving to make them good and honorable.

There are to be found in every community, a few noble men and women who do not consider it a disgrace, to strive to remove a human being from the gulf of infamy and crime, to the paths of honor, of duty and rectitude. But is this the spirit and tendency of the church? Most certainly it is not. I speak not of the spirit as manifested in words, but that manifested in works, embodied in deeds. Far too often words assume the traitor's garb and stand marshalled in a treacherous league.

But the misfortunes of these wretched beings do not end here. To consummate their degradation, and brand their names with infamy, we have shut them out of our churches, not, perhaps, always intentionally, but most effectually. Go to the churches, through all our cities and large towns, and alas! the poor are not there—the gospel is preached, but it is to the abounding and the comfortable classes, not to the perishing. They are lounging away their day of rest like the ox or the ass.

How many a glowing genius has perished in oblivion, for the want of a sympathizing word, or an encouraging look, we have no means of estimating. I know of but one church, in all this land of Christianity and civilization whose doors are, in fact, open to the poor and perishing, and that is the Catholic, papal and superstitious. But go there and you often see the extremes of social rank meeting under the same roof, to worship God. But go into our Protestant churches, and as a general rule, it is not so. True, they are not kept away by doors, barred and bolted, but they are no less effectually kept away. And I think that I am not saying too much, when I assume the fact that many of our worthy church members would feel disgraced to have one of those unfortunate beings come near or within their pews. And if the bars and bolts are withheld from the doors, they are sure to be placed upon the heart and sympathies. The look, the scowl, the demeanor, all would tell the urchins, miserable and wistful, that they were intruders—yes, intruding upon the presence of God, in his sanctuary. Would not many refuse to attend church and thus remain at home, rather than allow the perishing to come within the same walls, beneath the same roof, to receive of the same God his benediction which he declares shall be dispensed to all? We often hear ministers boast of great men and famous, who sit under their preaching, but never do we hear one boasting of having the poor, abandoned, and distressed, for an audience. Christ, in his day, sat with publicans and sinners, notwithstanding the reproof of others. He came to save the perishing and the lost. But I fear that many of us, at the present time, are losing sight of the spirit, and clinging to the form. It is popular to belong to a popular church. Such, indeed, are some of the effects of modern civilization—a civilization whose vitality consists in the love of money. The leading elements of our modern civilization are working out pernicious results, evils in church as well as in State.

The aristocracy of wealth, the love of money, has really culminated in the war and disorder now raging in our land. Its tendency in the church is working out a like calamitous result. If, then, we can learn any lessons from the past, or take guidance and warning from the evils of the present, let us act with vigilance, and labor in earnest. G. W. LEWIS.

Prayer is dust and ashes pleading with infinite Majesty and Mercy; how great the disparity.

Sin prevents happiness, procures misery, and leads to disgrace; it is the "abominable thing" God hates.

How to Dispose of Care.

THERE is such a thing as care. Who does not know it by experience? Who has not felt it at his heart? How heavily it presses there! and it pierces too. It is a burden; and it has also a sting. Nothing is more unfriendly to happiness than care. It is hard being happy with a load on the heart. The objects of care are almost innumerable. What shall I eat? what shall I drink? and wherewithal shall I be clothed? are only a few of its anxious interrogations, and they are among the least important of them. These concern ourselves; but care often forgets self in its solicitude for others. Parents, and especially mothers, know what I mean by this. But I need not attempt to explain a word that expresses what we all feel.

There is a care both for ourselves and others which God himself has cast upon us; and of which it were sinful to attempt to make any other disposition than he has made of it. But over and above this, there is a large amount of solicitude and anxiety which we lay upon ourselves, and which is unnecessary, useless, injurious. This is the care that is unfavorable to happiness. The other is friendly to it. It is very desirable to get rid of it, since it does us harm, and does no one good. Nothing is more hostile to the successful care of the soul than the pressure and poignancy of the care of which I speak. "Careful and troubled about many things," we intermit and entirely overlook the care of the "one thing needful." But what shall we do with it—how get rid of it, since to bear it is so painful to our feelings, and often so ruinous to our better interests? Divide it with others we may to some little extent. There is such a thing as sympathy. There is such an operation as unburdening the mind to a fellow creature. And I will not deny that there is some relief in it. Yet the very etymology of the word *sympathy* evinces that it is no remedy. It is, after all, a *suffering together*. A great deal of what constitutes sympathy is grief that we can but grieve—sorrow that we cannot succor. Mixing tears does indeed diminish their bitterness, but weeping with those that weep does not wipe away their tears. They weep on, and the only difference is that we weep with them, and our tears may be said to dilute theirs.

There is a better way of disposing of care than to cast it on our fellow-creatures. Indeed, what fellow-creatures can we find who have not enough of their own to bear, without receiving an additional burden from us? What friend has not himself surplus care to dispose of?

There are some who cast off care without reference to what becomes of it. They sing, "Begone dull care." These are the reckless. Care may go at their bidding, but the worst of it is, it is sure to return again, and it comes back a heavier burden—duller than ever. This is not the way to dispose of care. Yet there is a way whereby all excess of anxiety may be effectually removed, and the heart be left with all its tender affection, and with no more solicitude than such as the blessed in heaven might feel without diminution of happiness. *It is to cast care on God*. That is the true and only effectual way to dispose of care.

He can take the burden, however huge and heavy. You do not doubt that; but you ask, "Will he?—may I cast it on him? I, such a one as I, cast my cares, the whole multitude and burden of them, on such a being as God? I know the government of the mighty universe, and the providence which extends to the minute equally as to the magnificent—reaching low as to the fall of the sparrow, and the numbering of the hairs of the head, does not distract or burden him. I know he can take a larger charge and not feel it. But will he? Will such greatness stoop to such littleness?—such holiness come down to such vileness? Yes, it will; for condescension is one characteristic of greatness; and "the blood of Jesus Christ his Son cleanseth us from all sin." But why do I reason? Does not the Holy Ghost say by David, "Cast thy burden upon the Lord, and he shall sustain thee," and by Peter, "casting all your care upon him," and by Paul, "be careful for nothing," and does not Immanuel himself say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" No longer ask if you may, but use your privilege. Here is your

authority. The Lord says you may do it. Nay more, commands you to do it. It is your duty, as well as your privilege. So far is it from being presumption to cast your care on God, it is a sin not to do it.

This is the way to dispose of care; and it is no matter how much there is of it. God will take it all. It is no burden to him. Many have made this disposition of their cares, and all testify how willingly he took and bore them; and if at times they took back the burden, yet willingly he received it again, when again it was cast upon him.

There is a reason given by Peter for casting care on God, that is inexpressibly touching. He says, "casting all your care on him," and then follows no flourish of rhetoric, no parade of reasons, but this—O how happily selected, I would say, but that he wrote by inspiration, which does everything felicitously—"for he careth for you." Why should you care for yourself, since God cares for you? Ah, here is a topic not for the meditation of an hour merely, but of an eternity. *He careth for you*. Can it be? O why should he? What a thought to carry through this vale of tears, and to go down with into the deeper valley of death, that God cares for me! He concerns himself about me. Let the scholar look at the original. The English is good enough, but the Greek is still more interesting. God has me on his heart. Some poor saints think nobody cares for them. But God does. Is not that enough? He that regards the cry of the raven, and gives all the fowls of heaven their food, and decks the lilies of the field, doth much more care for you. He concerns himself for his creatures, will he not much more for his children? Are ye not of much more value, whom no less a price could redeem than the blood of his Son? Let this suffice for you.

I know not any thing that goes so soon and surely to my heart, as the sight of a poor sobbing, or sorrowfully looking child, an orphan, or worse than parentless, whom no one seems to care for. But if I weep at such a sight, it dries up my tears to think that there is, after all, one who cares for the poor child, even he who said, "Suffer little children to come unto me." O come, let us cast our care on God. Let us go to Jesus for rest. In him we shall find sympathy such as man can feel, with support such as only God can afford. There we shall meet with such pity as at first weeps with the sufferer, and then wipes away his tears. Surely he who bare our sins will not refuse our cares. "Surely he hath borne our griefs, and carried our sorrows."—*Nevins*.

No Use in that Country.

A GREAT statesman received some high mark of royal favor as he lay on his dying bed. With a cold glance he gazed upon it, and only remarked, "This is a mighty fine thing in this country, but I am just going to a country where it will be of no service to me." O what vanities are these earthly distinctions "in soul." "Flattery" then has no power "to soothe the dull ear of death."

The life-long dream of the gallant General Niel had been to obtain the little ribbon and baton of Marshal of France. He could not sleep after seeing it bestowed on McMahon, as a reward of valor on the field of Magenta. On the eve of the next engagement he told his friends that this time he would win the honor he so much desired. When the battle was over, he was found on the field almost crushed beneath his dying war-horse, himself mortally wounded. The Emperor was sent for, and with his own hand placed the badge of Marshal of France on his follower's bosom. One moment the dying eye lighted, and throwing his arms about the neck of his sovereign, he died in the act of expressing his gratitude. It was of no use in that country he was going to. And we are all bound to the same eternal shores. No matter how widely diverse the paths are, will all lead to the same country from which there is no return. How we distract our souls from the great purpose of life to follow phantoms which, when our greedy hands do clutch, we find only empty shadows.

But Jesus Christ holds out to us a crown which fadeth not away. He offers us a glorious place in his Father's house, which will more than satisfy our soul's

hunger. There is no disappointment, no satiety in the joys of his heavenly mansion. Christ has paid for them a priceless sum, so that he may offer them to us without money and without price.

An Exhortation.

To those who have become convinced, and also those who are searching with honest, candid hearts for the truth, are these lines especially addressed. It is with diffidence I address you, for I know not that I can say anything that will confirm the wavering, or strengthen the weak; but it is impressed on my mind to make this appeal to you in the name of my Master, who has said his word should not return to him void, but accomplish what he wills. We are to be a peculiar people, not conformed to this world. We have testified before a scoffing world our love of present truth. While the explanations and admonitions of the messengers are uppermost in our minds, and still sounding in our ears, oh! how sweet and precious the truth looks to us. How near it seems to our hearts! We now powerfully feel the love of God and the Lamb in opening the seals and revealing his will to sinful man! But as time passes away, do not let the pleasures of this world, or the cares of life, obliterate these precious impressions. Do not forget that the eyes of a jeering world are upon us, ready to pry out, and exult at, the first appearance of a retrograde movement. Oh! let it not be said of one who has borne testimony that he loved the commandments of God, that he put his hand to the plough and looked back; therefore he is not fit for the kingdom of heaven. Choose ye this day whom ye will serve. Do not stand halting and doubting between God and the world, till his holy Spirit, grieved and weary at your indecision, takes its flight forever.

If you make up your minds to go back, I would ask, in all candor, Where will you go? To what will you go? Let go of this light and truth which you have received, and what can you cling to? Does not the future look dark and gloomy without a God, without an interest in Christ at his coming? Oh! give the subject a candid, impartial, investigation, before you exchange God for the world, and thus barter your hope of immortality for a few short days of ease and sin!

We cannot have line upon line, and precept upon precept, from constant, faithful teachers; but we must gather here a little, and there a little, and treasure it up carefully; and these few and far-between opportunities for hearing the word must be faithfully improved upon, if we would be benefited thereby. It looks strange to those who believe, to see so many reject the true and plain counsel of God, and heap to themselves wrath against the day of wrath; but how much stranger it looks to see those that have embraced the truth, or been convinced that it was truth, reject it for mere worldly consideration, and thus show that they consider the blood of the covenant an unholy thing. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy commandment delivered unto them. Ye are my witnesses, saith the Lord. God forbid that any who take a stand as witnesses for God and his law, should show by their works that they consider God a liar; for how can they witness in his favor and then turn back without denying the Lord that bought them with a price, and putting him to an open shame?

But remember that the eyes of the world are upon us in more respects than one. In our deal with our neighbors, in our conversation, in our dress, in all that we do. 'Tis not to keep the Sabbath, or to believe this or that particular tenet of the Advent faith, that fits us to be one of that purified throng on mount Zion; but it is the willing and obedient that shall eat the fruit of the land. We must be workers for God. If needs be, like Paul we must press our way toward the mark of the prize, and like him, too, let the sincere prayer of our hearts be, "Lord, what wilt thou have me to do?" Not what is this one's duty, or that one's duty, but what is my duty? When one in the parable

brought an excuse that as his Lord had bestowed but one talent on him, he did not consider it of consequence enough to improve upon it, what did his Lord tell him? He did not tell him that it made no difference, as it was but one, and would not amount to much any way, and that if he had not used it of course it was not injured. No. The sentence was, Cast out the unprofitable servant. Though he had but one talent, if he had heeded the injunction to occupy till his Lord came, he might with his fellow-servants have received a welcome, and with them entered into the joys of their Lord. Remember it is a solemn fact there can be no standstill in this work. It is an impossibility. There must be a progression or a going back every day of our lives. Think of this seriously, and watch closely which way it is. There must either be a cross to bear, a denial of some darling sin, or we may strongly suspect all is not right. It is a continual warfare, and if we do not gain a victory every day, we may be nearly certain the enemy has gained one over us. The more we strive to break from his service, the closer will he draw the chains of bondage, and when we do not have any severe combats with him, we have reason to fear we are drifting along about as he would have us.

I believe there is seed sown in this place that with proper care from the means God uses, will spring forth and bear precious fruit. Oh! let it not be said there is one idler in our Lord's vineyard. Let us work in unity and faith, and God will give an increase. Let us be prepared, too, for opposition. It must come, and let us be prepared to meet it in the spirit of our Master, who when he was reviled, reviled not again. And what are more grievous to be borne, are the sneers and scoffs we must meet with from professing Christians of other denominations. This is a great proof in my mind that we possess the truth in its purity. If it was an error, Satan would not raise such a mighty opposition against it. It threatens to recover some from his power, hence his tremendous efforts to crush it. But truth is mighty and will prevail. Let us meet their opposition with meekness, and perhaps thereby we may win some to Christ.

And let us, like those of old, speak often one to another of the hope that is within us, and thus may we be strengthened. No one can tell what a help it is to beginners to speak of their hopes and desires in the social meeting. Let a candid-minded man or woman bear this cross, and there is not much danger of their turning back. They feel as if they had stepped over the dividing line, as it were, between the two companies, and are ashamed to give the struggle up. Let a person neglect this duty, and Satan gains an advantage every time he does it. If the first step is taken, the rest will prove a pleasure. Satan will make you think it of no consequence, if possible; but neglect it, and you will soon become indifferent, until he has you completely in his power, and your doom is irrecoverably sealed. Then do not neglect this great duty, cross though it be, it will strengthen you and encourage others.

And above all, do not let prayer be neglected. Family prayer for heads of families; public prayer in the congregation; secret prayer for all. The babe cannot live without daily sustenance; no more can the Christian without daily prayer. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hasting unto the coming of the day of God. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him without spot and blameless."

C. M. WILLIS.

Charlotte, Mich.

To the Young.

DEAR YOUNG BRETHREN AND SISTERS: I have many times thought I would like to say a few words to you through the Review. I think we ought to speak often one to another, and should exhort and encourage each other, and so much the more as we see the day approaching. I fear we do not realize the time in which we are living, and the responsibilities resting upon us. We believe the end of all things earthly is at hand; but do we realize as we should that the perils of the

last days surround us? Do we realize that probation is nearly ended, and soon the decree, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still," will go forth? Oh! I fear that we are not half awake. Do we realize as we should the value of precious souls? and are we doing all in our power to save them from death? Do not let us excuse ourselves, and say that it is not our duty to try to win souls to the truth because we are not messengers. We should all be "little messengers," and though our sphere may be limited, and our field of action small, yet we can do something in the vineyard of the Lord? And when he shall come to claim the talent entrusted to us, we can return it to him with usury.

Dear young friends, let us not be weary in well doing, but press onward, onward, until

"The King in his beauty for us shall appear."

I know we have many trials peculiar to the young, but

"Shall earth's bitter strife appall us,
While contending for the prize?"

O no! but rather let us thank God that we can suffer for Jesus' sake. Remember that it is through suffering that we are to be purified, made white, and tried.

O, rejoice! Sorrow and anguish cannot always last. What though friends forsake us! What though the finger of scorn is pointed at us, and we are despised of all men? Remember that the blessed Saviour was despised and rejected of men; a man of sorrows and acquainted with grief. He will never leave nor forsake us, but will sympathize with us in our afflictions, and share all our sorrows. O, we want to be among the number that suffer with Christ, that we may also reign with him. We want to be among the great, victorious army that shall walk the golden streets of the New Jerusalem. What an army that will be! They will make heaven's arches ring with their song of triumph. And that song will be as the voice of many waters, and the voice of a great thunder.

Oh! how light and trifling the sorrows of earth appear when compared with the glorious joys of heaven. Then, weary ones, take courage. Be faithful, for soon its joys will be ours. We shall drink the water of life, clear as crystal, which proceedeth out of the throne of God and of the Lamb. We shall partake of the fruit from the tree of life, and Jesus himself will come forth and serve us. O, glorious, happy thought! Well may we exclaim,

"Worldly honors, hopes, and gain,
All I resign;
Welcome sorrow, grief, and pain,
If heaven be mine."

What is of any real value but heaven, and Jesus' love? Your heart answers, Nothing. Then live for Jesus. Live for him entirely. Strive to rise above earth and earthly things. Crucify self and exalt Jesus. Place your affections wholly upon him, and strive to bring every thought into subjection to him. Then when he shall come to take the redeemed to those beautiful mansions he is preparing for them, we shall be among the number. Victors' crowns will be placed upon our heads, and harps of gold in our hands, and we shall sing praises through all eternity to him who hath redeemed us from among men, and hath made us kings and priests unto God.

God bless you, my dear young friends. Prove faithful. Be in earnest. And may God grant that at last you may be among the jewels that shall shine forever in the Saviour's crown.

Very affectionately your young sister.

MARY F. MAXSON.

Adams' Center, N. Y.

SINNERS.—I will never more call that sinner prosperous, who after he hath been permitted to finish his business, shall die and perish miserably; for at the same rate we may envy the happiness of a poor fisherman who while his nets were drying, slept upon the rock and dreamed that he was made a king, on a sudden starts up, and leaping for joy falls down from the rock; and in the place of his imaginary felicities, loses his little portion of pleasure, and innocent solaces, he had from the sound sleep and little cares of his humble cottage.—*Jeremy Taylor.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 3, 1863.

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXIX.

The Sanctuary--Continued.

(PROPHECY OF DANIEL, PP. 61-67.)

1. WHEN did God give to Ezekiel the pattern of another sanctuary to offer to Israel?
2. In what chapters of his prophecy is a description of it found?
3. How many holy places had this building?
4. Of what size was the most holy?
5. How many times is the word sanctuary applied to this building?
6. Where was the house of Israel when this sanctuary was offered to them?
7. On what conditions was it offered?
8. If they fulfilled the conditions, what did God promise that he would do?
9. Did the house of Israel become ashamed for their iniquities, as exhorted?
10. When the decree for Israel's restoration went forth, how many could have gone up if they had chosen?
11. In what scriptures is the decree of Cyrus found?
12. How many, and what tribes, were all that did go up?
13. What did the people of Israel thus do?
14. As they thus did not fulfill the conditions on which this sanctuary was offered to them, was it ever erected?
15. Does this prophecy belong to the future reign of Christ and his saints?
16. This is shown by several facts; first, who is the Prince who is to reign over Israel in the future forever?
17. But what is the prince spoken of by Ezekiel?
18. What is he commanded to offer for himself?
19. On the other hand, what is Jesus Christ?
20. What kinds of offerings was Ezekiel's prince to offer for himself?
21. But what has Jesus Christ done in reference to these?
22. What does God say to the princes of Ezekiel's prophecy?
23. But when Christ reigns, what will there be?
24. What was Ezekiel's prince to have?
25. What is he forbidden to do?
26. What would it be to apply this to Christ?
27. Hence Ezekiel is not predicting what?
28. What does Christ say of the children of this world?
29. What of those who are accounted worthy to obtain the future world?
30. But what do we find in Ezekiel? p. 63, top.
31. Therefore it is evident that Ezekiel does not refer to what?
32. What does Christ add concerning those who obtain the world to come?
33. What does Paul testify takes place at the last trump?
34. But what does Ezekiel have in the time to which he refers?
35. What is demonstrated by this?
36. When would the sanctuary, priesthood, offerings, and accompanying blessings, have been realized, had Israel accepted the proffered boon?
37. What is said of circumcision when this was to be fulfilled?
38. But when was circumcision abolished?
39. What is said of divorce during the same time?
40. But what is true of divorce now?
41. What distinction of meats was to be recognized at that time?
42. Does that distinction exist now?
43. What was to be true of sacrifices and offerings during the same period?
44. But what is true of them now?
45. What was to be true of the feasts and the jubilee?
46. But when were these feasts abolished?

47. What of the Levitical priesthood during that time?
48. But what priesthood has now taken the place of that?
49. What proves that the middle wall of partition was then to be in existence?
50. But what is true of that wall of partition now?
51. What is proved by all these facts?
52. With this we leave the sanctuary promised to the twelve tribes, and follow the history of Judah and Benjamin, who under the decree of Cyrus went up to Jerusalem to re-build the sanctuary, which had so long lain in ruins. In what year did they lay the foundation of the second temple? p. 64, last paragraph.
53. How long a period did it occupy in building, and when was it completed?
54. What was this temple of Zerubbabel?
55. Hence it was but a continuance of what?
56. How are we to understand Paul's language in Hebrew ix?
57. Did God return and take up his dwelling in this sanctuary?
58. What does Nehemiah call this building, and what does he declare?
59. Did God forsake this sanctuary? p. 66, first paragraph.
60. Why did he forsake it?
61. In what language did Jesus signify that God had forsaken it?
62. After uttering these words, what did Jesus do?
63. What did he declare as he went out?
64. When and by whom was this prediction fulfilled?
65. DATES. When did Moses erect the sanctuary?
66. When was it forsaken at Shiloh?
67. When was the temple built by Solomon?
68. When was that temple forsaken of God?
69. When re-built by Zerubbabel?
70. When finally forsaken and left desolate?
71. As we inquire for the meaning of the extraordinary arrangement brought to view in the sanctuary and its services, what do we learn of the building itself?
72. Unto what did its priests serve?
73. To what did the sacrifices there offered continually point forward?
74. Where are these great truths plainly stated?

Extend the Circulation of the Review.

I TRUST that all the readers of the Review will consider the heading of this article as specially addressed to themselves individually, and that our ministers in particular will treasure it up and act upon it wherever they go.

I suppose that all are agreed that the circulation of the Review is calculated to disseminate light—to build up the believer in present truth, to sustain, comfort, and support the scattered ones, who are deprived of the association and counsel of those of like faith; and if not to convince, at least to create an inquiry in the minds of unbelievers as to whether these things are so.

If these are facts, are we not all interested in having its circulation increased? Yea more. Is it not our duty to do all in our power to extend its circulation? We have a glorious truth, a blessed truth. We have light that the world and the churches have not. Why hide it under a bushel? Rather let us elevate it, seek to increase its radiance so that others may be benefited by it. There are many honest ones in the churches who are now living up to all the light they have; and many honest worldlings who are disgusted with the teachings and practices of popular Christianity, who upon being presented with the truth will gladly embrace it. We are frequently in the receipt of letters from lonely ones who have embraced the truth, or whose attention has been called to the different subjects of our faith, by accidentally getting hold of a stray number of the Review, or by having a copy of it sent to them by a friend, who were thus induced to search the Scriptures and found to the joy and comfort of their souls that "these things were so." What a wide field for usefulness is then open before us. We who cannot preach the message, with our one talent, may by this means convert at least one sinner from

the error of his ways, and thereby "save a soul from death and hide a multitude of sins."

The circulation of the Review is now only about 2800. It should be four or five thousand to enable the Association to publish it for the prices it is now published at. You will bear in mind that while paper has advanced more than fifty per cent., and labor and everything else used in its publication has advanced very materially, the subscription price of the Review remains the same. And the only way that it can be afforded for present prices is to increase the subscription list. Our list is now in a healthy condition. It has been thoroughly pruned since the formation of the Publishing Association and some seven or eight hundred dead or withered branches cut away at different times, so that our present list may be all considered as permanent paying subscribers with the exception of those copies that are sent to friends for investigation and to the scattered worthy poor, free.

It needs but a persevering united effort to increase our list to five thousand copies. We should have that number of subscribers, and if the proper effort is put forth, they can be raised in a few weeks. But in order to accomplish it there must be system and unity of action. It will not do to intrust so important a work to every one in general and no one in particular, for, according to the old adage, "what is everybody's business is nobody's business." We have a plan which we think will work admirably. It is this. Have the business done through, or by the aid of a committee. And as we have no chairman, and the people are not assembled, we will take the liberty to appoint the committee. And we hereby appoint each subscriber of the Review and every Sabbath-keeper, as a member of that committee—each one to act independently of the others; and each to consider the responsibility of raising the requisite number devolving upon their personal efforts; every member of the committee to report progress within one month after the date of their appointment; and further, none of the committee to be discharged until the requisite number of subscribers be made up.

It will readily be seen that if each member of the committee is faithful to the trust imposed upon him or her, there will be no difficulty in the matter, and the number would soon be raised.

If each subscriber, it would not be necessary for every reader, but if each household where the Review is taken would get one subscriber, only one, the result would be more than accomplished. Surely any one can do this, or at least can try. If you cannot get a brother or sister to take it at full price get some honest well disposed person to take it at half price for investigation.

A word to our ministers in relation to this matter. Some of them have done nobly during the past tent season. Bro. Cornell, Lawrence, and Van Horn, held only two tent-meetings in Michigan, and obtained seventy-five subscribers for the Review. Bro. Cornell told me that they frequently urged upon the new converts the necessity of taking the Review; told them that it was our itinerant preacher; that as we did not station our ministers as the nominal churches did, they must have the Review to keep them posted; and the result of these frequent urgent appeals was the number of subscribers above mentioned. And at Memphis, where there was not a single Review taken before they went there, there is now the largest number of subscribers on our list. Others may have pursued the same course, but if they did, they did not meet with the same success; perhaps some did not have so good fields to operate in. Others were visiting churches, where most of the brethren were taking the Review. We are willing to make all the allowances that can be made under the circumstances, but we think most of our ministers might obtain more subscribers if they would present the matter oftener and more urgently to the people.

Brethren, preachers, and people, we appeal to you again. Will you make the effort? Will you all lend a helping hand? We feel confident that all that is required is a united and persevering effort. In circulating the Review, we circulate our publications; for where the Review goes, orders for books soon follow. Shall we have the five thousand subscribers soon? It

would be very gratifying to the Publishing Association, and to the friends of the cause, and aside from this, would be the means of doing an incalculable amount of good, which eternity alone would unfold.

Time is short. Probation will soon close. The world has to be warned. We all can do something in our Master's vineyard. The question again comes home, Will we do it? Reader, will you make the effort? The future will answer.

We have made this appeal in good faith, believing that it will not be in vain, and that brethren will nobly and promptly respond to it. May the blessing of God rest upon this effort, as well as upon all efforts for the advancement of his cause. E. S. W.

Living Soul.

THAT man is said to be a living soul, is taken, by those who have already received the doctrine of the immortality of the soul, as an evidence of that doctrine. But to one not thus indoctrinated it is no evidence at all. It never suggested the idea to any one who had not the idea already. That man is called a living soul is not declaring that he is ever-living, or immortal. And when it is known that every animated being that breathes is called a living soul, by the same authority, it must be admitted that if by the application of the term to man, it proves him immortal, its application to brutes proves them immortal too. This is proving altogether too much, and hence it proves nothing to the point. It certainly never ought to be urged in proof of man's immortality by those who know the fact that the same Hebrew terms which are translated *living soul* in Gen. ii, 7, are applied to all creatures to which God gave life, in other places in the inspired narrative. A person's honesty might well be suspected, who, being acquainted with this fact, still urges this expression as a proof of the immortality of the soul.

Those who do not know that this is the truth, may easily ascertain that it is, and this without being able to read the Hebrew; for our translators have given, in the margin of Gen. i, 20, 30, the literal rendering of the original language.

This, then, proves no distinction between man and beast. We admit that there is a wide distinction, but it is not because one has a soul, or is a living soul, and the other not. All that live are living souls, that is, living persons or beings; and if we read the Hebrew scriptures in the original, we shall read of *dead* souls as well as living. This simply means dead persons, not dead immortal souls.

BREATH OF LIFE.

It is thought that because we are told that God breathed into man's nostrils the breath of life, that a never-dying principle was thus communicated to man, which was not given to the brute creation. This is easily shown to be a mistake.

Brutes have nostrils, as well as men. They have breath in their nostrils; and that breath serves to perpetuate the life which God gave them. In Ps. civ, speaking of the lower orders of animals, from "things creeping innumerable," up to "leviathan," "both small and great beasts," it is said, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth."

This testimony harmonizes with the sentence passed upon man, Gen. iii, 19, "Dust thou art, and unto dust shalt thou return," and also with Eccl. iii, 19, where, speaking of both man and beasts, it is said, "They have all one breath."

But had the language of Ps. civ, 30—"thou sendest forth thy spirit, they are created"—been used in reference to man's creation instead of that of the lower orders of animals, I apprehend that our friends who advocate natural immortality, would take it as their strongest proof of their doctrine, and claim that the spirit of God was especially communicated to man in his creation, and that hence the soul or spirit of man is an emanation from God, and must exist as long as he exists. But the language being used with reference to beasts, and not to men, they make no use of the text.

In the record of the flood we read, Gen. vii, 21, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." This testimony proves that the breath of life is common to man and all the lower orders of animals; if it makes one immortal, it makes them all immortal; and until the ground is taken that all these beasts and creeping things are immortal, the breath of life in man's nostrils should never be adduced as a proof of his immortality.

The way is now open to look at a text which is supposed to teach that a man leaves the man at death, and goes to live with God. Eccl. xii, 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This is spoken of man in general; if it proves that one goes at death to dwell with God, it proves that all do; and none but Universalists and Spiritualists should claim it in support of their theory.

But let us examine and compare. In Ps. civ, already quoted, we read of the lower animals, "Thou sendest forth thy spirit, they are created." In Gen. vii, 22, we find the term, breath of life, literally rendered from the Hebrew in the margin, "The breath of the spirit of life." Here, when dust returns to dust, it is said, "The spirit shall return to God who gave it." In Ps. civ it is said, "Thou takest away their breath, they die, and return to their dust." Job says, chap. xxxiv, 14, "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Again, "All the while my breath is in me, and the spirit of God is in my nostrils." Job xxvii, 3. Margin, "That is, the breath which God gave him. Gen. ii, 7." Where James represents the body without the spirit as being dead, the marginal reading for spirit, is breath. "The body without the breath is dead."

Whoever will compare these scriptures carefully and without prejudice, will readily discover that the breath of life, the spirit, and the spirit given by God, in these texts are one and the same thing, that it is common to man and beast, that it is said to be in their nostrils, because the life principle is sustained by breathing, and that at death God takes away their breath, or his spirit which was sent forth in their creation, and which is in their nostrils, and this is the return of the spirit to God who gave it.

But where goes the man? He was made of dust, he goes to dust. The dust returns to the earth "as it was." Says Job, "MAN shall turn again unto dust."

R. F. COTTRELL.

Report from Bro. Byington.

BRO. WHITE: We had an interesting quarterly meeting at Charlotte, Sabbath and first-day, the 10th and 11th of October. Bro. Van Horn was with us. The season of the ordinances was very good. Three united with the church and I think others will soon. A committee was appointed to consult and report on building a meeting-house.

The 17th we were at Hillsdale. It was a meeting of much labor, but I think resulted in much good. Clouds that have hung heavily over the church for some time moved off, and the hopes of the church again revived. Brethren in Hillsdale, press together. Be kindly affectioned one toward another.

We spent the week in traveling with our team from Hillsdale to Memphis, where we find enough to be done. We met with the friends here for the first time on the Sabbath, three miles out of town, as no house could be had in the village. The school-house was full, and all interested. The friends have nearly all the materials together for a house and are at work on the frame. I learned soon after I arrived, that the same day the post master had received by mail slanderous reports from abroad; so the enemy is at work. Well, let the powers of darkness oppose. Truth is mighty and will triumph. Brethren, pray for Memphis.

JOHN BYINGTON.

Memphis, Mich., Oct. 25, 1863.

Meetings in Vt.

BRO. WHITE: Since our labors closed with the tent, I have, by request of the Committee, attended quarterly meetings at Wolcott, Roxbury and Johnson.

At Wolcott the church were edified, and we trust benefited, while contemplating the subject of brotherly love, and while listening to a discourse by Bro. Hutchins from Heb. ii, 1-3. Most of the brethren and sisters readily backed up the word with their testimonies. Especially were we interested in Bro. E. Churchill's testimony, which evinced that he intended to be zealous in the worship of the Lord, and overcome with God's people.

On my way to the Roxbury meeting, my horse took fright at the sudden approach of the cars, and ran over me with the wagon, bruising my back and right hip badly. My wife was with me, and was left alone in the wagon, to ride after the horse, who ran with full speed over logs and through bushes, till he got to a rise of ground. My wife there seized her only opportunity to throw herself out of the wagon, and did not receive any serious injury. The horse then ran about a rod and took a leap about sixteen feet down a steep ledge (twelve feet perpendicular) without hurting himself or materially injuring the wagon. One of those who witnessed the whole scene said that an angel must have preserved my wife.

But to return to my case. I suffered extremely from acute pains in my back and hip, and moved with great difficulty. A physician was sent for, and said that I should be weeks and perhaps months in recovering. But I felt it duty to have recourse to the great Physician. I was prayed for at Bro. Pierce's, and was greatly blessed in body and in mind, inasmuch that I walked through the room praising God for his goodness. A death blow was given to my difficulty, the fever was removed instantly, and a healthy feeling restored. I was enabled to speak to the church the next day. A Congregationalist preacher, and his mother, were present and endorsed our position on the moral law, and said that the Spirit of the Lord was with us. At Johnson the church, the youth, and some not identified with us, were greatly blessed. A backslider was reclaimed, and two persons for the first time gave in their testimonies.

Last Sabbath my brother and I met with the church at Bro. Wm. White's, Fairfield, and had a good meeting. Bro. Gregory from Ohio, and some of his relatives who reside in this section, were with us. Bro. G.'s warm testimony was appreciated by his friends, and the church. One of his relatives spoke in our meeting, for the first time.

I am now usually well. Praise the Lord! I would thank God for afflictions, knowing that they give me an insight into my character, and that they will, if rightly improved, help me in the attainment of every virtue. D. T. BOURDEAU.

The Atonement—Part II.

(Continued.)

THE DOCTRINE OF A TRINITY DEGRADES THE ATONEMENT.

I AM aware that many attach so much sanctity to the term "trinity," that it will appear like irreverence, in their eyes, to speak thus of that doctrine: but I write with feelings of reverence for every scripture doctrine and scripture fact, while I do not profess reverence for human opinions and inventions. I reverence the Scriptures, but not men's opinions of the Scriptures.

Many writers appear to think that the atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But I fail to see any such connection. On the contrary the advocates of that doctrine really fall into the difficulty they seem anxious to avoid. And here it is curious to observe how the widest extremes meet in theology. The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ,—the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitari-

ans hold that "Christ" comprehends two natures; one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die: that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. Thus I think the remark just that the doctrine of a trinity degrades the atonement, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion.

"As God he obeyed all the requirements of the law, and made it honorable in the justification of sinners; as man, he bore its curse on the tree, and endured its penalty." *Manual of Atonement*, p. 25.

"The sufferings of Christ were endured in his human nature. Though possessing a divine nature, yet in that he could not suffer and die. His sufferings were endured in his human nature." *Id.* p. 88.

"It is no part of the doctrine of the atonement that the divine nature, in the person of the Saviour, suffered." *Barnes on Atonement*, p. 224.

"It was meet that the mediator should be man, that he might be capable of suffering death; for, as God, he could not die." *Buck's Theol. Dict. Art. Mediator*.

"Trinitarians do not hold to the sufferings or death of divinity." *Mattison on the Trinity*, p. 39.

"His mediation between God and man is chiefly in his human nature, in which alone he was capable of suffering and dying." *Scott on 1 Tim. ii. 5*.

"I know not any scripture, fairly interpreted, that states the *Divine nature* of our Lord to be *begotten* of God, or to be the *Son of God*." *Clarke on Heb. i. 8*.

"Is it to be wondered that the human body in which this fullness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created things?" *Id. on Phil. ii. 9*.

Dr. Clarke says the apostle John doubtless directed his first letter against the heretics then abounding. Of them in his note on 1 John i, 8, he says; "The *Gnostics* even denied that Christ suffered: the *Æon*, or Divine Being that dwelt in the man Christ Jesus, according to them, left him when he was taken by the Jews," &c.

So far as that particular heresy of the Gnostics is concerned, it has become wide-spread and almost all-prevailing in the denominations of the present day.

I have already shown that the Son of God, who was in the beginning, by whom the worlds were made, suffered death for us; the oft-repeated declarations of theological writers that a mere human body died, are by the Scriptures, proved untrue. They take the doctrine of a trinity for their basis and assume that Christ is the second person in the trinity, and could not die. Again, they assume that death is not a cessation of life; and between the two unscriptural assumptions they involve themselves in numerous difficulties, and load the doctrine of the atonement with unreasonable contradictions. As the doctrine of a trinity is fundamental with so many, and is the cause of such radical errors being introduced into their views of the atonement, it may be permitted to notice it further.

In the "Manual of the Atonement," 1 Jno. v, 20, is quoted as containing most conclusive evidence of a trinity and of the Supreme Deity of Christ. It is there claimed that he is called "the true God and eternal life." The whole verse reads thus: "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God and eternal life." A person must be strongly wedded to a theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. "We are in him that is true." How? "In his Son Jesus Christ." The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John xvii, 3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Much stress is laid on Isa. ix, 6, as proving a trini-

ty, which I have quoted and referred to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, I affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both father and son, how can there be a trinity? for a *trinity* is *three* persons. To recognize a trinity the distinction between the father and son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity or refers to it at all, it proves that he is not the second but the first. And if he is the first who is the second? It is very plain that this text has no reference to such a doctrine.

In seeking an explanation of this text we must bear in mind the work of Christ as brought to view in this and parallel passages. These words refer to the "child born," the "son given," who, as we have seen, bears the title of God subordinate to his Father. And if an apostle could call himself the father of those whom he had begotten in the gospel, (1 Cor. iv, 15; 1 Tim. i, 2; Tit. i, 4), how appropriately is this title applied to the Prince of Peace who is, in a peculiar sense, the everlasting father of all to whom he gives everlasting life. The New Jerusalem is called the Bride, the Lamb's wife; Rev. xxi; Christ of course is the Bridegroom, the husband. But Paul says Jerusalem above is our mother. Gal. iv. If so, why not her husband, the bridegroom, be our father? Surely there is nothing inappropriate in this. But, as the New Jerusalem is not the mother of the unregenerate, these being reckoned the children of the bondwoman, so Christ is not called their father. They are not his children, and he does not give them everlasting life. Therefore the title is applied to him in a subordinate and restricted sense. In its unrestricted and universal sense it applies only to the Supreme One, "the God and Father of our Lord Jesus Christ."

John xii, 40, 41, has been supposed to prove the Supreme Deity of Christ, and therefore a trinity. "These things said Esaias, when he saw his [Christ's] glory, and spake of him." This refers to Isa. vi, which chapter speaks of "the King, the Lord [Jehovah] of hosts;" and it is thence inferred that Christ is that Lord of hosts. But those who quote this in such a manner should know (and some of them do know) that there are two words in Isa. vi, rendered Lord, just as there are in Psa. cx, 1, which says: "The Lord said unto my Lord." The first is Jehovah; the second Adonai;—the Father and Son. In Isa. vi, 3, 5, 12, Jehovah is used; in verses 1, 8, 11, Adonai is used. Now John xii, 40, is a quotation from Isa. vi, 10, which refers to Adonai, the Son, and not to Jehovah. Many have been misled by a wrong application of this text. Those who know the fact above stated cannot honestly use it as it has been used in theological controversy.

Jer. xxiii, 5, 6, is supposed to afford decisive proof of a trinity, in that "the Branch" which is raised up unto David shall be called Jehovah. Clarke, in his commentary gives the following rendering of this text, from Dr. Blayney; "And this is the name by which Jehovah shall call him, our righteousness." He adds:

"Dr. Blayney thus accounts for his translation:—Literally, according to the Hebrew idiom,—and this is his name by which Jehovah shall call our righteousness; a phrase exactly the same as, 'And Jehovah shall call him so,' which implies that God would make him such as he called him, that is, our righteousness, or the Author and Means of our salvation and acceptance. So that by the same metonymy Christ is said to 'have been made of God unto us wisdom, and righteousness, and sanctification, and redemption.' 1 Cor. i, 30.

"I doubt not that some persons will be offended with me, for depriving them by this translation of a favourite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it. I have done it with no ill design; but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The *Septuagint* have so translated it before me in an age when there could not possibly be any bias or prejudice either for or against the forementioned doctrine,

—a doctrine which draws its *decisive* proofs from the New Testament only."

On this Dr. Clarke remarks: "I prefer the translation of Blayney to all others. . . . As to those who put the sense of their creed upon the words, they must be content, to stand out of the list of Hebrew critics. I believe Jesus to be Jehovah, but I doubt much whether this text calls him so."

And if this text does not call him so, he will find little ground for such belief. This shows the necessity of distinguishing between a *criticism*, and an *opinion*.

J. H. W.

(To be Continued.)

Sabbath Meditations.—No. 2.

To the earnest Christian the Sabbath is a delight. He longs for its return and regrets its close. As its passing hours swiftly fly away, he is employed in holy thoughts and sacred pleasures.

Does he read the words of divine truth? His soul is full of hope and love and pure and holy joy. The vast and varied fields of truth lie open before him, some rendered familiar by frequent views, yet never tiresome or insipid. He always is discovering some hitherto unseen excellence, and as he extends his views, he discovers new realms of grandeur and beauty, in these to him yet unexplored regions.

Does he meditate? It is not the reverie of the visionary, nor the day dream of the fanatic; but his sanctified powers are confined to the regions of truth.

Confined did I say? Can that be confinement which opens the book of nature, unfolding its hidden graces? Can that be called confinement which opens the book of God and explains its mysteries, which lay buried in the rubbish of error, accumulating for almost nineteen centuries? Is that confinement which opens the portals of the soul, and lets in the light of heaven upon the darkened mind?

Yet by a seeming paradox it is so that by this confinement the Christian becomes a free man; and the closer the confinement, the greater the freedom. I do not expect the worldling will understand this. How wisdom sweetly fetters and prudently confines the soul.

Does the Christian attend the Sabbath meeting, or the Bible class? He is at home with those of like prospects and aims, like principles and virtues. Or does he write? he is glad for realities which flow along the even page.

Does he converse with Christian friends? How does his heart swell with gratitude to God for companions loving and true as they, frank, plain and sensible.

Is he alone with none of like faith within practicable distances, alone with God? How does he labor for more frequent and constant intercourse with Him who strengthened Elijah in the wilderness.

I have imagined that the Sabbath might be compared to a barometer, which indicates the state of the weather. Thus, as the mercury rises, we may expect certain changes, or as it falls, these changes are modified or reversed, as the case may be; at a certain point, fair weather, at another, storms, or calms, or winds, or hail, or snow. So with the Sabbath. Does the Sabbath observer hail it with joy? Is it his "weary soul's delight," "the solace of his careworn breast?" Is it to him too short for the pursuits of piety in which he is employed? Does he linger upon its borders, as upon the fair fields of Paradise, and regret its passing hours? Does he look back with delight upon sacred time thus hallowed, and forward with pleasing anticipation to the land of rest? Such an one may feel encouraged. For as the secular employments of the week call forth his energies, he feels strengthened to do valiantly for the truth, and his light begins to throw its bright and pure rays amid the [darkness] around.

On the other hand, does he rather tread heavily upon the borders of the Sabbath? Do worldly thoughts engross his mind and cool his fervor of divine love? Does he drowsily read and drowsily pray? And as he meditates, do worldly tendencies take the reins, and folly the spur? Do spiritual things seem to him rather insipid and tame, while the world looks large? Such a person, however correct his theory, is on perilous ground. Let the Sabbath so spent, so wasted, so

lost to him, be the means of alarming him, that he arouse from this death-like stupor.

As the barometer indicates a storm at hand, when the mercury rises to a certain point, so does the Sabbath thus unprofitably spent, indicate either a dangerous sleep, or some terrible self-deception.

J. CLARKE.

The World's Warnings.

How deaf is the world to the voice of Jehovah!

How blinded by Satan it ever has been,
To warnings repeated, yes, over and over,
And messages given again and again.

The antediluvians thus were exhorted,
To flee to the ark, and be saved from the flood;
But with scoffing and mocking they only retorted,
And seemed not to fear the dread vengeance of God.

How changed were their feelings when righteous old Noah,

Was safe in the ark which they thought little worth,
And the rain in wild torrents did ceaselessly pour,
And floods from earth's chasms came issuing forth.

How sad! oh! how sad! is the fate of the scoffer,
As the ark passes by them, too late for to save,
They have had their last call, and rejected the offer,
And now they must sink in a watery grave.

The Sodomites, too, they were warned of their danger,
And bid for their lives to escape from the plain;
But they evil entreated the heavenly stranger,
And in the doomed city, did heedless remain.

Yes, like idle tales they treated the warning,
And feeling secure to their couches retired;
They did not believe that the very next morning
They'd sink 'neath a tempest of brimstone and fire.

Perhaps at daybreak they aroused from their slumbers
And felt more secure as the morning was fair.
But as the sun rose came the loud crash of thunders;
For Lot had escaped and the tempest was there.

The city is sinking. Dark clouds hanging over,
Man and beast, young and old, are consumed in the flame;
For their sins reached above to the throne of Jehovah,
And wrath to the uttermost over them came.

Our Saviour has told us the days of his coming
Would be like the days of old Noah and Lot.
After pleasures and fashions the world would be running,
And warnings and threatenings all be forgot.

And now in the end, the signs are fulfilling.
There are mockers and scoffers all over the land,
And few that are found obedient and willing
To follow the Lord in every command.

But the plagues! they are coming, and soon will be here.

Then flee to the ark—to the mount of the Lord.
Yes, on the white cloud will our Lord soon appear,
His foes to consume and his saints to reward.

CORNELIA RICE.

Folsomdale, N. Y. Oct. 20, 1863.

Definite Proof that no Time has been Lost.

OPPOSERS often object to keeping the seventh-day Sabbath from the supposition that the record of time has been so lost and confused that we cannot tell when the real seventh day is. Such persons have to discard all history, the records of all nations, the testimony of the best authorities, and the stubborn facts of astronomy. It belongs to those who assert that time has been lost, to prove it. They readily acknowledge that the Son of God knew when the Sabbath-day was, and could have informed his disciples if they had been keeping the wrong day. He made no such correction; but on the other hand, he acknowledged that they were keeping the right day, by keeping the same himself.

From that time to this, the numerous civilized nations of the world have been noting dates, making records, and writing histories of every day, and month, and year. Upon comparison we find that they all perfectly agree; and yet the cry is, "Time has been lost!" Pray where, when, and how? Who will inform us? The best proof they can, or ever do, give, is their own ignorance of history.

I have heard men say, "If you will prove to me that Saturday is the seventh day of the week, I will keep

it." But what do they call proof? What will they allow to be authority? "Oh! the Bible, to be sure; we found our faith upon the Bible alone." Indeed! Yes, they are very willing to discard even the fathers, and D. D.'s, yea, all secular authority on this point, and appeal only to the Bible, which from the nature of the case could not possibly say anything about it. Webster says, "Saturday. The seventh, or last, day of the week; the day of the Jewish Sabbath. Sunday. The first day of the week." Thomas Dick, Adam Clarke, and in fact all men who are allowed as authority on such things, testify to the same fact.

But that no time has been lost is conclusively proved, to my mind, from one fact in astronomy. It is thus stated in Smith's Illustrated Astronomy, p. 40:

"Eclipses attracted the particular attention of the Chaldeans, and by a series of observations extended through several centuries, they discovered a very important fact relating to eclipses, although they did not understand the cause.

"By comparing the records which had been made for a great length of time, they found that a certain period of time elapsed between eclipses of the same kind and magnitude; that is, if 18 years, 11 days, 7 hours, and 43 minutes, were added to the time of the happening of any eclipse, it would show the time of the return of the same eclipse; the only differences would be that it would not happen at the same time in the day, and it would be a little greater or less than the previous eclipse. . . . It must be remembered that there are a number of eclipses in each year; the greatest number is seven, the least, two; but the eclipses which happen in any one cannot take place again until the expiration of 18 years, 11 days, 7 hours, 43 minutes."

Page 44. "After the sun, moon, and nodes, have been in a line of conjunction, they return nearly to the same position again in 228 lunations, or 18 years, 11 days, 7 hours, and 43 minutes, when four leap-years are included, or one day less when five leap-years are included; consequently if to the meantime of any eclipse of the sun or moon we add 18 years, 11 days, 7 hours, and 43 minutes, we shall have the meantime of the return of the same eclipse for a long period of time."

To prove this let us try an experiment. Turn to the almanac for the year 1820, and you will find the following: "Eclipse of the sun, Sept. 7th, invisible at Boston. Conjunction 9 h. 8 m. morning." Now to the date of this eclipse we will add 18 years, 11 days, 7 hours, and 43 minutes. Thus, to the year 1820, 9th month, 7th day, 9 o'clock, 8 minutes, we add 18 years, 11 days, 7 hours, and 43 minutes, and we have the year 1838, Sept. 18th, 4 o'clock, and 51 minutes P. M. Now turn to the almanac for 1838, and you will see the following: "Sept. 18th there will be an annular eclipse of the sun as follows: Beginning at 3 h. 12 m. P. M. Greatest obscuration 4 h. 32 m. End 5 h. 43 m."

This, then, shows that that principle is correct. I might illustrate it by many other examples, as I have an abundance of them before me; but any one can do it by procuring the date of eclipses for a number of years.

But how does this prove that no time has been lost? It proves it thus: Suppose that between the first and 18th days of this month, by some unaccountable circumstance, we lose one day, or one day passes which we do not count. It is obvious that when the 18th does come it will be only the 17th according to our reckoning. So if between the years 1820 and 1838 we had lost one year, this eclipse would have occurred in Sept. 18, 1837, according to such reckoning, which would leave only 17, instead of 18, years, between the two occurrences of the same eclipse, which can never be. If we had lost only one day, the eclipse would have occurred on the 17th instead of the 18th of Sept. On the other hand, if we had gained one year, this eclipse would not have transpired till 1839; if we had gained one day, it would not have taken place, till the 19th of Sept. But this eclipse did occur on the 18th of Sept. 1838, just when it ought to; hence not an hour was either lost or gained between 1820 and 1838.

Now the same reasoning which proves that no time was lost or gained in this case, will also prove that none has been lost or gained from Christ's time to the

present; for these eclipses have been diligently recorded from, and long before, that time to this. To make surety doubly sure, we can take several series of eclipses, and calculate them separately, and we will find that they all agree as one man.

We can reckon the other way if we choose. Thus, we find recorded an eclipse of the sun in 1841, July 18th, 9 h., and 11 m., morning. Subtracting from this date 18 years, 10 days (there being five leap-years between the two dates), 7 h., and 43 m., takes us back to 1823, July 8th, 1 h., 28 m., morning, where there should be an eclipse of the sun, if the record of time has been kept correctly. Turning to the almanac for 1823, I read, "The fourth eclipse will be of the sun, July, 8 day, near 2 h., in the morning." Again, taking 18 years, 11 days, 7 h., and 43 m., from this date, gives us 1805, June 26th, 5 h., 45 m., P. M., where this eclipse occurs again.

So we might continue to calculate back as far as we choose, and always find them recorded just where they ought to have occurred. This fact alone proves to a demonstration that not one day or hour has ever been lost.

D. M. CANRIGHT.

An Index of the Times.

THERE was a sight to be seen in broad daylight a few days ago, in front of the Presidential mansion, which gave those who witnessed it a shocking idea of the onward strides which the vice of intemperance has made in "good society" during the last few years. A woman clad in the richest and most fashionable garments, with diamonds flashing from her slender fingers in the slant Western sunshine, sat upon the stone balustrade, unable to proceed on her homeward walk without betraying herself. At last she rose and started on, swaying to and fro, and yet soon rested again, utterly unable to proceed. The carriage of a foreign minister passed by—the poor woman was noticed—and it turned, stopped, took in the lady, and carried her to her luxurious home. For the lady is wealthy and occupies a high social position, but she was drunk in the streets of Washington! Drunkenness prevails almost everywhere, in camp and court. It is that vice, above all others, that cripples the army. The poor soldier drinks, gets drunk, and is disgracefully punished for it.

The officer does the same thing, and is not even reprimanded. It would astound some of the sober, devout, people of the free States, to learn how many young men, officers in the army, have already been ruined by strong drink. The War Department is making every effort to prevent intoxicating liquors from going to the common soldiers, but why does it not prohibit drinking among officers? One half the brigadier-generals now on pay know far better how to swallow prodigious quantities of whisky than to manage a brigade of troops upon the field of battle. It is time that good men everywhere spoke out upon this subject.—*Washington Correspondent of the N. Y. Independent.*

The Bible One.

THERE are in the New Testament 205 direct quotations from, and 348 references and allusions to, writings, events, and individuals in the Old Testament, without including the prophecies predicted in the Old Testament that are fulfilled in the New, unless a special allusion is given to them. Of these, 237 are from the Pentateuch, 78 from the historical books, 103 from Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon, and 135 from the prophetic books. These quotations by Christ and his inspired apostles from 38 of the 39 books of the Old Testament show conclusively that the whole of the Old Testament writings are authentic and inspired, however much infidels and semi-infidels may assail certain portions, and wish to exclude them from the sacred canon. The two must stand or fall together.

He who defers present duties till some future time, will probably defer his future time's duties to eternity.

A little philosophy inclines men's minds to atheism; but depth in philosophy brings men's minds to religion.

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