

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." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE ERRING.

"Charity never faileth."

Think gently of the erring!
 Ye know not of the power
 With which the dark temptation came
 In some unguarded hour.
 Ye may not know how earnestly
 They struggled, or how well,
 Until the hour of weakness came,
 And sadly thus they fell.

Think gently of the erring!
 Oh! do not thou forget,
 However darkly stained by sin,
 He is thy brother yet.
 Heir of the self-same heritage!
 Child of the self-same God!
 He hath but stumbled in the path,
 Thou hast in weakness trod.

Speak kindly to the erring!
 For is it not enough
 That innocence and peace are gone,
 Without the censure rough?
 It sure must be a weary lot
 That sin-crushed heart to bear,
 And they who share a happier fate,
 Their chidings well may spare.

Speak kindly to the erring!
 Thou yet mayst lead them back,
 With holy words, and tones of love,
 From misery's thorny track.
 Forget not thou hast often sinned,
 And sinful yet may be,
 Deal gently with the erring one
 As God has dealt with thee!
 —Julia A. Fletcher.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. iv, 2.

SPIRITUAL GIFTS.

BY JOSEPH CLARKE.

TEXT.—"Wherefore he saith, When he ascended up on high, he shall judge the quick and the dead at his appearing and his kingdom;" Eph. iv, 8.

A PRESENT, or gift, bestowed with judgment, delicacy, and hearty good will, upon a worthy and grateful recipient, is often remembered and cherished and long held as a token of friendship and love.

Our Saviour, at his departure from this rebellious earth where he had been ignominiously treated and crucified, did not forget his loving followers who would brave the opposition of Satan's host, to manifest their love for him; but as he rose from earth, followed by

the saints who had risen from their graves at his crucifixion, thus leading captivity captive, he then bestowed upon those who were left to fight the battle with sin and Satan, such gifts as the Son of God alone could bestow, and such, too, as his followers only could appreciate.

1. We understand from the context, that these gifts were as follows: apostles, prophets, evangelists, pastors, and teachers; and from 1 Cor. xii, 28, we find enumerated others; as, miracles, gifts of healing, helps, governments, diversities of tongues, also interpretation of tongues, the word of wisdom, the word of knowledge, and the discerning of spirits. See verses 8-10.

2. The object of this liberality was not only to manifest regard for his people here, but for their practical use and benefit, as we see (in Eph. iv, 12), in continuation of his subject, Paul says they were bestowed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and in 1 Cor. i, 4-8, the apostle rejoices that his brethren are enriched by the Lord, "in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in no gift," &c.; so that the gifts are intended to enrich, to edify, to perfect, to unite the church.

3. We think this object is not yet attained, because, as yet, God's people are not wholly united, perfected, or enriched, but rather the contrary. They are scattered here and there, as sheep having no shepherd; some in one church, and some in another, holding to creeds, and of various religious beliefs, and enveloped in error and spiritual darkness. Also, the expression, "Waiting for the coming of Christ," in this connection (verse 7), conveys the idea that the gifts are especially necessary, to fit the church for the coming of Christ.

4. We believe that the gifts bestowed by the Lord at his ascension, have, to a greater or less extent, been enjoyed by his people up to this time. Pastors, teachers, and evangelists have ever been present, to build up and to edify the church; and the lives of Luther, Wesley, and other eminent reformers, furnish testimony that some other gifts appeared in their times; and during the persecutions of the church by the Pagan, and afterwards by the Papal power, there were many manifestations of God's power in behalf of his people; still, we may safely affirm that spiritual gifts have greatly decreased, both in frequency and power, since the apostles' days.

5. The causes which have led to the partial disappearance of the gifts, are, no doubt, the influences of Satan, in causing the great apostasy, spoken of prophetically by Paul in 2 Thess. ii, 1-10, as a great falling away; the mystery of iniquity, which in his day was already at work, and finally culminated in the establishment of the Papal church, which yet casts its shadow of error over the whole of christendom.

6. That Protestant churches have not wholly purged themselves of Papal errors, is admitted by many candid men among them; and Cotton Mather has justly observed, in effect, that the Protestant churches in their haste to leave Rome, brought more or less of her errors with them. These errors being petted and especially defended as important doctrines of the Bible, by these churches, have had a deadening and

chilling effect, and the vitality of godliness is, in a great measure, eaten out; and thus we see that Rome to this day exerts her poisonous influence, not only upon her own members, but upon all those churches which have ever been under her influence; so that the same causes which led to the withdrawal of the gifts from the Papal church, still prevent their return to the Protestant churches, which are really, as the Revelator has stated them, the daughters of the harlot, Papal Rome.

7. That the dealings of God with his people in the past justify us in these conclusions, we fully believe; for in the history of ancient Israel we find that when they departed from him, he left them to their enemies; and, on the other hand, when they kept his statutes and his Sabbaths, he was near to defend them, and to hear their petitions.

8. The Scriptures plainly inform us, not only that the Lord Jesus confirmed the gifts to the whole church, even to the end of the world, but that there would be a revival of those gifts in the last days.

The commission given to the apostles in Mark xvi, 15-20, places the signs which are to follow the believers—the casting out of devils, speaking with new tongues, the taking up of serpents, healing the sick, and the assurance of protection from poison—all on a level with the other articles of the commission—the preaching of the word, the faith of believers, the baptism of the same; so that when one ceases to be valid, the other also becomes of no effect, and void; and as long as it is duty for ministers to preach, so long must they look for the signs to follow, or be recreant to their trust.

9. The special outpouring of God's Spirit and the revival of the gifts in the last days are clearly prophesied of in God's word. Rev. xii, 17 informs us that the remnant (that is, the last generation of the church) of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ, will be the special subjects of Satan's wrath; and this testimony is explained in Rev. xix, 10, to be the spirit of prophecy, proving clearly that the last generation of the true church will possess this most important gift. The Prophet Joel, also, in chap. ii, 28, expressly affirms that, in the last days, there will be a remarkable outpouring of the Spirit, causing prophecies, visions, dreams, and remarkable manifestations of Jehovah's power. This was partially fulfilled on the day of Pentecost, but is more especially applicable to the last days, yet to come, close at hand; and already some of the particulars of this prophecy are fulfilled before our eyes, for which God's people are truly grateful.

10. The commission of Mark xvi, 15-20, relating to the gospel, to faith, baptism, salvation, and spiritual gifts, placing these articles together, and in one list, is given by our Lord; it is sure and immutable; was given some forty days after his death; and is to continue in force as long as probation lasts, or as long as there are any to believe and be baptized. It began to receive its public fulfillment on the day of Pentecost, and those to whom the work of carrying it forward is intrusted, are as sure of the help of God in the work, as were the apostles. Opposers of this truth may do what they will; God's work is sure to be done. To hinder him in his plans, or controvert his counsel, is as impossible as it would be to move the earth from her orbit.

11. The period of time included in the term, "last days," would doubtless comprehend the whole Christian dispensation from the rending of the veil of the temple at the death of Christ, to his second coming; as Peter interprets Joel's prophecy applicable to the church in his day, we conclude it began to have its application at that time, and it is clear that the last of the last days are included in this prophecy; and Paul speaks of the last days as those in which perils would encompass the people of God, being yet in the future; therefore we must conclude that the last eighteen hundred years are the last days of the world's history; as we say of the last two or three days of the week, it is the last of the week.

12. In the last days, perilous times shall come, says Paul. See 2 Tim. iii, 1. Why perilous times? The eighth verse informs us that as Jannes and Jambres withstood Moses, so would these also resist the truth by the counterfeit gift; as did the magicians of Egypt, so would the people of the last days do. How? Moses wrought miracles, so did the magicians; Moses wrought by the power of God, they by Satan's art. Hence we infer that, as the counterfeit is to appear in the last days, the genuine must exist at the same time.

Satan has had a taste for counterfeiting for a long time. He deceived Eve by a counterfeit miracle, and we may conjecture that he was not idle in the time of Cain, and other lawless antediluvians; and in the days when the ark was preparing, he was, no doubt, still deceiving by the same means. In the time of Samuel, Satan did his best for the worship of Dagon; and in the days of Elijah, the prophets of Baal evidently expected a miracle in behalf of their religion and idol worship, and must have had encouragement from Satan previous to that time, or they would not have cried to Baal to consume their sacrifice, with such confident pertinacity. Babylon with its temple of Belus, and afterwards, Rome with its Pantheon, rivaled the worship of God at Jerusalem; and all that Satan's skill, power, and art could effect, he did for Pagan deities, and, no doubt, he wrought wonders; at Ephesus, he boasted a temple to Diana, a building of great cost and magnificence; and for each of these, no doubt, he wrought, as he now does for the advocates of Spiritualism.

When Paganism became effete, he reared a new altar at Rome, a counterfeit most skillfully adapted to the work he wished to perform. The Pope he used as his stool-pigeon, to catch unwary souls, and he employed him as his agent to destroy the true sons of God. Millions fell by violence, but far more by flattery. The Papists boast of miracles; no doubt, they had many favors of this kind from their master; but their feigned ones answered, in most cases, just as well; so blind and infatuated is man; and if Satan can succeed, he cares not for the means.

But Paganism and Popery are both, in a great degree, effete now; at least, among such as Satan is in danger of losing, and he casts about for a new trap; so Spiritualism appears; tables turn and travel; chairs move about of themselves; the raps are heard; and communications come from the dead; the old-fashioned witch of Endor appears in a new form and fashionable dress: and, lo! senators and great men, kings and emperors, sit in the magic circle. The world is enchanted. As the poor mouse admires the fine appearance of the cat he never saw before, so the world is taken with the new dress in which Satan has arrayed himself. It is, in reality, nothing new; there are the arts by which he seduced Eve and Pharaoh, and Balaam and the Canaanites. By these, he reared altars to Baal and Dagon, to Diana, and at Rome. By these, he deceived Constantine, and founded the Papacy, his peculiar church. Oh! how it enraged him when Huss and Luther began to undermine his beautiful temple.

13. But the worst is yet to come. His power is yet to be exerted to the fullest extent upon poor, weak man who has entered his service. Rev. xvi, 13, 14 informs us that the spirits of devils, working miracles, are yet to gather the nations to the battle of the great day of God; Satan's influence is yet to be felt to the largest extent, limited only by the power of God, who says to the mighty deep, Thus far shalt thou come, and

no farther; and man is to drink the bitter cup of God's wrath to the dregs.

14. At this time, the danger of deception from false gifts is great. Those only who reform their lives by keeping the law of God, and place themselves under the influence of the testimony of Jesus Christ, are safe; and those only can be safe who are walking in the light.

15. But we may distinguish between the true and the false. "By their fruits ye shall know them," says Jesus. Spiritualists deny the moral law, and set aside the atonement, placing the Saviour on a level with themselves. The gifts from God place the Sabbath on its old foundation in the bosom of the moral law, and then apply the whole decalogue to the conscience of the sinner, and convict him as a transgressor; and when he cries for anguish of heart "What shall I do to be saved?" they point him to the Lamb of God, who taketh away the sin of the world. They then follow him up, and call him to a high standard of Christian life and action; exhort to purity and holiness; abase the proud, and lift up the weak and desponding. How different the counterfeit, which levels all law to human baseness, and turns the hand of man against his only hope—virtue and truth; not so the testimony of Jesus; here all is pure and ennobling.

We have seen the fruits of this testimony for more than twelve years. We have no motive but to get at the truth for ourselves and others, and, above all, thus to please God; and we say our confidence is unshaken and firm as the hills, that this is the true testimony. It has the clear ring of gold without alloy. Are you a Christian? Have you had a personal experience of God's goodness? Has his love filled your heart? Then you will say, soon as its sentiments enter your heart, This is the true testimony. Yes; you will say, No man, nor any creature, could produce such works; it is the mind of God; we extol it as such.

16. There is an imperative necessity at this time for such a testimony. Satan is redoubling his efforts to deceive; and so long has the mystery of iniquity been at its cruel and subtle work, and such is the extent of its power, and so firmly is the web of error drawn about the scattered people of God, that nothing but the exertion of divine power can rescue these unwilling victims of error, and tear away the sophistries of Satan from the mind, long held in bondage to creeds and hollow forms.

The church needs such testimony, to prevent fanaticism and disunion, to detect deceivers, and rescue the deceived. Was this gift necessary that Daniel should understand Jeremiah? or that the apostles should comprehend Isaiah and the prophets as to Christ? Much more, amid the various comments upon Daniel and John, do we need divine aid in our investigations of prophecy; and, to the praise of God, it has been granted.

HUSBAND AND WIFE.

Of all human institutions, marriage is the oldest and most important. It dates back beyond the fall, to the days of the Garden of Eden. It was instituted by God himself, in the time of man's innocence, before sin had entered our world. Marriage, then, is consistent not only with Christian, but with Adamic, perfection.—Our Saviour recognized it, and honored it with the first miracle he worked among men. Saint Paul declares it to be honorable.

The duty of the husband and wife to each other, is clearly laid down in the Bible. And first of all, it is their duty to love each other. This is indispensable. For the want of this, there can be no compensation. A husband may provide for his wife a costly mansion, fine furniture, gorgeous apparel, and every delicacy that money can purchase; but if he fails to love her, he totally fails in the most important duty he owes to any of his fellow-beings. The wife may see that her house is well kept, and her husband cared for; but if she does not love him, she wrongs him, and sins against God and her own soul. A man and woman married to each other, have no right to live together merely as provider and housekeeper. They are to be more to each other than their nearest and dearest natural relations. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Saint Paul gives the love which Christ had for the church, as the measure of the love which the husband should have for his wife. His language is, *Husbands, love your wives, even as Christ also loved the church, and gave himself for it.*—Eph. v, 25.

This, of course, is the greatest degree of human love of which one is capable. God must be loved supremely, and neither husband nor wife must be allowed to come in between the soul and God. But God never contradicts himself. *He never, by his Spirit, requires a person to act contrary to the plain teachings of his word.* Says Dr. Adam Clarke, "What miserable work has been made in the peace of families, by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!"—Com. on 1 Cor. vii, 3. We have met with a number of cases, where the husband or wife got too spiritual for conjugal affection. If they did not get cured of what Dr Clarke calls "a fancied sanctity, unsupported by Scripture or common sense," they almost invariably turned out badly. We are getting to distrust, very strongly, the professions, no matter how high, of that husband or wife who is plainly wanting in affection for his or her wedded companion. There is generally unsoundness, either of the head or of the heart, or of both. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" But he is to love his wife much more than his brother; therefore, if he does not love her, it is folly to pretend that he loves God, and especially that he loves God so much that he cannot love his wife as God so plainly commands. This is equally true of the wife. It is perfect folly for her to imagine that she has attained to such a degree of sanctity that she cannot keep one of the plainest commands of God. Enoch was one of the purest characters of whom mention is made in the Bible. *He walked with God;* and God took him up bodily in a chariot of fire to Heaven. But, that he might stand as a constant reproof to transcendental pietists of all ages, it is recorded of him, that he lived in holy wedlock, and "begat sons and daughters."

The difficulty, with some, is in the domestic circle. They do not grow in grace, nor retain the blessings they get, because they do not have the affection which they should for those whom they are solemnly bound to love and cherish. A strict observance of their marriage vows, would help them more than a protracted meeting. Yet no one has a right to violate plain commands of the Bible, to please a companion. But let the general course of conduct be such, that it may be evident that the refusal is for Christ's sake, and does not proceed from a lack of affection.

Let every one in particular so love his wife even as himself; and the wife see that she reverence her husband.

REFLECTIONS ON THE FOURTH OF JULY.

ANOTHER fourth of July is numbered with the past; a day of revelry, feasting, and dissipation, to the multitude; to others, of cheerful and wholesome recreation; and now, as we calmly review the events of the day, it may be proper for us to inquire, What record will it leave to be registered for us in the great book of accounts? Have we heeded the injunction of the apostle, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God"? In all our pastimes during the day and in all our preparations beforehand, have we sought to show our faith by our works, with an eye single to his glory and the best good of all concerned? Happy indeed for us, if we have thus done! with what calm satisfaction could we lie down to rest at night, having the consciousness of a day well spent. But, alas! I fear that, with many, pride, vanity, and a desire to please the world have been the ruling motives. "Perhaps some of the world may meet with us, and we must have things thus and so, or we will appear mean and contemptible in their eyes." Well, suppose the great "I Am," the Ruler of the Universe should deign to make one in our midst; have we no ambition to appear pleasing in his sight? He has given us ample instructions (Testimony No. 12, pp. 25, 26.) as to the manner in which our holidays may be spent, and our recreations arranged, in order to meet his approbation; and, think you, he looks on

with indifference, while he sees his counsel thus set at naught? Dear friends, "be not deceived; God is not mocked." He is as jealous for his honor now, as when Nadab and Abihu, for one act of disobedience, were "destroyed by fire from the Lord."

The fourth of July has been so long associated in our minds with decoration and display, that it is a difficult matter wholly to disconnect the two. Indeed, the very words seem to suggest these things, especially to the minds of the young. Let us seek to modify and direct what we may not altogether control. While we gladly yield to our children every indulgence in this respect, which is consistent with our faith, yet, in all our preparations, let us not fail to remember, and to impress upon the minds of our children, the fact that we are emphatically a plain people, and that a profusion of ornaments and display becomes not the "stranger and the pilgrim." Sojourners, indeed, are we, journeying on through an enemy's land, watching and longing for our Saviour's coming to take us to our Father's house, where there "are many mansions." There, dear children, if so happy as to enter that glorious home, your longings for the beautiful will be abundantly realized. There you will pluck unfading flowers, gaze enraptured upon the city of gold, and bask in the sunshine of eternal love. O dear children, dear brethren and sisters, shall we not, in view of this "eternal weight of glory," which is soon to be revealed to the faithful—shall we not, during the few remaining days of our pilgrimage, be content to walk in the strait and narrow way; to walk in the footsteps of Him, the meek and lowly in heart? Shall we not endure the cross, despising the shame, that we may also partake of the joy?

Do you say, "An entertainment such as you hinted at, would possess no interest for our children?" Well, admitting this, shall we do evil, that good may come? Shall we stoop to them? or shall we seek to raise them to us? But I do not admit that an entertainment which is strictly in accordance with our faith, must necessarily be distasteful to the young. Our children are essentially what we make them. Faithful daguerreotypes are they, reflecting back our words, our actions, and even our thoughts. Keen-sighted, also, are they, often knowing us even better than we know ourselves. Let them see in us the same zeal manifested in this, which we have formerly shown in an opposite direction, and we shall see them gradually partaking of the same spirit, and, at length, entering into our plans with all the enthusiasm of their ardent, impulsive natures. I believe that we may, with far less weariness of the flesh and spirit than has formerly attended our efforts, arrange an entertainment for our children, which shall be strictly in accordance with the testimonies and genuine pleasure and satisfaction, which will cause delight to sparkle in their eyes, and the roses of health to bloom upon their cheeks. I believe we may, by the exercise of good taste and skill, prepare a repast of plain, hygienic food, which shall afford real pleasure, both to the eye and to the palate; of which we may freely partake without, meanwhile, "singing a lullaby to our consciences;" to which the charm of novelty will lend an added grace; and, happier result than all, over which angels may preside, and the eye of our Heavenly Father rest approvingly. How sweet, as we invoke his blessing to rest upon us, to be able to say, "I have done as thou hast commanded me."

But, it may be objected, there are divided households in which the influence of one parent is for the truth, while that of the other is exactly the reverse. Such have our cordial sympathy. We acknowledge the difficulty which attends such a state of things. Still I can conceive of no situation in which we can be placed, that calls for a denial of our faith. Indeed, it seems that the responsibility is thereby increased, on the part of the believing parent, to live out the truth as strictly as circumstances will permit. And are our counsels disregarded, and our examples set at naught? We have one refuge which can never fail us, one friend who can never die.

"Ah! whither should we flee for aid,
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

There we can go, and pour our sorrows into the list-

ening ear of Him who has said, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." He has all hearts in his hand, and can turn them as the rivers of waters are turned; and so surely as he has never said, "Seek ye my face in vain," so surely will our prayers be answered, and our constancy rewarded in his own time and way.

Our standard is high. No people on earth aspire to such excellence as ourselves. Perfect purity, and holiness—a church without spot or wrinkle, or any such thing; this is the goal toward which our steps are tending. We claim to be "the light of the world," "the salt of the earth;" and such we truly are. And oh! "if the light that is in thee be darkness, how great is that darkness!" "If the salt have lost his savour, wherewith shall it be salted?" The world are watching us. They look to see, and they have a right to expect, a straight-forward, consistent course of action in a people who profess so much; and while they see us bowing before the shrine of fashion and frivolity at which they worship, think you they respect us the more? Most assuredly not. We must inevitably sink ourselves in their esteem by so doing, even though they and their master "love to have it so."

Oh! I long for the day, when, untrammelled by the fetters which bind us now, God's people shall mark out for themselves an independent path, when the world shall see that their power to control us is at an end; when, by an undeviating course of rectitude, we shall compel their respect; and when, awakening to that conscious dignity and self-respect which ever becomes the humble child of God, we shall shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." That day will surely dawn. Dimly, do I see it in the distance. Oh! that we may all, by our earnest, persevering efforts in the right direction, seek to hasten its approach.

"Happy day!

For thee we'll wait, and watch, and pray."

S. S. BARTLETT.

Holly, Mich.

A MUCH-ABUSED COMMANDMENT.

We refer to the second of the ten commandments. All of them, have, of course, been sadly violated, both in letter and spirit, ever since they were given; but the second has suffered a peculiar kind of ill treatment, which we cannot call by a more fitting name than abuse or insult. And this has been done by professed Christians.

In the first place, in many Roman Catholic Catechisms it is entirely omitted; the tenth being divided to make out the full number. Thus, in "Dr. James Butler's Catechism," approved by Bishop Doyle, D. D., printed at Dublin in 1848, the commandments begin and end as follows:

1. I am the Lord thy God: thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods."

Rev. Dr. McCaul quotes from twenty-nine foreign catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, in *twenty-seven* of which the second commandment is entirely omitted. We cannot doubt that the cause of this omission is found in the prohibition of image-worship, which the second commandment contains. What other commandment of the decalogue has received such high-handed abuse?

The same commandment has not altogether escaped abuse at the hands of Protestants. For what milder term shall we give to certain flippant misrepresentations of it, though they come from men whom we greatly respect? Some, who regard the decalogue as an obsolete Jewish law, affirm that the second commandment, if understood literally, positively forbids practicing the arts of *sculpture and painting!* In confirmation, they ask, "Did any one ever hear of Jewish artists?" We answer, Yes: all readers of the book of Exodus have heard of such, as will appear from the following pas-

sage: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee." Ex. xxxi, 1-6.

And what were they commanded to make? Among other things, two *images*, or winged figures, called cherubim, to overshadow the mercy-seat. Did the second commandment, then, prohibit the making of images for whatever purpose?

We know of another Jewish artist. It was Moses, or one who wrought under his direction; for we read, "Moses made a serpent of brass, and put it upon a pole." Num. xxi, 9. This was not only commanded by God, but was used by our Saviour as an emblem of himself.

There were, then, Jewish artists who did *not* break the second commandment. We might mention one who did; viz., Aaron. Now, what was the difference between the golden calf and the brazen serpent? One might think them dangerously alike; for the latter was an instrument of miraculous blessing. But they were not alike. One was a divine ordinance, and the other was a heathenish insult to the Most High.

What, therefore, did the second commandment forbid, as interpreted by the Legislator himself? Plainly, the making of images as objects of religious worship; and the great duty taught was *spiritual worship*,—the adoration of the Unseen One.

The language of the commandment leads to the same conclusion: "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them." The first clause must be taken in connection with the last. Any other interpretation is not only forced, but inconsistent. If all making of likenesses was forbidden, it were needless to add that such should not be worshiped. We may go further. It is characteristic of a primitive language like the Hebrew to join together independent clauses, instead of making one long, complex sentence. Prof. Green, in his Hebrew Grammar, says, "The Hebrew sedulously avoids all involution of sentences." Thus, the clauses before us are a simple and emphatic mode of saying, "Thou shalt not bow down and serve any graven image or likeness, and thou shalt not make anything which is designed to be so used."

We have dwelt thus upon this because there is an important principle involved. Dr. Colenso has assailed the Old Testament by straining every statement to the extreme of *literal* interpretation, and making it appear as bad as possible. Others are doing the same to some of the ten commandments. They, doubtless, think they are doing God service. We do not believe they are. We believe they are doing service to a very different being, however good may be their intentions.—*Am. Tract Journal.*

The Prayer.

A young lady was taking a pleasant walk one summer day in a deeply-shaded woodland, and, being weary, sat down to rest on a secluded mossy bank, near the summit of a hill. Presently she heard a voice, as of one engaged in earnest conversation; and, on advancing a step or two, she saw good Mr. M— coming leisurely up the hill, the reins hanging loosely over his horse's neck. "What can he be talking about so earnestly to himself?" she thought; but directly she heard the voice of prayer; and the words which God's providence caused to be especially impressed upon her mind were these; "O Lord, have mercy upon the dear youth of this place." The good old man rode on; but the voice of prayer was heard, after he had disappeared from her view, in the leafy depths of the forest. The young lady was struck with the thought: "Is this the way Christians go about the town, and mingle with the world? Do they pray thus for our souls? I have hardly ever prayed for my own." From that day she began to pray, and became the first-fruits of a glorious revival.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*Dr. Chayne.*

Scripture Notes.

SELLING THE INHERITANCE.

1 KINGS xxi, 5. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

Our first parents had for their residence a beautiful garden, which may have had some influence on their immediate descendants, in giving them a predilection for such situations. People in England will scarcely be able to appreciate the value the Orientals place on a garden. The food of many of them consists of vegetables, roots, and fruits; their medicines, also, being indigenous, are mostly produced in their gardens. Here they have their fine fruit trees, and the constant shade; and here they have their wells and places for bathing. See the proprietor, in his undress, walking around his little domain; his fence, or wall, is so high, no one can overlook him; he strolls about to smoke his *shroot*, pick up the fruit, and cull the flowers; he cares not for the world; his soul is satisfied with the scenes around him. Ahab wished to have Naboth's garden; but how could he part with "the inheritance of his fathers?" There was scarcely a tree which had not some pleasing associations connected with it: one was planted by the hand of a beloved ancestor, another in memory of some great event (on the day a child is born, parents often plant a number of fruit trees); the water he drank, and the fruit he ate, were from the same sources as those which refreshed his fathers. How then could he, in disobedience to God's command, and in violation of all these tender feelings, give up his garden to Ahab? To part with such a place is, to the people of the East, like parting with life itself.—*Roberts.*

DOGS EATING JEZEBEL.

VERSE 23. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

The dogs shall eat.] The dogs of eastern cities wander about half-starved, without an owner, feeding on garbage, and at night are sometimes dangerous. *Bruce* saw, at Gondar, dogs eating the bodies of some persons killed with the sword.—*Jenks.*

WALKING SOFTLY.

VERSE 27. And it came to pass, when Ahab heard those words that he rent his clothes, and put sackcloth upon his flesh, and fasted and lay in sackcloth, and went softly.

Went softly.] [Heb. *at*; Vulg. *with his head hung down*; Sept. *confused and sad*; Chal. Syr. and Arab. *with naked feet*. So *Targ.* and *Cranmer*.] See the man who goes into the presence of a superior, in the East: he takes off his sandals, and walks *softly*—he has a timid air, and you cannot hear his foot tread on the ground. When a dutiful son goes to his father, or a devotee into the presence of a sacred personage, he walks in the same way. Has a proud, boasting man been humbled, the people say, Aha! aha! "he can now walk *Miha-vaka*, i. e. softly." "What, the proud Mutoo walk softly; who ever expected that?" (Comp. 1 Sam. xv, 32, though the Heb. word there for *delicately* is different.)—*Roberts.*

FAITHFULNESS IN DECLARING THE COUNSEL OF GOD.

CHAP. xxii, 13. And the messenger that was gone to call Micalah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

Perhaps this man intended to be friendly to Micaiah; and thought it a pity that he should hinder his preference, and expose himself to Ahab's resentment, by a needless or useless scrupulousness. Perhaps he concluded that the unanimity and confidence with which so great a number of prophets assured Ahab of success in the name of the Lord, proved them to be in the right; and that it would be foolish in Micaiah to oppose his single voice to such a multitude. And indeed, not only Ahab, but Jehoshaphat himself, seems to have been imposed on by the same delusive argument; which, in one form or other, has been urged as cogent, if not unanswerable, by very able and sensible men, in every age of the church. "Thus it is in the church at this day."—*Patrick.* Micaiah affords a most noble example in his reply.—*Scott.*

CHARACTER OF DAVID.

1 SAM. xiii, 14. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

Dr. Chandler considers that the expression 1 Sam. xiii, 14, is used in opposition to the character and conduct of Saul. It means one who should act prudently, and obey the commandments of God delivered him by his prophets, and whom, therefore, God would thus far approve and continue to favor. One whose ruling motive of action is obedience to God's will; whose constant prayer is, "Thy will be done." Thus it is interpreted by Paul, Acts xiii, 22, "I have found David, a man after my own heart, *who shall execute my will.*" Dr. C. cites many places of Scripture to confirm this, and adds, David certainly was a wise, just, munificent, and prosperous prince; but he had private faults, and those great ones. These, however, were not inconsistent with this character of a man according to God's heart. For, if he was such a prince as God intended him to be, by faithfully executing his orders, and bringing to pass those great events he was raised up by God to accomplish, he thus far acted according to the heart, i. e. the purpose and will of God, and thereby, in this respect, rendered himself well pleasing and acceptable to him. The particular purposes for which God advanced David were 1. That by his steady adherence to the one true God, and the religion he established by Moses, David might be an illustrious example to all that should reign after him. 2. To save his people from the Philistines, and all enemies, accomplishing the promise, Gen. xv, 18. 3. To exalt the glory of his people Israel, and render them a flourishing and happy people by the wisdom and justice of his government. In these he faithfully performed all the pleasure of God. He was, therefore, 'a man after God's own heart,' in the proper, original sense of the expression."

Poole's view of 1 Sam. xiii, 14, is, "Such a man as I desire, one who will fulfill all the desires of my heart, and not oppose them as thou (i. e. Saul) dost."

Vain cavils appear to have arisen from not considering that the phrase may be interpreted, with equal propriety, as referring to the divine purpose, as to designate peculiar favor and affection. The latter undoubtedly was true, yet the former is most clearly the meaning here. Surely we may learn hence how God overrules all things to his own praise.

Robinson says, We admire the exceeding grace of God in David's spiritual attainments; and when we consider the depth of his contrition, the strength of his faith, the fervor of his love, the activity of his obedience, we do not fear to assert, that, in this sense, he found favor before God, and was a man after his own heart.

Yonge observes, Too true and sad it is that David fell, with all the aggravations of accumulated guilt. He stands an alarming memento of the frailty of man in his best estate. Excuse there can be none. However strong temptations are, we have, or may have, power to resist them. But what was his anguish! how deep his sorrow! how sincere his repentance! Sincere we may be sure it was, for God forgave him. True sorrow consists in a deep grief that we have erred, with a continual recollection of our fault, with a future fear of ourselves, and a return to every duty with double assiduity. Such was the repentance of David. He returned from his fall to the most diligent performance of his duties; and though he felt he was forgiven by God, he could scarcely forgive himself. He occasionally bursts out into condemnation of himself, and grief at times overpowers him. He continues to the end of his days serving God and man. Never was repentance more severe, or sorrow more keen; so that he may justly be said (his repentance included, though not his fall), to be a man after God's own heart.

Delany says, David, in his personal character, is vastly superior to any one hero of all antiquity. It is indeed a mixed character, and where is the character that is not so? Is it fair to consider David only in the light of guilt? or should he, in common justice, be estimated as all men are, by the main of his life? Millions have fallen, have sinned, as David did; but who ever repented and recovered like him? Revolve his whole life before the matter of Uriah; it is almost

one train of wise, generous, pious, and valiant conduct. Revolve his whole life from the hour of this guilt, and it is little else than one train of humiliation and repentance before God, and this, too, after assurance of pardon from God himself, by his prophet. Or, if he varied his conduct, it was only from penance to praise; to turn all his thoughts and attention, to employ his whole heart and soul, to the glory and in the service of God—of that God who pardoned all his sins, and crowned him with mercy and loving-kindness. And if, after all this, the Scriptures are to be reviled, for styling this man, in this character, "a man after God's own heart," what is to be revered?

Again, I challenge all mankind to produce any instance, from the foundation of the world, wherein virtue was so signally rewarded, and guilt so signally chastised as in that of David; consequently, to those who look most to rewards and punishments, from a solicitude for the interests of virtue, there is no case in which true religion and true virtue are so nearly and intimately interested, as in the history of David's rise, fall, and recovery.—*Henry.*

If we except the abuse of the paternal and amatory feelings, for which "no man suffered more in his body, soul, and domestic affairs," we have a just view of David's well-endowed, well-balanced, well-harmonized, and almost perfect character, in these few but glowing words of Dr. Delany, "To sum up all: David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise! A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skillful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant; by merit a prince! In youth a hero, in manhood a monarch, and in age a saint!"—*Jenks.*

God's Justice and Law Vindicated in the Gospel.

ROM. iii, 26. That he might be just, and the justifier of him which believeth in Jesus.

This verse contains the substance of the gospel. The word "just" here does not mean benevolent, or merciful, though it may sometimes have that meaning. But it refers to the fact that God had retained the integrity of his character as a moral governor; that he had shown a due regard to his law, and to the penalty of the law by his plan of salvation. Should he forgive sinners without an atonement, justice would be sacrificed and abandoned. The law would cease to have any terrors for the guilty, and its penalty would be a nullity. In the plan of salvation, therefore, he has shown a regard to the law by appointing his Son to be a substitute in the place of sinners; . . . he showed that the law could not be violated without introducing suffering; and that it could not be broken with impunity. He showed that he had so great a regard for it, that he would not pardon one sinner without an atonement. And thus he secured the proper honor to his character as a lover of his law, a hater of sin, and a just God. He has shown that if sinners do not avail themselves of the offer of pardon by Jesus Christ, they must experience in their own souls for ever the pains which this substitute for sinners endured in behalf of men on the cross. Thus, no principle of justice has been abandoned; no threatening has been modified; no claim of his law has been let down; no disposition has been evinced to do injustice to the universe by suffering the guilty to escape. He is, in all this great transaction, a just moral governor, as just to his law, to himself, to his Son, to the universe, when he pardons, as he is when he sends the incorrigible sinner down to hell. A full compensation, an equivalent has been provided by the sufferings of the Saviour in the sinner's stead, and the sinner may be pardoned.

And the justifier of him, &c. Greek, *Even justifying him that believeth*, &c. This is the peculiarity and the wonder of the gospel. *Even while pardoning*, and treating the ill-deserving as if they were innocent, he can retain his pure and holy character. His treating the guilty with favor does not show that he loves guilt

and pollution, for he has expressed his abhorrence of it in the atonement. His admitting them to friendship and Heaven does not show that he approves their past conduct and character, for he showed how much he hated even *their* sins by giving his Son to a shameful death for them. When an executive pardons offenders, there is an abandonment of the principles of justice and law. The sentence is *set aside*; the threatenings of the law are departed from; and it is done without compensation. It is declared that in certain cases the law *may be* violated, and its penalty *not be* inflicted. But not so with God. He shows no less regard to his law in pardoning than in punishing. This is the grand, glorious, peculiar feature of the gospel plan of salvation.—*Barnes*.

Wesley's Industry.

NEVER since the days of Paul, was a man more assiduous in labor than Wesley. Not a day was given to repose, not an hour to unnecessary leisure. In his eighty-fifth year, he speaks of that day as a day of rest, in which he preached only twice. Before the latter years of his life, he usually journeyed on horseback, and read poetry, history, and philosophy as he rode, having no other time for such employments. "Leisure and I," he said, "have taken leave of one another. I propose to be busy as long as I live, if my health is so long indulged me," and fortunately, he was always well. For seventy years he did not lose a night's sleep. He attended the Conference; he directed the preachers; he kept a steady eye on Scotland and Ireland, on the West Indies and America; he founded schools, he inspected the circuits; after his eightieth year we hear of him in Holland, in Guernsey and Jersey, in Wales, in Scotland, in Ireland, and every considerable town in England; he systematized the rules of his order, and established that discipline which shows his foresight, and energy, and wisdom; he purchased ground and erected chapels; he wrote sermons, and essays, and tracts, treatises on Primitive Physic and on Theology, memoirs of good men, and notes on the New Testament, beside his numerous letters and copious diary. Sixteen octavo volumes of his works were published some time after his death. Always calm and cheerful, curious and accurate, he read new books, and looked upon novel and strange things to the very last, with all the interest of youth.

Amid the complicated labors, the solemn drama of that earnest, cheerful and laborious life drew to its serene close. Already had one and another of his earliest and best friends lain down to their eternal rest. His brother Charles, blessed to the very end of his fourscore years, in the church and his family, had calmly and joyfully met the change whose last pangs he had always dreaded. The saintly Fletcher too, had gone. Fourscore years found Wesley still active, traveling four thousand miles annually, preaching, writing, and directing the extended business of the society. Six years more and he began to feel that the machine was wearing out. He could not well preach more than twice a day. His service at five in the morning, continued for so many years, was given up. He wrote in his cash account book with a tremulous hand, "For upwards of eighty-six years I have kept my accounts exactly; I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can, that is all I have." Thus closed the accounts of one who, never being rich, gave away during his life, thirty thousand pounds! "Time has shaken me by the hand," he said in the words of his father, "and death is not far behind." The second day of March, 1791, came at last. Sixty-five years of his ministry had passed away. The horologue had pealed out the eighty-eighth year of his life, and the hands of the dial stood still forever.—*Biblical Repository*.

REFORMING the world is like patching an old coat, which will soon need another patch; but if it were not for reformers the world would always be out at the elbows.

THOSE who live upon God, in use of the creature, can also live upon him in the loss of the creature.

USE OF THE WORD LIFE IN THE NEW TESTAMENT.

THE question we have to consider is,—not whether this word is sometimes employed in a secondary and figurative sense, to denote the highest and all possible good,—but whether, when it is one of the objects held out to be sought after, and is matter of promise by God through Christ, it has, or includes, the idea of continued and never-ending existence. The holders of the popular doctrine, proceeding on the assumption that all men have eternal life, in the literal sense, must, of course, deny altogether that the idea of existence is even included in the terms "life," "everlasting life," and the like. For seeing, according to the common notion, that the wicked have everlasting life (taking the phrase literally,) as well as the righteous, when this is promised to the followers of Christ, as something peculiar to them and unutterably glorious, they must perforce affirm that the phrase is used metaphorically, and only so. Will the serious reader do me the favor to consider the following observations?

I. That existence, and existence only (or at all events chiefly), is meant by such words, in some passages, cannot be disputed.

For instance, when Christ appearing to John in Patmos says, Rev. i, 18, "I am he that liveth, and was dead; and behold I am alive forevermore;" no one will affirm that the glorified Saviour, although, of course, unutterably happy, meant at all to convey the idea of happiness by the assertion of living, and being alive forevermore; but the idea of an existence gloriously exempt forever from all liability to a second death. So Prof. Stuart rightly expounds: "I was indeed subject to the power of death, yet only for a little time, for behold! I live forever and ever; I have risen to a life which can never be interrupted, never cease." *Stuart in loc.*

And so when in Rev. iv, 9, 10, "The living creatures give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever; and the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever;"—no one will wish to do away with the literal sense of the phrase employed, which appears to be used here something like the "I AM" of the Old Testament, to set forth the idea of infinite and independent existence. The Jews were accustomed to speak of God as emphatically "the living God," in distinction from the heathen deities which were either the objects of nature, the creations of their fancy, or the work of their own hands; and the formula was common, "As the Lord liveth," &c.

So we are assured, Heb. vii, 25, that Christ "is able to save them to the uttermost that come unto God by him, seeing he ever liveth, to make intercession for them," where, without dispute, the phrase is used literally. As it is in verse 16, of the same chapter, where Christ is said to be a priest, "not after the law of a carnal commandment, but after the power of an endless life." But, as any concordance will give many similar passages, the reader needs not be detained on this first remark, except to observe—

That Christ himself, in the days of his flesh, as well as subsequently, used the word in that literal sense which it would naturally convey. Thus, for example, when he said, John v, 26, "As the Father hath life in himself, so hath he given to the Son to have life in himself." No one will affirm happiness to be here intended, although God is the happy God, and Christ partakes of his felicity, or deny that the word is used in the strictest literalness. But to advance a step, it may be observed—

II. That the word is sometimes to be understood literally when men are spoken of; which will not be denied by the keenest disputant.

Thus the apostle, in his famous discourse on Mars' Hill, speaking of God, says, "He giveth to all life, and breath, and all things. . . . In him we live, and move, and have our being." And Christ affirmed, in a passage we have already examined, "God is not the God of the dead but of the living." Where by "dead" we must necessarily understand the idea that our Lord was then controverting with the Sadducees, who held that death was the utter end of man, and that all who had

died were clean perished out of existence, and that forever. Christ proved that the notion, as they held it, was false, for that God, after the decease of the patriarchs, had styled himself their God. Here the word "living," then, is necessarily used by our Lord in its natural sense; and, in this passage, he who brought life and immortality to light teaches that there is an existence after the body has yielded to decay. God is not the God of the utterly non-existent and perished. Death and life are here used for existence and non-existence. But, as a concordance will give a great number of texts in which the literal is the only possible sense, the reader is referred thereto, that we may avoid filling pages with quotations, and may come still nearer to the very point of the present argument. And it may be remarked—

III. That the word is sometimes to be understood literally, when employed in a declaration of the benefits bestowed by Christ on those who believe in him.

As, for example,—John vi, 57, 58,—when Christ says, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which, &c. He that eateth of this bread shall live forever." No expositor would expound it thus,—"As the happy Father hath sent me, and I am happy by the Father, so he that eateth me shall be happy by me,—although a true sentiment. For the question all through the discourse, was not concerning happiness, but about bread that could preserve from death, which the bread furnished through Moses in the wilderness could not do. And in the verse here quoted, since no one would wish to set aside the literal sense of the word in the first and second clauses, so neither can it be rejected in the last; especially if regard be had to the scope of the entire discourse.

So in John xiv, 19, "Because I live ye shall live also." Where, again, no one will venture seriously to expound it, though the sentiment is true, "Because I am happy, ye shall be happy also." And to revert to a passage already quoted, John v, 26, when Christ says, "For as the Father hath life in himself, so also hath he given to the Son to have life in himself;" in this connection it is, when obviously using the word in its literal sense, that he says in the verse immediately preceding, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for, as the Father hath life in himself," &c.

And the statement of our Lord to Martha, weeping bitter tears of sorrow, may perhaps be fairly adduced. John xi, 23. "Thy brother shall rise again." But at that moment of intense grief, when her recent loss was so vividly realized, the prospect of the general resurrection, to her apprehension so indefinitely remote, did not very greatly pacify her mind; and her gracious Lord, intending to gratify her wish, scarcely half-formed and not to be intimidated, begins to remind her that the general resurrection was to be accomplished by himself, who could, therefore, at any moment, quicken whom he would. It is to his words, at this point of time, that the reader's attention is invited.

When he says, verse 25, "I am the resurrection," we of course understand him, by the use of a common figure of speech, to mean that he would be the efficient cause, the author of the resurrection,—he would accomplish it. Now the word "resurrection" is universally, and of necessity, here taken in its literal sense. So, therefore, must the next word be "life." "I am the resurrection and the life." Strange, indeed, would it be to interpret the one word literally and the next word figuratively. In whatever way Christ is "the resurrection," in the same way must he also be "the life." And it would indeed be something very like wresting the Scriptures, to serve a purpose, to understand the word "resurrection" literally, and make the very next word, "life," a metaphor. Our Lord teaches that he would raise the dead, and make them live again; and that if any who had believed were already dead, he would, nevertheless, raise them to life; while of the then living, who believed, and who must of course taste of death, it was a glorious fact that their death, not being final, was not, strictly speaking, deserving of the name, for that they should live forever.

This seems to me the general sentiment of these verses; which are adduced here in support of the idea that life, literally understood, is made the matter of distinct declaration and promise by Christ. For in this passage it will not do to spiritualize the words, "life," and "he shall live," "dead," and "shall not die forever," [*ou mh' apothavh eis tov aw ova*] seeing there was no question mooted about *spiritual* death and life, nor about misery and happiness. And to engraft these ideas would be not only gratuitous, but would spoil the beautiful propriety of our Lord's discourse on that sorrowful occasion, and make it altogether irrelevant.

And if the life here promised could possibly mean happiness, then, according to the principles laid down by the Eclectic Reviewer, and already referred to, since Christ is the resurrection to all men, and the assertion, "I am the resurrection and the life," is made generally and without discriminating any, all who are raised from the dead by Christ will also be made eternally happy by him! a conclusion which none will all low to be deduced from this text. I submit, then, that we must understand the terms in this passage literally.

But here it will doubtless occur to the reader, that if the spiritualizing process would make against the popular notion, by representing happiness (life, taken metaphorically,) as co-extensive with the resurrection,—so the literal rendering of the passage makes as completely against my view, by exhibiting continued existence after resurrection as equally the portion of all. It is but fair that I should acknowledge whatever force lies in this rejoinder; but it is, I believe, apparent, and not real. Let it be remembered, then, that in the last of the above two suggestions, I am merely using the principle of an opponent to convince him that on his own principle he must consent to understand the word "life" literally. For the understanding it figuratively, for happiness, and then applying to the declaration his canon, that when no discrimination is affirmed the sense is universal, would make him a Universalist. I, however, deny this principle, so that the argument stands good against an opponent, but not against myself. And so I come back to this;—Christ is the author of the resurrection, and the giver of the life to be then enjoyed. This is a general assertion; leaving us yet to ascertain who are to be raised—who are to be endowed with life.

We are elsewhere assured that all the dead, both small and great, shall be raised, but that they only shall receive eternal life, who are saved by Christ: "I give unto my sheep eternal life, and they shall never perish." "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." Let this passage be accepted as expository of the former one, showing who are to receive the crown of life when they are raised from the dead; for as in that, life must be understood literally, so in this. And then, by my reviewer's law of antithesis, taking life literally, we understand the resurrection to condemnation to be a retributive resurrection to a second death.

The reader will be so kind as to remember that all I am asserting under this third head is, that sometimes, at all events, life is to be literally understood, when it is the subject matter of declaration and promise by Christ, and I have adduced, as one proof, the passage in John xi, 25.

Another text already quoted may be referred to, merely with this one object in view, namely, 2 Tim. i, 10, "Christ hath brought life and immortality to light through the gospel." As suggested before, I cheerfully accept the ordinary interpretation, that life and immortality are put by *hendiadys* for immortal life, and so content myself with pointing out the fact that this is another passage in which life, as made the matter of declaration by Christ, must be understood literally, which leads us to make another remark, although already somewhat anticipated, namely—

IV. That a belief of this assertion of the apostle's—that it is Christ especially who hath set in a clear light the mighty doctrine of immortal life—would seem to shut us up to a literal rendering of those passages which contain such phrases as "life," "eternal

life," "not perishing," and the like, as used by our Lord.

For the case stands thus: An inspired apostle declares that Christ hath brought this subject of a future and endless life to light. Then it is but reasonable to expect to find in Christ's discourses this subject of infinite existence treated of more distinctly than in any preceding revelation. And the points on which a mind yearning for immortality requires authoritative instruction, seem to be these: First—Is there immortality for man at all? and if so, is it the prerogative of all men indiscriminately, or only of some? And if of some,—of whom, and how obtainable?

Let it be borne in mind that the clearest light ever shed on this momentous topic is that cast by Christ. We come, then, to him who is expressly designated "The Life," and of whom John says, i, 4, "In him was life; and the life was the light of men," which assertion he seems to make as still further illustrative of the previous statement that the Word had created all things; the *Logos* was possessed of, and was the source of, all living energies.

But before we proceed to inquire at the hands of Christ himself, the true doctrine of immortality, it will be well to consider rather more distinctly the very significant assurance, on the opening of John's gospel, that "In him was life," seeing that it is of life we are inquiring. But as an independent exposition would doubtless be every way preferable, I shall introduce a part of Tittman's Commentary on the phrase.

"The word *ζωη*, when used of God to express some divine attribute, as in this passage, evidently denotes the power to possess and impart life, the principle of life, life-giving power, creative power. Wherefore, as God lives forever, and as he is the author of life, he is called 'the living God,' in opposition to idols, which have neither life nor power. 1 Sam. xvii, 26-36; Ps. xlii, 3; lxxxiv, 3; 1 Thess. i, 9; 1 Tim. vi, 17. In the last passage this explanation is added: 'Who giveth us richly all things to enjoy.' For the same reason he is called 'the fountain of life,' Ps. xxxvi, 10, and the 'God of life,' Ps. xlii, 9; and he is said 'to make alive,' 'to quicken,' Deut. xxxii, 39; 1 Tim. vi, 13; and we are said 'to live in God,' as our life and activity are his gifts. The connection requires this meaning to be assigned to the word 'life' in this passage, for, in the preceding verse, John had spoken of the creation, and he now adds these words, 'In him was life,' in order to show the reason wherefore he ascribed, and could ascribe, so astonishing a work to the Son of God,—namely, because he is able to impart life to things which were not.

"The same thing is evident from the parallel passage, chapter v, verse 26, which must be compared with this in order to a clear perception of the force and meaning of the word *ζωη*. For John could not ascribe life to the Son of God, in a sense different from that in which he himself claimed it. But in the passage referred to he says that he 'hath life in himself,' which must be understood of the power to possess life, and impart it to others. The preceding and subsequent context require this interpretation. For in the preceding verses he ascribes to himself the power to raise up and quicken the dead; and in the following verse, the power to judge, and to reward and punish them,—both which require almighty power. Again, the example of the Father, to whom our Saviour appeals, puts this interpretation beyond all doubt. 'As the Father hath life in himself, so hath he given to the Son to have life in himself.' When 'life' is ascribed to the Father, it manifestly denotes the life-giving power. It cannot mean life, simply; for the question is not, does God live, but does he impart life? But the phrase, 'hath life in himself,' must signify, hath power to impart life to others. The meaning may be expressed thus: God is not like men, who 'live, and move, and have their being' in God,—he has life in and of himself, he gives life to all, and all who have life have it from him. The Son has life in the same way as the Father—he has it in himself as the Father, and he can impart it to others as the Father. From all this it is evident that the word 'life,' in the passage under consideration, bears the meaning which I have assigned to it; and the words, 'in him was life,' have reference to all created things, or to the whole universe; those which follow, 'and the life

was the light of men,' refer to the human race. The meaning may be expressed thus: He has life-giving power, but he puts it forth chiefly for the happiness of men." * * * * *

"In this passage, then, John exhibits the divine dignity of the promised Saviour in two ways. In the words, 'in him was life,' he ascribes to him creative power; an attribute peculiar to the one living and true God. Again, in the words, 'and the life was the light of men,' he ascribes to him power to communicate happiness to men, and represents him as the only author of human life and felicity; and that for two reasons; partly because he created men, but principally because he redeems them from death and misery, and brings them, as it were, into a new life; a life of faith, purity, and spiritual joy in this world, and of immortal happiness and glory in the world to come."

To him, then, I say, made flesh and tabernacling amongst us, through whom God made the world ("For by him," &c., Col. i, 16, 17), and who is to all creatures the fountain of life, whence all their living energies are derived, we reverently approach, with the sentiment of Peter on our lips,—"Thou hast the words of eternal life." And sitting, disciple-like, at the feet of the great Master, we are ready to treasure up in our hearts the gracious words that proceed out of his mouth. Our question is touching life—and life interminably prolonged—drawn out to all eternity. Assuredly he could not use words plainer, or more relevant, than those employed in the very question we anxiously propose. It is of life and of eternity we ask,—it is of life and of eternity he speaks. And in these self-same and plain terms he tells us of the very thing we inquire about; that is, he speaks to us of "life," "eternal life," "everlasting life," "never perishing," &c.; in a word, of immortality.

So far, then, this might be satisfactory. But he goes on to predicate this eternal life of a class only, speaking of it as the gift of God through Christ, and connected with believing on him; affirming that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but should have everlasting life." "I give unto my sheep eternal life, and they shall never perish." "That he should give eternal life to as many as thou hast given him." While he affirms of all others that they shall not see life,—that they shall be burned up like chaff,—be destroyed both body and soul,—lose their life,—perish:

Since, then, on this most momentous of all subjects, we are, to a great extent, shut up to Christ; and then seeing that the very best terms to denote the idea of never-ending existence are employed by Christ, namely, such as everlasting life, &c., I feel compelled to ground my own hope of immortality on his mercifully-plain direction; and so to follow implicitly his instructions, laying hold on eternal life by cleaving to him with full purpose of heart, and expecting it as the glorious gift of him whose title is, The Prince of Life, and who is emphatically styled, "Christ our Life."

For since we are referred to Christ for the clearest light on this subject, and must therefore of necessity find much in his discourses about immortal life, I ask again, Where does Christ place in clear light this doctrine of immortal life, if not in those very passages where he treats of it in these and similar terms?

But for various reasons, and many of them praiseworthy, religious writers have been anxious to demonstrate that immortal life was placed in a very satisfactory light long before Christ; and they scarcely derive any portion of their proof of such an amazing fact as infinite existence from the great teacher, who, according to an inspired apostle, emphatically brought it to light. But deriving their belief independently, and for the most part affirming that a universal immortality is plainly discoverable on even the very first page of revelation, they are driven to the necessity of making the chief revealer of the doctrine not to teach anything on the subject, or next to nothing; as indeed there was according to the popular notion, but little need he should!

But, assuredly, if Christ be emphatically the teacher of the doctrine of immortality, which, by apostolic au-

thority, we are bound to consider him, he has taught us to whom it pertains. And then as certainly he has taught, as plainly as words would allow, that this is the gift of God, through himself, to them that believe. So that by how much we lay a fair philological and historical stress on the apostle's assertion, 2 Tim. i, 10, by so much do we seem compelled to understand our Lord literally, when he promises eternal life to a class.

Here I may be allowed to introduce a paragraph from Abp. Whately on the subject.

"On the whole, then, the Scriptures do not, I think, afford us any ground for expecting that those who shall be condemned at the last day as having wilfully rejected or rebelled against their Lord, will be finally delivered; that their doom, and that of the evil angels, will ever be reversed.

"What that doom will be,—whether the terms in which it is commonly spoken of in Scripture,—'death,' 'destruction,' 'perishing,' &c., are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence,—this is quite a different question. It is certain that the words, 'life,' 'eternal life,' 'immortality,' &c., are always applied to the condition of those, and of those only, who shall at the last day be approved as 'good and faithful servants,' who are to enter into the joy of their Lord.

"'Life,' as applied to their condition, is usually understood to mean 'happy life.' And that theirs will be a happy life we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so indeed it would be a mere tautology to speak of a 'happy life,' and a contradiction to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all ages and countries 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition, the words 'life' and 'immortality' are never applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary,) that the condemned were really and literally to be 'destroyed,' and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as, for instance, 'Ye will not come unto me that ye may have life;'—'He that hath the Son hath life; and he that hath not the Son of God hath not life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."—*Scripture Revelations Concerning a Future State, &c.*, p. 228.

Here, however, we are called upon to meet one of the chief objections urged against the doctrine we suggest.

It is alleged that, since the righteous do not merely exist, but are made perfectly happy through Christ, and since eternal life is emphatically the phrase by which the blessedness he communicates is set forth, it must necessarily be understood figuratively to mean happiness, and stands for the entire sum of the blessings Christ bestows. And it is asked, since eternal life is so emphatically promised as the magnificent result of a Saviour's obedience unto death, how can we believe that nothing more is meant than mere existence, drawn out though it be to all eternity. This objection has been urged as powerfully as it can be in the *Eclectic Review*, and it will be but right, therefore, to state it in the writer's own words.

"Taking, in the first instance, the passages which express the future state of the righteous by the term life, the question before us is, whether in them this term can be satisfactorily understood as meaning existence

merely. Now, when we consider that what is thus spoken of under the term life is the subject of divine promise, 'the gift of God' through Christ Jesus, the result of his death, and the reward of faith in his name, it is to us, we confess, in the highest degree unsatisfactory to understand the term used of existence merely. Some inestimable blessing must be here intended.

Mere existence, however, is not necessarily, or in itself, a blessing. Whether it be a benefit at all, or the contrary, depends wholly on the kind of existence, and the manner in which it is employed. It may be conceived of either as void of good, or as full of misery. Mr. Dobney holds it to be conferred for a very long period upon the wicked. We conclude, therefore, that the connection demands some other meaning for the word 'life' in these passages than existence merely, and as happiness is an idea very much to the point, and consistent with the usage of the term, we, in agreement with the great majority of Scriptural commentators, adopt this as the meaning of it."—*Eclectic Review for August, 1845*, p. 155.

Every one perceives that the entire force of the question, which the reviewer has proposed in order to answer, lies in the adverb wherewith he ends the sentence. Take away his "merely," and what follows is nothing to the point, for he is arguing against the idea of "mere existence" being all that Christ has gained for us, &c. All of which as no one has affirmed so no one will contend for. And with all respect it is submitted that the question is not, as he ingeniously states it, whether mere existence be all that Christ bestows, but whether or not Christ does bestow that immortality which he fills with unspeakable happiness? For the reviewer himself admits on the following page that there are other terms in Scripture which convey the notion of holiness, communion with God, &c. I affirm, as strongly as words will serve, that the saved shall receive through Christ, to whose gracious mediation they owe every blessing, both in this world and in that which is to come, every form and degree of good of which they are capable, and not bare "existence merely."

The reviewer then supposes two things which may be alleged in bar of his conclusion; which conclusion, however, we submit to be altogether useless to him, *ab initio*, because he has, as we conceive, though of course unintentionally, somewhat mis-stated the question. But we quote again:

"It may be said further, that, although the term 'life,' as descriptive of the future state of the righteous, no doubt means happiness, it means existence also, and conveys the compound idea of a happy existence. This, however, is saying that a word has two meanings in one and the same case, and that it is at the same instant to be understood both literally and metaphorically; which seems to us to be altogether inadmissible. We can understand how it may be necessary to interpret a word literally in one case, and metaphorically in another; but what warrant there can be for interpreting a word in both ways at once is, to us, unintelligible. It is not until we have ascertained that the literal meaning of a term will not serve, that we have any liberty to annex a metaphorical meaning to it at all; and how, after this, can the literal meaning be retained? The term life cannot justly be made to convey the compound idea, happy existence. It may mean either existence, or happiness, as taken either literally or figuratively; but the taking it to mean one determines that it does not in that case mean the other. Besides, if life means happy existence, death may mean miserable existence; a supposition entirely fatal to Mr. Dobney's argument.

"We return to the conclusion, therefore, that the term life, when used descriptively of the future state of the righteous, does not denote existence, but happiness exclusively.

"We do not know that it is necessary to strengthen this conclusion by collateral evidence. It may be observed, however, that the future state of the righteous is represented in Scripture, not exclusively by the term life, but by other terms also. These terms, whether more brief or more extended, are uniformly descriptive of happiness in various forms—of holiness, of communion with God, of the presence of Christ, of honor, of freedom from suffering, and other kindred ideas. These are evidently the counterpart of the word life; the several elements which go to make up that state of happiness, most felicitously and emphatically expressed by the single term *ζωή*. Nowhere among these diversified descriptions do phrases occur, tending to show that existence itself is one of these elements; yet if this were a part of 'the gift of God,' so important a particular might be expected to appear, if not always, yet on some other occasion than in the use of the term life, which is so obviously generic, and inclusive of the whole."

I shall content myself with offering a remark or two on the chief points of the foregoing extract, seeing that whatever force there may be in the entire argument I am conducting lies against the doctrine which the reviewer maintains. But since he alleges that if existence itself 'were a part of the gift of God,'—and it seems strange to question this!—so important a particular might be expected to appear on some other occasion than in the use of the term life, I inquire what better terms could have been selected? Remembering the Egyptian darkness that covered the whole earth on the subject of a future life and immortality, would it not be every way best for that great Teacher, who came to be a light unto the Gentiles, and whom the common people heard so gladly, to use great plainness of speech? How was life to be better designated than by the self-same word itself, with the addition of the epithets eternal, everlasting, abiding forever; and then the expression of the same thought negatively,—shall not die forever, shall never perish, shall not die any more?

Christ says, "As the living Father hath life in himself, so hath he given to the Son to have life in himself,"—"the Son quickeneth whom he will,"—"giveth life to whom he will,"—"for the second Adam is a life-giving spirit,"—"because I live ye shall live also," &c. If these terms are to be set aside as not teaching our indebtedness for infinite existence (and let any one try to realize it,) to Christ, I can scarcely conceive how the fact was to have been taught; except indeed the Scriptures had been constructed on quite a different plan from that which infinite wisdom has adopted, and by which truth is not so much formally stated, as in creeds, and catechisms, and articles, as it is incidentally communicated. And if these terms are to be denied as teaching that continued existence itself is obtained for us by Christ (which existence he also fills with ever-increasing happiness), then the Scriptures would almost seem unfit for the common people; for that this is the obvious sense I respectfully submit.

And as to 'life' being generic and inclusive: Suppose it be conceded, what philological, or even dogmatical, objection would then lie against understanding it thus? 'Life' is a term generic and inclusive, and means—(1.) Existence, literally; conscious being, without which, of course, no other good can be possible: and—(2.) Happiness, because generally life is esteemed of the highest importance; "Skin after skin (one article of property after another), yea, all that a man hath will he give for his life." So that the most valuable endowment of man, without which he could have no other, is well chosen as the term by which to set forth the whole sum of happiness, and thus the word "life" may mean continued existence made happy. For, in further reply it is submitted,—

i. That no argument whatever can set aside the fact already shown, that there are passages in which the term must necessarily be understood literally, when life—eternal life is the subject matter of declaration and promise.

ii. And if such passages are not allowed to teach the grand doctrine of immortality, which Christ placed in the clearest light, there are none that do teach it; and the apostolic assertion, 2 Tim. i, 10, is eviscerated.

iii. The same objection would apply equally to passages in which God is said to live forever and ever; and it would be as reasonable to ask in a tone of triumph, "What! are we to believe that mere existence is predicated of God?—Surely God is infinitely happy; and therefore, when an angel or an apostle affirms barely of him that he liveth forever and ever, this formula must convey the idea of infinite felicity." Every one would perceive this sort of argument to be of little value, and the reply would be ready;—We know from other sources that God over all is happy for evermore, and are content to find in this one phrase the one idea, which is indeed magnificent beyond conception, of infinite existence.

So we know from other passages that they who receive the gift of life shall be made gloriously perfect in all respects, in knowledge, purity, bliss; that they shall see God, shall reign with Christ, &c., &c. Why not be content, then, to derive the amazing fact of never-ending existence from those texts that teach it; and the ineffably-glorious characteristics of that everlasting life, from the texts which more distinctly exhibit them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 28, 1868.

URIAH SMITH, EDITOR.

WORTHY OF CONSIDERATION.

In the *Advent Herald* of Feb. 14, 1844, a brief statement concerning prophetic time concludes thus: "We must, therefore, if we read the Bible aright, be near the termination of all the prophetic periods. Reader, is it not worthy of your prayerful consideration?"

The Bible was read aright on this point in 1844, by those who, illuminated by the Spirit of truth, were led out to herald to the world the near approach of the Son of man. The prophetic periods were then about to terminate: and that fact was worthy the prayerful consideration of every reader.

But we have now to present to the reader another fact more worthy still of his prayerful consideration, and that is, that the prophetic periods all have terminated. So near are we now to the final consummation, that we are down this side of all the great measuring lines given in the word of God to mark the course of events. An indefinite "little while" only now intervenes before the coming of Him who is soon to come and not to tarry.

The great fact that the prophetic periods have all terminated, is worthy of special consideration, as it brings the coming of the Lord very near. Many are deceiving themselves with the idea that the prophetic periods were given to mark the time of the advent, and hence that there can be no consistent movement on this question without a proclamation of definite time. They have, therefore, as time after time has passed by, resorted to every conceivable species of assumption and guess-work to fix new points in the future. In this they are only virtually saying, "My Lord delayeth his coming;" for there is no prophetic period which reaches to the coming of the Lord. These periods are not given to mark that event. Important movements are to be made, and important works accomplished, between their termination and the actual appearing of Christ; and if they have not yet terminated, it only follows that the coming of Christ is farther off than every other indication would lead us to suppose. It is a false position which thus puts off the coming of Christ, and one which is full of danger. But there is no occasion for it; for the voice of history and the testimony of the word of God rightly read together, show, not that we are to look to the future for the termination of the periods, and then to wait for all the events that are to follow, before we can hope to see the Lord, but that we are even now in the very midst, perhaps near the conclusion, of those events which were to follow the close of all prophetic time, alarm the wicked, and bring joy to the saints, as the King of the earth draws near. Viewing thus the prophetic periods all in the past, for which there is abundant proof, we are not led to put off the coming of the Lord, but are brought, as it were, face to face with the great day. Let the reader consider well this solemn truth.

That we are past the prophetic periods is again worthy of consideration, because we are thus brought into the time of the cleansing of the sanctuary. This, in the type, was the solemn day of the year for all Israel, who reverently gathered around the sanctuary and afflicted their souls lest they should be cut off from the people of God. And the period of the cleansing of the new-covenant sanctuary, Heb. viii, ix, is the most solemn period of this dispensation for the Christian church. In this service, performed once for all, the plan of salvation is now drawing to a conclusion. And as Israel of old intently listened to hear the sound of their priest as he came out from making an atonement for them before the Lord, so we are to understand the position of our great High Priest, and watch that we may be ready for him when he shall come forth to pronounce the everlasting covenant of peace with his people.

If the prophetic periods have ended, the angel of

Rev. x, has fulfilled his mission, and we are having the last message of mercy; for there is to be only one more message to the people, after the proclamation of that angel is uttered. Verse 11.

If the prophetic periods have ended, the temple of God has been opened in Heaven, and there is seen the ark of his testament. Special attention is drawn to the law of God, and men are called upon to carefully examine, that their lives may correspond to its every precept.

If the prophetic periods have ended, the seventh angel has commenced to sound. Then the anger of the nations has come; and the wrath of God, the reward of the righteous, and the destruction of the wicked, transpire in quick succession.

These are some of the events that follow this portion of prophetic fulfillment. Is not the inquiry, then, whether these periods have terminated, worthy the serious attention of the reader?

The prophetic periods, terminated! Startling fact! Oh, that we could realize its full import! Those long lines of years which from the prophets' days struck forward almost to the border of the eternal kingdom, are all completed. A little period, indefinite in duration, but full of commotion, calamity, and peril, now remains to seal the probation of a rebellious race. The termination of the periods shows that we have reached this point. Given to guide the church through the labyrinth of time, they bring us to this fearful final hour, and here leave us. And as they are borne away from us into the past on the rapid tide, and we lose our grasp of them, we are to stretch every nerve to gain the immortal shore before us. An indifferent mariner, as he drew near some dangerous, rock-bound coast, sleepy, careless, or drunken, would be the execration of mankind. A careless professor in these closing days of peril, is the grief of angels and the joy of devils. Reader, awake to the times in which we live; for these things are worthy of your prayerful consideration.

NOT AS IT SHOULD BE.

The present limited circulation of those pamphlets published from time to time, containing testimony for the church, is in a great degree owing to the want of a proper plan for circulating them. Some less than 2000 of these testimonies are taken, while the *REVIEW* is received by twice as many. This is not as it should be. While all who read the *REVIEW*, might not be profited by them at present, there are at least 1000 of its readers who should read them, who do not. Those are the very persons, above all others, who need to read them.

The ardent friends of the cause will obtain them and read them with a degree of profit, while those less ardent, less sacrificing and true to the cause, less spiritual and godly, the very ones addressed in the testimonies, the very ones who need them most, do not send for them. Hence the great design in giving them, in writing and publishing them, is nearly lost. It would be better to give these testimonies in the *REVIEW*. But there are two objections to this. First, they should be in pamphlet form, to be preserved as matters of ready reference. Second, they are testimonies to the church. The circulation of the *REVIEW* reaches beyond.

I have long been settled on the following, as the best plan to circulate the Testimonies:

1. Print an edition of at least 3500, and send it to the subscribers of the *REVIEW*, excepting those persons who are not in a state of mind to be benefited by such reading. Should any receive it who do not wish to receive such testimony, or should any wish it to whom it might not be sent, all such persons could give notice. Thus could a large list be obtained of those who would with interest read the Testimonies. This would be nearly double their present number of readers. But what is most to be regarded, they would thus reach a large class of persons, who, above all others, need them. And this would save the stationery, time of writing, and postage of many hundreds of letters ordering each number of the Testimonies.

2. Time in doing the business at the Office relative

to the Testimonies in little driblets, and burdening the *REVIEW* with many names and small amounts, under the head of "Books sent by Mail." Instead of all this, when a testimony is printed, it can be sent out to all who wish it, with less trouble at the Office, and none to those who receive it. The expense can be met by donations from all who wish this kind of reading to be in the hands of those who need it. There would be no difficulty in raising quite a fund for this purpose. The receipts could be given on third page of the cover of each number, with the statement of cost, so that all the friends could see if means were needed. I am prepared to say that in editions of 3000 copies, these Testimonies can be sent out, post paid, at the rate of ten pages for one cent, or ten cents a copy, the size of No. 15.

Number 16 will be ready in August, and will contain matter of great interest to those who believe these testimonies are from the Lord. Those who are in favor of the above suggestions, will please respond immediately. Let churches take action upon the subject, get subscriptions, and let those who approve send their donations or pledges in immediately. Also scattered brethren will please respond. Address Elder James White, Greenville, Montcalm Co., Mich. If more convenient, donations for this object can be sent to the Review Office.

I will give \$5.00, to send No. 16 as above suggested, and Mrs. W. will give \$5.00 more. J. W.

REPORT FROM THE IOWA TENT.

At the time of our last report, our meetings in this place had fairly commenced. They have continued till the present time, and still the interest is good. Our congregations have ranged from four hundred to one thousand since we have been here. Every person admits there has never been such a stir, upon any subject, in this community since its first settlement. In every house, almost, and in all the stores of the place, the first book to be seen is the Bible. Many people who have scarcely ever looked at their Bibles before, have been studying them much of late. And men who have not been seen to attend meeting for years, have come out, night after night, after working hard all day in the hay or harvest field; indeed, they have come night after night, four and five miles, getting home and to their rest not before midnight. All must see that this shows some interest, in this extremely hot weather, and when business is so driving.

The clergy of the place have mostly acted as the Jews did anciently, when they saw the interest awakened by the preaching of the apostles—they were filled with "envy" and jealousy. It has been noticed by many citizens, that while the ministers have been praying a long time for something to come along to awaken an interest in religion in the place, as soon as the interest was seen, they seemed to be offended at it, and began immediately to act in public and private against us. But our congregations have been large in spite of all they could do against us, while in some cases they have had hardly enough for a meeting. A large circus came here, and it was said by the citizens that it did not pay expenses into a hundred dollars, while our congregation was not perceptibly decreased.

The Sabbath question made a great stir, and the ministers knowing no other way to hold the people, sent invitation after invitation to Mr. Evans, a prominent Methodist champion, of Washington, to come to their relief. He has the reputation of being as well qualified to uphold their side of the question as any Methodist minister in the State. Last week he came on, and the discussion was entered upon at once. He takes Mr. Akers' position of two changes of the Sabbath, one at the coming out of Egypt, and the other at the resurrection, but he did not bring out the great array of figures which Aker uses, but kept to the Bible. He held that the creation week was composed of long, indefinite periods, and quoted 2 Pet. iii, 4-8, to prove it; that the thousand-year day referred to the days of creation; not that the creation days were just one thousand years long, but indefinite. He held that the Creator's rest only consisted of the fact that he had finished the work of creation the day before, and that

it had no reference to instituting a rest for man. He tried to make it appear that the day on which God rested was man's first-day; so that if the Creator's rest had anything to do with a future Sabbath for man, it was the first day of man's week; so that he should keep the first day of the week; and that all the Gentiles had kept that day, while the seventh-day Sabbath was made exclusively for the Jews. The fourth commandment, of course, could be stretched to cover any day of the week.

In his proof for the first change of the Sabbath from what he called the true seventh day back to the sixth, it was rather amusing to see the haste with which he quoted a list of scriptures, merely giving the chapter and verse, without reading one of them, and with such haste that a person could hardly follow him and write them down, while if a person should examine them separately he would find himself utterly unable to see their application to the point in question.

Of course all the old arguments for first-day observance were enlarged upon and made the most of. In this report it would not be profitable to take them all up. The whole attempt seemed like an effort to tear up the foundations of the Sabbath institution, throw much dust and fog, and in the meantime, in the confusion and uproar, make it appear that the "venerable day of the sun" was entitled to the place so long occupied by the Sabbath of the Lord. And if clever pettifoggery, strong assertions, and repeated denials of the most direct proof from the other side, would answer, he would have made out a case. As it was he did not succeed, nor could he blind the minds of the mass of the audience. Several of the strongest reasons adduced by Bro. Cornell he did not attempt to answer. For instance, such as this: The reasons upon which the Sabbath institution is based—the fact that God rested upon the seventh day, blessed and hallowed the day because he did rest upon it, and because of these facts commands us to keep it. While these reasons remain, the institution founded upon them must necessarily remain also; and as these reasons can never apply to any other day but that one on which the Creator's rest occurred, therefore the Sabbath can never be changed to another day. Although Mr. Evans' attention was called to these arguments repeatedly, yet he did not see fit to notice them.

We believe the result of the discussion has been good for the cause here. We have not heard of a single person who was favorable to the Sabbath of the Lord, being turned away, while we have heard of a dozen who have become convinced by it that we have the truth; and many remark that while Mr. Evans, at the outset, promised to leave them their old Sabbath, he has failed to do it.

The day following the discussion, Bro. Cornell gave a discourse on the Mark and Seal, and at the close called for a vote of all those who thought we had proved our position on the Sabbath question, from the Bible, to arise. Some three or four hundred arose, while there were many on the outside who could not vote. When the vote in favor of the first day was called for, two rose up. Then he called for a vote of all those who were determined to keep it, to arise. Some over fifty rose up. We think there are nearly seventy-five who have already expressed a determination to keep the Sabbath of the Lord, while many more are convinced, but are fearing the cross. What the final result will be, we cannot tell, but we expect, by the help of the Lord, to see a company of Sabbath-keepers in Brighton. Most of the labor has fallen upon Bro. Cornell, and owing to the extremely warm weather, he is much worn. We hope for the prayers of God's people, that He may prosper our enterprise, and that much good may result from our labors. We expect to remain here several weeks yet.

GEO. I. BUTLER,
M. E. CORNELL.

Brighton, Iowa, July 14, 1868.

REPORT FROM BRO. VAN HORN.

SINCE my last report I have spent four weeks in the village of Croton, Newaygo Co., Mich. During this time, I gave twenty-four discourses. But little effect was made on the minds of the people in favor of the

truth. Some confessed that it was the truth, but had no willingness to obey it. A few wealthy lumbermen lived in the place, who seemed to control the whole town. Very few came out to meeting, but every pleasure party and dance was well attended. There are between two and three hundred inhabitants in the town, but the professors of religion will not exceed a dozen, and the possessors would be still less. I disposed of about \$10 worth of books, but Bro. Roberts took a good share of them.

My going to the place has been of much good to me. I have been made to feel my entire dependence on the Lord, to succeed in any way to do his work. I felt perfectly clear in leaving the place as soon as I did.

Last Sabbath I spent with the church at Wright. This was the first time I ever met with them, and I enjoyed the meeting very much. The Lord gave me good freedom while speaking on the subject of Faith.

Yesterday (Sunday, July 12,) Bro. Buck brought me about twelve miles north of Wright in the neighborhood where Bro. Bell's relatives live. We had about five hours to circulate an appointment for the evening. With this short notice, about fifty came out to hear, which we think is doing well for a common school district in a new country. May the Lord prosper the work here, so that there may be a little company raised up that will keep all the commandments of God and the faith of Jesus.

I. D. VAN HORN.

P. S. My P. O. address for a few weeks will be Slocum's Grove, Muskegon Co., Mich. I. D. V. H.

REPORT FROM BRN. LOUGHBOROUGH AND BOURDEAU.

THINKING that the friends of the cause would be interested to hear from us often, and to learn how we are progressing in our journey, we improve this our last opportunity of sending a few lines to the REVIEW before reaching the place of our destination. We are now a little less than 200 miles from Aspinwall, at the Isthmus, and about 1800 from New York. We expect to reach Aspinwall to-morrow; and after spending about three hours in crossing the Isthmus by railroad, we hope to get aboard of the "Golden City" (the name of our steamer on the Pacific Ocean), and to get all settled in our minds by the commencement of the Sabbath.

Before connecting this report with our last, we would refer to one or two circumstances which occurred before we left New York city. The first was our going into the steeple of Trinity Church, at an elevation of 250 feet, to get at once the most commanding view of the city, which we had but little time to visit. The scenery was most imposing. We had in a short time a view of the most important parts of this large and populous city. This church is situated on Broadway, which was crowded for miles with people of every age and distinction, and near Wall Street, which is bounded by buildings occupied mostly by the principal bankers and brokers in this city. Here a flood of thrilling thoughts crowded themselves into our minds in quick succession. But we have not time nor strength to mention all. We thought of Satan's taking Christ on the pinnacle of the temple; of Christ's weeping over Jerusalem from the descent of mount Olivet; of the voice of God in the time of trouble, which will cause the mountains, and the cities of the nations, to crumble and fall. And the thought occurred to our minds, How few in this proud and corrupted city were prepared for this time of trouble. But God knows those who are his, and will open for them a way of escape.

The next circumstance we wished to mention was, that the bridge connecting the wharf with our boat, broke down under the heavy weight of those hurrying to the boat before its leaving the shore, causing a tumbling of passengers and baggage together toward the water, and terrible shrieks, and great excitement. But no lives were lost. We could not refrain from praising the Lord that we had previously retired to our rooms in the boat, and were not in the crowd at the time, but were only where we could witness this occurrence unmolested by it.

At the date of our last report, we had passed some of the Bahama Islands. Since then, we have passed by

Cuba, and in sight of Hayti. It will be remembered by our readers that it was in Port Au Prince on this island that J. W. Morton was sent as a missionary by the Presbyterians, and where he embraced the Sabbath. He afterward wrote the celebrated work, entitled, "The Vindication of the True Sabbath."

We have suffered much from the heat since writing our last. This is a far more wearing journey than it would be to go to Europe. First, the distance is nearly double; and second, there is a greater variation in climate and temperature than there would be in going to France or England. Though we have all been more or less weakened, yet our minds are clear, and we are of good courage, trusting in the Lord. The more we journey toward California, the more we become convinced that we are in the path of duty, and that the Lord is going before us. We at times feel the sweet blessing of the Lord. We know that if we go with your prayers and with our lives in our hands, having no other object than to glorify God by saving souls, that we will see good fruits of our labors.

We have also learned that there are many French from France in California. This makes our mission the more interesting to us. But we will need weeks and perhaps months before we can show much fruit of our labors, as it will require time to rest from the wear of this journey, to select a proper place for our head-quarters, and to commence active operations.

J. N. LOUGHBOROUGH.

D. T. BOURDEAU.

Caribbean Sea, July 2, 1868.

REPORT FROM BRO. HUTCHINS.

BRO. SMITH: Since returning home, in addition to setting things in order there, which seemed necessary after being absent so long, I have visited a few brethren, and attended meetings in different churches. Have met with the brethren in Wolcott four Sabbaths. Our numbers here are few, several of the brethren and sisters having moved from here within fifteen months, and gone to other churches. We hope they are striving to overcome, and that those of us who still remain, may so live as to meet them in the home of the redeemed. We were happy to meet with the brethren and sisters in W. again after so long an absence. Think our seasons of worship together were profitable.

The last Sabbath in June we spent with a few believers in Johnson, at Bro. R. Loveland's. This family have passed through many deep afflictions. But they have drawn sustaining grace from the Most High, which enables them to say, "It is good for me that I have been afflicted." Dear brethren and sisters, it is your privilege and mine, to grow in grace and to hold sweet communion with the dear Saviour, even in the depths of trial. Our visit with these dear friends, also with our beloved brother and sister Wiswell, was refreshing.

Last Sabbath we spent with the church in Sutton. Held three meetings here. In the last, the ordinances were celebrated. Was glad to meet with a few from a distance. It is good to see the strength and decision of character which some of the lonely ones manifest. The Lord will bless the faithful, and give strength equal to their day.

I was also glad to here meet again with a brother of the Advent faith, who embraced the Bible Sabbath fifteen years since, while Bro. Sperry and myself were holding meetings in Northern N. Y. This brother we respected and loved. He ran well for a season. He says he does not now see it to be duty to observe the seventh-day Sabbath, yet he frankly confessed that it was not till he had backslidden that he ceased to observe it. We feel deeply anxious that he may again see the light and truth on this important subject, and once more be numbered with commandment-keepers, with them suffer, with them overcome, and with them "enter into life." A blessed and glorious prospect is held out before such, and their reward will soon be given.

A. S. HUTCHINS.

Irassburgh, Vt., July 15, 1868.

READER, consider seriously that it is sin which in this life debases a person, and in the next life destroys him.

COME, GO TO THE SHOW.

A SNARE OF SATAN.

"Let's go to the fair—they'll all be there—
The young and old, and the maiden fair;
The streets are lined! just see them go!
Come! come away, let's go to the show."

I must forbear, I can't go there,
Though all the town attend the fair;
'Tis worldly pleasure, pomp and show;
A snare of Satan, I dare not go.

"Yes, go to the fair, nought can compare
With the splendid sights they offer there;
Such things indeed, all ought to know,
Come, don't be a fogy, let's go to the show."

Those splendid views, so rich and fair,
Will vanish soon like empty air,
With all who feast on such vain show;
There's danger there, I dare not go.

"Come, go to the fair, the priest goes there,
And meets with smiles and special care;
Besides, near all his flock will go,
Why scruple then, let's go to the show."

The priest is there; but will he dare
To say this world is false, though fair?
If so, and still persists to go,
He's caught in the snare, and bound to woe.

"Come, go to the fair, how can you dare
To think that you're so good and rare;
When preacher, deacon, and church can go,
Are you too good to go to the show?"

Through grace, I would be good and rare,
And ever live for another fair,
Where all the world in tears will go;
Say, are you ready for this solemn show?

Are you ready to meet that fearful day,
When Heaven and earth shall pass away?
For ready or not, you'll have to go,
And you'd better prepare for that solemn show.
I. K. L.—in *World's Crisis*.

FREEMASONRY.—IV.

Credibility of the Books Revealing Freemasonry.

BY REV. CHARLES G. FINNEY.

I FURTHER observe: (3.) The credibility of these books in which Masonry is revealed is evident from the following considerations:

(a.) *The murder of Morgan by Freemasons was an emphatic acknowledgment that he had revealed their secrets.* For, if he had not, he had not incurred the penalty of Masonic obligations. They murdered him because he had truly revealed their secrets: and they could have had no motive whatever for murdering him if he had not done so.

(b.) The credibility of these books is further sustained by the fact that *adhering* Masons did then, and have *always*, justified the murder of Morgan as that which their oaths obliged them to do. They have said that he deserved it; and that he had taken upon him the obligation, consenting to suffer the penalty if he violated it. In the two small volumes published by Elder Stearns, letters will be found from the most respectable and reliable Christian men, that fully sustain this statement, that the *adhering* fraternity, with very few exceptions, at that time, justified the murder of Morgan. In thus justifying that murder they, of course, admit that he had violated his oath, and had truly published Freemasonry. I would quote these testimonies; but, as they can be read from the books themselves, I will not cumber your pages by copying them.

(c.) The credibility of these books is sustained by the express testimony of the seceding Masons, who, after hearing them read, ordered them printed.

(d.) The testimony of these books is further sustained by the report of a committee appointed at that time by the legislature of Rhode Island. That body appointed a committee, and gave them authority to arrest and examine Freemasons to ascertain whether the oaths published in these books were truly the oaths of Freemasons. This committee succeeded in bringing before them men that had taken the first ten degrees of Freemasonry. They put them on oath under the

pains and penalties of perjury. In these circumstances they did not dare to deny it; but owned to the committee that they were the oaths taken by Freemasons. I said that they did not *dare* to deny it, because they were well aware that of seceding Masons hundreds and thousands might be obtained who would confront them and prove them guilty of perjury if they denied it.

I should have said that these Masons that were arrested, and that testified before this committee, were not *seceding*, but *adhering* Masons. So that here for the first ten degrees of Freemasonry we have the admission on oath of *adhering* Masons that these books truly published their oaths. These facts may be learned from the records of the legislature, or from John Quincy Adams' letters to Mr. Livingstone, who was at the head of the Masonic institution in the State of New York at that time.

(e.) The credibility of the testimony of these books is still further sustained by the implied admission of the two thousand lodges that suspended because their secrets were revealed, and because they were ashamed any longer to be known as sustaining the institution. These lodges, as I have before said, contained some forty-five thousand members. Now it should be particularly noted that, of all the seceding Masons in the United States, not one of them has ever, to my knowledge, denied that these books had truly revealed the secrets of Masonry; while it is true that the five thousand who did not secede would never acknowledge that these books were credible. A worthy minister, who used to reside in this place, who has himself taken a great many degrees in Masonry, wrote to one of our citizens, a few months since, denouncing the institution in strong terms. He is a man who has traveled much among Freemasons for many years in various parts of the United States; and in that letter he affirmed that he had never known but one *adhering* Mason who would not deny, to those that did not know better, that those books had truly revealed Masonry. This is what might be expected.

(f.) The credibility of these books is further sustained by the published *individual* testimony of a great many men of unquestionable veracity—men, standing high in the Christian ministry, and in the church and state.

The books, to which I have alluded, contain very much of this kind of testimony.

But to all this testimony *adhering* Masons have objected, First, that the movement against Freemasonry was a political one. Answer: I have already said that by its having seized upon all the civil offices, and totally obstructing the course of justice, it was *forced* into politics by Masons themselves.

It was found that there was no other way than for the people to rise up and take the offices out of their hands by political action. At first there was no thought on the part of any one, so far as I could learn, that it would ever become a political question. But it was soon found that there was no other alternative.

But, again, it is said, Why should we receive the testimony of those men who have passed away, rather than the testimony of the living, thousands of whom now affirm that those books did not truly reveal Masonry?

To this I answer that these men are every one of them sworn to lie about it. If they adhere to their oaths, they are sworn to deny that these books truly reveal Masonry; and, therefore, their testimony is not to be received at all. But thousands of the seceding Masons still survive, and universally adhere to their testimony that those books did truly reveal Masonry.

But it is said that Masonry is *reformed*, and is not now what it was at that time.

Answer: First, this, then, is a virtual acknowledgment that at that time it was truly revealed. This is contradicting themselves. As long as they can, they deny that these books truly reveal it. But when forty-five thousand witnesses are summoned, among whom are a great many of the most valuable citizens of the United States, insomuch that they can have no face to deny that Masonry was revealed, as it then was, then we are told, "Oh! it is reformed; it is not what it was."

But, again, if they have reformed, the burden of

proof is upon them. It is for them to show whether they have reformed out of those things that rendered it so *odious* in a moral point of view, and so *dangerous* in a political point of view, as those books revealed it to be.

Again, their *authorities* do not *pretend* that it has been reformed. Their most-recently-published books take exactly the *opposite* ground, claiming that it is one and identical with what it was in the beginning; and that it neither has been nor can be changed in any of its essential principles or usages. They expressly require of their candidates to conform to all the *ancient* principles and usages of the institution.

I might sustain these assertions by copious extracts from their works, if it would not too much encumber this article. Let those who wish to know, get their books, and read them for themselves. If anything can be established by human testimony, it is forever beyond a doubt that Mr. Morgan, Elder Bernard, Mr. Richardson, and others that published Masonry, have published it substantially as it *was* and *is*.

I have already said that their secrets are never written by themselves. All their secrets are communicated orally. They take a great deal of pains to secure entire uniformity in regard to every word and sentiment which they teach. Each State has its lecturers, who go from lodge to lodge to teach and secure a uniformity as nearly perfect as possible.

And then there is a United States lecturer, who goes from State to State, to see that the grand lodges are all consistent with each other.

In spite, however, of all this painstaking and expense, slight verbal differences will exist among them. But these differences are only in words. The ideas are retained; but in some few instances they are expressed by different words, as we shall see when we come to examine the books themselves.

The fact is, that the great mass of young men who have joined them have been grossly deceived. Having been imposed upon, as I was imposed upon, they have been made to believe that the institution is a very different matter from what it really is.

We shall see hereafter how this imposition could be practiced upon them, and how it has been practiced upon them.

I would not be understood as denouncing the individuals composing the whole fraternity; for I am perfectly well persuaded that the great mass of the young men who belong to the institution are laboring under a great delusion in regard to its real object, character, and tendency.

Lastly, it is inquired why we go to the *enemies* of Freemasonry for a knowledge of what it is, instead of getting our information from its friends. "Why not?" they say, "allow us to speak for ourselves? We know what it is, and we can inform the public what it is; and why should you go to our enemies?"

To this I answer, that we cannot learn what the secrets of Masonry are from its friends and adherents, because they are under oath to give us no information about them. We are, therefore, under the necessity, if we would know what it is, of taking the testimony of those who know what it is by having taken its degrees, and have, from conscientious motives, renounced the institution. If they are its enemies, it is only in the sense that they regard the institution as not only unworthy of patronage, but as so wicked in a moral point of view, and so dangerous in a political point of view, that they feel constrained to reveal its secrets, and publicly to renounce it. These are the only men from whom we can possibly get any information of what Freemasonry is. It is absurd for *adhering* Masons to ask us why we do not allow *them* to teach us what it is; for *we* know, and *they* know, that they can do no such thing without violating their oaths, and these oaths they still acknowledge to be binding upon them.

"BUY the truth, and sell it not." Remember you can never over-buy it, whatsoever you give for it; you can never sufficiently sell it if you should have all the world in exchange for it.

THERE is no greater obstacle in the way of success in life than trusting for something to turn up instead of going to work and turning up something.

THE BEAUTIFUL LAND.

As I sit here alone, sighing for the society of those of like precious faith, my thoughts ascend to that beautiful home above, where there are mansions preparing for those that love his appearing, where we shall soon meet, if faithful. There all hearts beat in love and unison. All tongues are singing the matchless depths of our Saviour's love. All are clothed in shining garments; crowns of gold adorn each brow, and every hand bears a palm of victory. As by faith I behold this bright vision of glory, I am sighing to be there; but with patience would I wait all the days of my appointed time, till my change come. I can wander alone here in this desert "a little while longer." I can endure these trials and afflictions a few more days, for they will work out for me a far more exceeding and eternal weight of glory, while I look not at the things that are seen; and if I am faithful unto the end, I shall hear those faithful words, Well done, enter thou into the joy of thy Lord. Oh, will not that be enough, though I pass my sojourning here in sorrow and affliction? Though chosen in the furnace, yet I hear his sweet voice tenderly whispering, My grace is sufficient for thee. Blessed promise to the lonely pilgrim here; and though the pathway be thorny, yet the comforter is here. Oh! how sweet is his presence; how welcome his voice, I will sup with thee. Every want is supplied, every sigh is hushed, every tear is wiped away, for that beautiful land is near. Already I discern the evergreen shore, and the songs of the heavenly hosts greet my enraptured ears, and I can but exclaim, Come, Lord Jesus, come quickly.

"Time has nearly reached its sum;
All things with the bride say, Come;
Jesus, whom all worlds adore,
Come, and reign forevermore."

L. E. MILLNE.

WHAT CAN WE EACH DO TO ADVANCE THE CAUSE OF GOD?

First, living out the truth by a strict conformity to it; a decided, conscientious, uncompromising course, yet a life of real meekness, will do much in recommending the truth. We are a peculiar people, and are becoming more and more so. The health reform makes us appear very odd in the eyes of many, and is the cause of many questions being asked, and remarks being made; and, How shall we best recommend it? is the question. To move just right is important. The question with us should be, What is *right*? What is the rule given? Not, How far can we deviate from the rule and pass? Then if the question is asked why we dress thus, we can meekly answer, We think it is for our health. Then just put into the inquirer's hands the tract on dress. Every Sabbath-keeping family should have them on hand. If asked why we discard such and such food, and live on a plain diet, we also can say, We think it is for our health; and then for an explanation of our course, lend them "How to Live," or the *Health Reformer* (many times a subscriber may be obtained); and so it is in relation to the Sabbath, and other points of our faith. Let every brother and sister have tracts on hand for this purpose, and make it our daily business to thus recommend the truth. This course will have much to do in removing prejudice, and preparing minds for the reception of the truth. We should be "zealous of good works."

Again, our conversation has much to do in recommending the truth. Let it be holy and chaste; not altogether upon worldly interests, our bad feelings, our trials, abuses we have received, &c., but upon God and his truth, the time in which we live, and things pertaining to the kingdom. In short, have our conversation in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, ever remembering that "out of the abundance of the heart the mouth speaketh." Both in private and in public our words should be few and well chosen. Keep constantly before our minds eternity, the Judgment, and the solemn fact that a faithful record is kept of our words, and that for "every idle word that men shall speak they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

By pursuing this course we shall not only benefit ourselves by forming habits which will shape our character for the kingdom, but will also benefit others, and help forward the cause of God.

S. N. HASKELL.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Hamlin.

BRO. SMITH: I have long felt it duty to write a few lines through the REVIEW, and I feel as though I could delay no longer. It has been three years since I gave all for Christ and started on pilgrimage. Oh! how good the Lord has been to me; he has been my present help in every time of trouble, and I still feel of good courage to-day to press my way onward with the people of God. Oh! how much we need the grace of God in our hearts in these last days of trial. What a sweet consolation it is to feel that we have a friend in Jesus. I love to look forward to that glorious day when Jesus will come to make up his jewels, and gather the loved ones who are asleep. Oh! how cheering is the thought! we shall behold the King in his beauty. Oh, I long for that immortal life, where no one shall say, "I am sick," and where sorrow will never press the soul. I am weary of the din and wickedness of this world; I long for the world to come, where nothing can mar our perfect peace; "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii, 17.

Dear brethren and sisters, I want to be saved when Jesus comes, and I want others saved. Time is short, and there is much to be done in the vineyard of the Lord. My daily prayer is that some faithful laborer will come this way and labor for those who are traveling the broad way that leads to death. May God help me so to live that I may lead others to keep the commandments of God, and to have the faith of Jesus. I had rather suffer affliction with the people of God than to enjoy the pleasures of this world for a season, knowing that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

It has been two years since I commenced to keep the Lord's Sabbath, and truly, I love that sweet day of rest; although I meet with trials, they make the promise sweet. There is but one family in this place that keeps the Sabbath, but I believe if we live as we should, there will be others that will come out, believe, and be saved. Pray for me, dear brethren and sisters. I feel that I need your prayers. I don't have the privilege of going to meeting very often, but I am with you, heart and hand. The REVIEW is sent to me free, and the Lord knows how thankful I am to have it. I pray the Lord will bless those who provide a way for me to have it.

I am trying to live out the health reform; it has been a great benefit to me.

"I choose the path of heavenly truth,
And glory in my choice."
Not all the riches of the earth
Could make me so rejoice."

May the Lord help us to be good and humble, that we may at last have a right to the tree of life, and enter in through the gates into the city.

Yours, striving for eternal life.

ABBIE HAMLIN.

Clinton, Me.

From Sr. Field.

DEAR BROTHERS AND SISTERS: With a sense of my unworthiness in the sight of God, yet with a heart filled with gratitude to him for his goodness and mercy to me, I would say, I am still striving to walk in the narrow way. The truths connected with the third angel's message are daily becoming dearer to me. My desire is, that they may have a sanctifying effect upon my heart and life, until I am without fault. Of late, my faith has been increased, and my confidence strengthened in this work as being the work of God, for which I feel to praise his great name. As it is always cheering and encouraging to me to hear of the goodness of God to his people and his care for them, perhaps it might encourage some to hear what the Lord has done for me. While on the way to our State Conference, I was taken ill, and continued to grow worse until Sunday morning, when it was decided that I had typhoid fever and would have to remain there. This was dis-

couraging to me, being seventy miles from home and dear children. I thought of the privilege given us in James, but hesitated some time, feeling too unworthy to ask such a special blessing of the Lord. Yet I felt my desire was to do his will, and believed if it could be for his glory, I should be permitted to return home. Accordingly, Brn. Andrews and Cornell were called. The Lord heard the fervent prayers of his humble, devoted servants. The fever was rebuked, and his saints blessed and encouraged. The next morning I started for home; rode 25 miles. The next day rode 30 miles. The weather was very warm, but I endured the journey as well as could be expected, although very weak when I arrived home. I have been gaining strength daily, and feel to give God the praise. I feel like girding on the whole armor, being more watchful lest I enter into temptation. I want to perform every duty faithfully, and live so that when Jesus comes to redeem his waiting people, I, with them, may hear the welcome plaudit, "Well done."

MARY L. FIELD.

Anamosa, Iowa, July 13, 1868.

From Sr. Houghtaling.

DEAR BROTHERS AND SISTERS: My heart has often been made glad while reading your testimonies through the REVIEW, and I have often thought I would like to say a few words in favor of this glorious present truth. I feel to thank the Lord each day for his goodness in sending the last note of warning this way. When it came to this place, it found me wandering far away from God, without the least hope of anything beyond this life; but I would say for one, I would not take all the world affords for the hope I now have. I have much to overcome, but I know that God's grace is sufficient for me if I am faithful.

Often, when I have been thinking of the glorious reward that is laid up for the faithful people of God, I have been led to ask myself, Can it be that such a poor, sinful mortal as I have been may be an inheritor of eternal life. The thought of this world coming to an end and the Lord's coming, was once a dreadful thing for me to think of, but now I love to think it is near at hand. All the fear that I now have is that I will not be ready. But my daily prayer is that I and my house will be in order when the Lord shall make his appearance on the white cloud. Oh, what a condition this world is in! It makes my heart sad when I think of the terrible wrath that is soon to be poured out upon a guilty world. Pray for me and mine that we may escape these things, and be crowned with eternal life when the Lord comes.

Yours striving for victory.

S. J. HOUGHTALING.

Saginaw Co., Mich.

From Sr. Munger.

DEAR BROTHERS AND SISTERS: I thought I would, for the first time, write a few lines for the REVIEW. I thank the Lord for sending Bro. Cornell here to preach to us the third angel's message. It is blessed news to hear of Jesus' soon coming; then, if we are faithful, we shall reign with him in glory. We have trials here, but they are nothing to be compared with the hope of one day meeting friends where there will be no more parting.

We have not had any preaching since Bro. and Sr. White were here last spring, except when Brn. Andrews and Cornell visited us in May. We would like to have some one come and preach to us. I feel to press on, to gain the prize. Pray for me, that I may meet you all on Mt. Zion.

Your sister in Christ,
Saginaw Co., Mich.

ROZILLA MUNGER.

From Sr. Cranson.

DEAR BROTHERS AND SISTERS: It is with heartfelt gratitude that I think of God's goodness to me. He has been a friend to me, and I desire to serve him aright. I feel encouraged to press my way on, and finally be a perfect overcomer. The Christian's hope looks good to me. The reward of the righteous is far more desirable than all the pleasures this sinful world can afford. I feel that the besetments with which the young must contend, are many; but if we go to Jesus, he will not turn us away. He is willing to help us, and give us grace to overcome. Oh! for a deeper work of grace in my heart. Pray for me, that I may, at last, be worthy to share in the overcomer's reward.

ELLA CRANSON.

South Lancaster, Mass.

He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.

The Review and Herald.

Battle Creek, Mich., Third-day, July 28, 1868.

"ARE THE TEN COMMANDMENTS, OR ANY PART OF THEM, BINDING ON CHRISTIANS?"

(Concluded.)

"(6.) But why keep the law, or any part of it? Is it simply for form? or for justification? To observe it for simple form is mockery. To observe it for justification is vain. For 'by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin.' Rom. iii, 20. 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' Rom. v, 1. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.' Gal. ii, 16."

Our greatest wonder in reading the above is, that a person can be so utterly blinded as to find a reason therein for violation of the law. An explanation, we think, is found in the selfishness manifested in the first part. Only two ideas seem to present themselves to the mind of the writer, to wit: "form" and "justification." Obedience to God, seeking his pleasure and glory, without regard to personal considerations, does not seem to be a motive with him at all. We are not surprised at this, however. We have long observed the same characteristic in those who set aside the law of God; their whole teachings and lives show that their religion is not founded on love to God—which inspiration says is the keeping of his commandments—but with them the gospel is a mere expedient by which to get to Heaven. Whatever will not "justify," or directly result in their personal benefit, they find no use for in their system of theology. They have never learned that "to obey is better than sacrifice." They find no medium between *sacrifice* and *formality*. They are well deserving of our pity. Now, we confess and firmly believe that we are not justified by the law. But what is the reason given in the text quoted why we are not justified by the law? It is this: "For by the law is the knowledge of sin." Very well; and if this be so—if the law is that which convicts of sin—how can a person transgress that law and be sinless? Why will not our opponents notice this point? Paul before declared that "all have sinned," and this is given as the reason, and the only reason, why none can be justified by the law. For he said again, "The doers of the law shall be justified." Rom. ii, 13. This shows that the law is all right; that it contains all the elements of a perfect character—of justification—but all having transgressed it, are condemned by it, and all are alike dependent on Jesus Christ for redemption. But mark; the law continues to be the rule of right, for the knowledge of sin is by the law still. But, on the other hand, if the law is abolished, the knowledge of sin can be no longer by the law; for surely an obsolete, abolished law can convince no man of sin. Then, pray answer this, what does convict of sin since the law is abolished? Is it the gospel? If so, let us read the text according to that idea. "Therefore, by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin." Will this answer the purpose of our opponents? It is plain to see by the apostle's argument, that *the fault is not with the law, but with the transgressor*. And notice the different conclusions drawn by our opponents and the apostle. They say, We are not justified by the law, but by faith; therefore the law is made void, and we need not keep it, nor any part of it. Paul says, We are not justified by the law, but we are proved sinners by it; that we are justified only by faith; but we do not thereby make void the law, but establish it. Are the no-law folks so ignorant that they cannot see the connection between verses 9, 19, 20, and 31, of Rom. iii? We doubt it. There is evidently some reason why they refuse to notice the relation of the apostle's statements, and we have no idea that it will stand the test of the Judgment, to which this whole matter will soon be referred.

"(7.) The Galatians received the gospel by Paul's ministry, and afterward were bewildered, or bewitched, by some who insisted on salvation by the deeds of the law, beginning with circumcision. Paul wrote them, 'O foolish Galatians, who hath bewitched you? I

only would learn of you one thing.' What was that one thing? 'Did ye receive the Spirit by the deeds of the law, or by the hearing of faith?' Of course they must answer, if at all, 'by the hearing of faith.' Well then, 'Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh?' Gal. iii, 1-3."

If any can now be found who have left the faith of Christ and vainly expect to be justified by the law, to them will the above apply. But we are not acquainted with any such; therefore a reply is not needed. But we shall show, however, before concluding this review, that our no-law opponents come nearer to occupying that ground than any other class of religionists in the land. Mark if we do not make this word good.

"(8.) If not obedience to the law, but faith in Jesus Christ, is the condition of justification, why keep the law of Moses, or any part of it? To do it with the hope of justification, is to renounce grace, and depend on works. 'And whosoever of you are justified by the law, ye are fallen from grace,' by which ye were first saved."

This is but a reiteration of a former statement. It reminds us of a person who got up "ten unanswerable arguments" against the law—one to each commandment—but to make a greater show, re-arranged and changed the wording so as to swell the list to fifty! So this No. 8 seems to be thrown in—not to present a new idea, for it contains none, but—to swell the list and make a display. The ingenuity of the writer is equal to that of the man who, when tired of eating bread and cheese, took to eating cheese and bread for variety!

"(9.) But is the seventh-day Sabbath abolished? Yes, utterly. When the law died, that died. When that glorious law, 'written and graven on tables of stone,' was 'abolished,' 'done away,' &c., it was entire. No vestige remains to dispute the right of obedience with Christ. The law of Christ is now the believer's only rule of life. Nobody was ever under it till God gave it for a sign between him and Israel. Eze. xx, 20, and Ex. xxxi. Nor has it ever bound anybody since the substance or body which cast the shadow was reached. That it ended there, Paul teaches most clearly. Col. ii, 13-17. 'And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ.' The Sabbath days, the whole of them, were then taken away, abolished, nailed to the cross, as well as meats and drinks, new moons and holy days. 'So then, brethren, we are not children of the bondwoman, [Mount Sinai in Arabia,] but of the free, [the New Jerusalem].' 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage.' Gal. iv, 31, and v, 1. But is there no Sabbath now? No, not like that of Moses; that if you pick up a stick, or kindle a fire on that day, you shall be stoned to death."

1. That part of the above which relates to the abolition of the law, has already been noticed.

2. The Sabbath was truly a sign between God and Israel, but for what? That they might know that he was the true God that made heaven and earth. See the texts. And it is such a sign still; it is yet true that God made all things in six days; that he rested the seventh day; that he blessed and hallowed the rest day; and that he commanded that it be kept holy. "The word of the Lord endureth forever."

3. The seventh-day Sabbath is never spoken of as a shadow; and this very qualification of the apostle shows that the above is a perversion of the Scriptures. The sabbath days referred to in Col. ii, are defined to be "shadows of things to come." There were yearly sabbaths in the law of Moses, which were shadows of the work of Christ, and to these the text refers; but the seventh day Sabbath being a memorial of a work in the past, and having no reference in its institution or commandment to anything future, is of course excluded from the text. Any person can see this at a glance. The candid must acknowledge it.

4. The freedom of the gospel is freedom from sin; but the intent of the above quotation is to prove that gospel freedom is solely freedom from obligation to

obey the law of God! We invite the reader to draw anything else from the argument if he can. The Saviour said his Father's law was in his heart, and he delighted to do his will; Ps. xl, 8. He gave the Father's will as a test of the heavenly origin of his doctrines; Jno. vii, 16, 17. Paul further defined the will of God to be his law; Rom. ii, 17, 18; and shows that the gospel takes away the carnal mind, and restores us to obedience to the law, as we have already proved. But, judging from the argument now under review, the only bondage that the children of men were ever under, was the obligation to keep God's law, and the only liberty wherewith Christ hath made us free, is liberty to transgress his Father's law at our will and pleasure! Again I say, such freedom we do not covet; we love the restraints of a holy law, and thank God for a rule that is so just, that convinces us of sin when we go astray, that leads us to look away from weak and sinful self to Christ for justification. We have no fault to find with the law; like one of old, we will leave our complaint upon ourself; or say with the apostle, "For we know that the law is spiritual, but I am carnal, sold under sin." Can our opponents place themselves along side of the apostle in this sentiment? They will not. There is a world-wide difference between them and Paul on this subject.

(10.) But there is the first day of the week: the day of our Lord's resurrection, which from that time has always been a day of rest and worship to his disciples. He has honored, owned, and blessed its observance, and put a mark of his displeasure on those who disregard and profane it. Constantine did not institute the first day of the week as the Sabbath; but he found it in universal observance among Christians, as a Christian institution, and threw around it the protection of law, that Christians should not be disturbed in their devotions and rest, just the same as most, if not all, the States of this Union have done. Whatever Christ saw fit to transfer from the Mosaic to the Christian system, he or his apostles brought forward and re-affirmed; and that is binding on Christians, but nothing more."

Thus closes the article; and seldom do we find more assumptions without proof, and without the possibility of being proved, than in the above.

1. There is no proof that the first day was observed by Christians from the time of the resurrection.

2. There is no proof that he has "honored, owned, and blessed its observance," or put a mark of displeasure on those who disregarded it. How shall we know this to be so? Must we take the writer's word for it? Does not the word still remain, that "by the law is the knowledge of sin?" If it is sinful to "profane" the first day of the week, where is the law which proves it so? We know that in the book referred to in the beginning of this review, it is claimed that the law is so "changed or completed" as to enforce the keeping of Sunday. But how is a law which is "utterly abolished," of which "not a vestige remains," to enforce the keeping of the first day of the week? Is that the authority they find for keeping Sunday? When they undertake to wield the sword they should be careful as to which way it cuts.

3. Inasmuch as there is no law for the observance of Sunday, such observance is "will-worship," and is denounced by the apostle to the Colossians. As was said by one of the past century, that is not obedience for which there is no commandment.

4. We admit that "Constantine did not institute the first day of the week as the Sabbath," for neither he nor any other had yet called it the Sabbath at that time. He enforced it under the name of "the venerable day of the sun," (Sun's day—Sunday,) which was the only veneration paid to it at that time. And, says the writer, "he threw around it the protection of law." Yes, and this was the first protection of the kind it had ever received; so says Alexander Campbell, and all history attests its correctness. But the scripture says, "where no law is, there is no transgression;" therefore, as there was no law for Sunday-keeping till Constantine, so the "profanation" of Sunday, spoken of above, could not exist till his decree went forth! If our opponents dissent, will they please point to a law which existed previously. Give us "the law and the testimony" for keeping Sunday and the controversy ceases at once.

5. Whatever Christ saw fit to transfer from the law

to the Christian system, is now binding, says the writer. Well, what did he transfer? He does not tell us, but *perhaps* he would say all of the ten commandments except the fourth. We could, however, disprove it by his own position on Acts xv, where he avers that they were not transferred or given to the Gentiles! But allowing them to take both positions, as they generally do, we would inquire, If the commandments, Thou shalt not kill, nor commit adultery, nor steal, are transferred into the Christian system, why do you keep them? "Is it for form? or for justification?" If for form, it is mockery; but if for justification, then it is vain, for justification by law is impossible. *I challenge any one to show that a moral obligation can be so related as to justify a sinner.* Again, I refer to Mr. Campbell, who declares it an impossibility to be justified by the same instrument which convicts of sin. In this dilemma our opponents are placed; seeking justification by these laws, or keeping them for form, if they keep them at all, which we should certainly doubt, from their own arguments. They have but one instrument to condemn and justify, to slay and make alive. The theology is consistent neither with reason nor justice, nor even with itself.

Yet these men, throwing aside the holy law, which Paul abundantly shows, convinces of sin, and thereby proves to our awakened consciences that we need a Saviour, accuse us of denying Christ, the blessed Son of God, because, like him, we strive to keep his Father's commandments! Read the following from Hiram Munger, published in the *Voice of the West*.

"The second error is the Seventh-day hobby rock—a three-cornered concern, not easily approached with a gospel vessel; it must be the old law or nothing; and Christ is out of the question. Such are truly in prison."

Now the writer and publishers know better than to utter such things. It cannot be a mistake on their part; they know too well our trust and confidence in Christ. Have they forgotten that God in awful majesty declared with his own voice: "Thou shalt not bear false witness against thy neighbor?" But hold! we forget. "The ten commandments, or any part of them" are "not a rule of Christian obligation" with them. As there is nothing but the law by which is "the knowledge of sin," we have no hope to convince them of the immorality of such practices, while they trample down the law without compunction.

Here we close our comments on this article, with the remark that we contend for the harmony and unity between God the Father and his Son Jesus Christ. Our opponents place the Son in opposition to his Father. There is a conflict of authority between them, according to their theory. Next week we propose to examine a few texts of Scripture on this point, to show that the law of God is directly enforced by the Saviour in the work of the gospel. J. H. W.

REPORT FROM BRO. MATTESON

On my way to Poysippi I stopped in Berlin over night. Seeing no regard for the Lord, nor desire for truth, I felt lonesome. And when I read the Scriptures and called on the Lord in my room, I wondered at the goodness of God in calling after me, and his great compassion and mercy, and willingness to notice such a poor unworthy creature. I was reminded of the words of the apostle: "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Let them now that fear the Lord say, that his mercy endureth forever."

June 26 to July 6, I labored with the Danish brethren, preaching and visiting as time and strength would permit. They needed labor very much, and I am glad that the Lord strengthened me and blessed us in every meeting. It is truly a poor way, to raise up churches and then suffer the same to go down again and wither spiritually. I trust that these dear brethren will not soon forget the solemn and sacred truths that we have been considering together, but that they may be a savor of life unto life. The brethren took much pains to come to meetings, and most of them manifested a noble will-

ingness to become acquainted with their own failings, and confess their wrongs. Thus the Spirit of the Lord had free course, and we were encouraged. Brethren, strive hard to overcome, that you may labor in love and win souls.

July 8-12, we held meetings at Poysippi and vicinity. Our Quarterly Meeting was well attended. Bro. Cady was ordained a local elder of this church. May the Lord bless him much, and help him to improve his time and talents for the glory of God and the good of souls as the Lord in his providence may direct. Soon the Lord will come. Brethren and sisters, wake up, to work while it is day. Live near to the Lord. Grieve not the Holy Spirit. Win souls for Christ. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

I am now at Richford, where we will have meetings during the week, the Lord willing, and Quarterly Meeting next Sabbath and first-day.

Yours in hope, JOHN MATTESON.
Richford, July 13, 1868.

VISIT TO PLEASANTVILLE, N. Y.

EVER since the closing of the Grove Meeting at Pleasantville, in September last, I have had a desire to return and see the dear Christians with whom I then became acquainted, and the same desire has often been expressed in letters from those living at that place. I recently saw my way clear to do so, and on the 30th of June I arrived there.

As the result of the Grove Meeting and a course of lectures subsequently delivered by Bro. Rodman, a company of a dozen or more, in various stages of development, has been raised up. I received a hearty welcome from them; remained with them over one Sabbath, and attended six meetings, besides accompanying Bro. Wild and a number of others on first-day, July 5, to a school-house some six miles south of Pleasantville, where Bro. W. had an appointment.

I found a scattering influence at work, which brought me into trial from the moment that I arrived there. Bro. Wild seemed fully awake to the danger to which his flock was exposed, and was doing all in his power to keep them together. As our meetings progressed, a desire to get right before the Lord seemed to increase, and on the last evening on which I met with them, a spirit of humble confession prevailed, and every member present acknowledged themselves more or less in the wrong. May the Lord help them all to forsake as well as to confess, and if they do so they may yet become a precious light, like a city that is set on a hill, and receive the rich blessing of the Spirit of the Lord.

On sixth-day, July 10, in company with Bro. Wild, I left Pleasantville to meet a little company of Sabbath-keepers some seventy miles north, in Salisbury, Conn. J. S. MILLER.

OUR MONTHLY MEETING

FOR July closed last evening; it was both interesting and profitable; commencing sixth-day evening with a good representation from all the churches in Rhode Island except the one on New Shoreham.

Sabbath morning we spoke to the congregation on the subject of Overcoming, then repaired to the river and baptized three; one about 70 years of age; the other two were the son of this aged sister and his wife. Sr. Bliven, of North Stonington, Conn., has stood almost entirely alone in this vicinity for over ten years, not having even her family to sympathize with her in the truth. But the Lord has blessed her, sustaining and comforting her, and now her cup of blessing is being filled, rejoicing her heart, as she exclaimed when she arose from the water, Bless the Lord that I have lived to see this day!

At 6½ P. M., we met again in social meeting. The Lord met with us. At 8 o'clock we spoke to the people again on Rev. xiii.

First-day, met at 9 A. M. Had a good social meeting. At half-past ten spoke again on Zeph. ii, 3. At the close of this meeting, it was unanimously voted that Bro. and sister White be invited to visit us when they come east this fall, and hold a meeting of two

days with us in Rhode Island, either in Kingston or some other locality.

This Monthly Meeting was good, and well attended for the season, it being right in the midst of haying; but nothing will be lost even pecuniarily by our brethren in attending these monthly gatherings in the fear of God, for he can bless us. But if we neglect the work of God, not acting our part in it, however diligent we may be in business, the Lord may blow upon it. Please read Haggai i, 3-9, and ii, 15-17. But suppose we obtain property here, and do not serve God faithfully: "Riches profit not in the day of wrath: but righteousness delivereth from death." Prov. xi, 4.

The day of wrath is right upon us. O brother, sister, and all who will, escape for your lives, and look not behind you. Remember Lot's wife, who started with others to escape destruction, but was as really lost as if she had stayed in the city, because her affections were there. Even so a profession of the truth will not save us; we must have the love of the truth, so that all else will be secondary to its prosperity and our growth in it. Let the inquiry be, Lord, what wilt thou have me to do? and commence at once, in earnest, to do that neglected duty at home, in the meeting, Sabbath School, or wherever it may be.

P. C. RODMAN.

Ashaway, R. I., July 20.

IF THOU hearest slight provocations with patience it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest, thy mind shall not reproach thee.

AGE-TO-COME.—One of the weakest arguments we have seen of late in behalf of Judaistic theories, is one which claims that God has never perfectly fulfilled the promise of the land of Canaan to the literal descendants of Abraham, because if he had, "they would be there now, God's faithful nation," for it was to be "an everlasting possession." Wonder if the writer ever read Neh. ix, 8; and Josh. xxiii, 14-16. God promised the literal seed the land of Canaan for an inheritance upon conditions; and the fact that they have been dispossessed of it for over 1800 years, proves beyond controversy, that it was never promised unconditionally for an everlasting possession; if so, God's Word has failed. The "everlasting possession" is the world—*Kosmos*, the globe; and all who are Christ's, are heirs to this promised possession. It will be given to those who are "Jews inwardly," without regard to fleshly relation.—*Voice of the West*.

MICHIGAN CENTRAL RAILROAD.

On and after July 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:45 A.M.	9:30 A.M.	5:25 P.M.	9:10 P.M.
Battle Creek,	12:45 P.M.	2:15 P.M.	11:30 P.M.	2:00 A.M.
Chicago, Arive,	7:00 P.M.	8:00 P.M.	6:30 A.M.	8:50 A.M.
GOING EAST.				
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	12:03 P.M.	1:48 P.M.	11:30 P.M.	3:37 A.M.
Detroit, Arive,	5:55 P.M.	6:30 P.M.	3:40 A.M.	8:25 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—President Johnson has issued a proclamation of pardon to all engaged in the rebellion, excepting only such as have proceedings pending against them in the courts.

United States Politics.

ON account of the question of our finances, the coming presidential contest is looked upon with unusual interest in Europe. All the principal papers of England are out against the action of the Democratic Convention, saying that the policy adopted amounts to repudiation and the destruction of our national credit. At home the parties seem to labor under very different circumstances. The Republicans, with Grant and Colfax for their candidates, are as perfectly united as a party could be; while many of the Democrats do not attempt to disguise their disapprobation at the nomination of Seymour, of New York, and Blair, of Missouri.

The Weather.

The steady heat of the month past has been extraordinary and unprecedented. Deaths by "sun stroke" were of daily occurrence; as the harvest work was hurried on by the hot, dry weather, instances of prostration by heat occurred in almost every neighborhood. As the cases reported are mostly in the cities; but a small portion of the whole amount are heard of. The deaths from this cause amount to a great number, while the cases of prostration and recovery are still more numerous. The thermometer stood as high as 100° in Canada, and 108° in the Western States; private letters say still higher in some localities: from 96° to 100° was common. The following are a sample of the daily despatches during the "the heated term," as it was called:

INDIANAPOLIS, Ind., July 14. Twenty laborers on the Vincennes road, near this city, were stricken down with sun-stroke to-day.

MILWAUKEE, July 14. To-day has been the hottest day of the season. Mercury, 100. Several cases of sun-stroke are reported.

WASHINGTON, July 14. The hot term has now continued twenty-two days, a length of time almost unprecedented in this latitude. To-day is the most severe of the season, the mercury standing at 103 in the shade, and standing above 95 for nearly ten hours.

NEW YORK, July 14. The heat to-day was again intense; thermometer 96. Forty-seven cases of sun-stroke have been reported the last two days, many fatal.

Despatches from all parts of the East state that the thermometer to-day varied from 96 to 106, in many places the hottest of the season.

Four deaths by sun-stroke occurred at Providence. There were many cases in Burlington, Vermont, and surrounding towns, and two deaths occurred.

ST. LOUIS, July 14. To-day has been the hottest of the season, the mercury standing at over 100 in the shade, several hours. Fourteen cases of sun-stroke are reported since Sunday, most of them fatal.

TORONTO, July 14. Heat intense. Thermometer, 100. Several cases of sun-stroke, one fatal.

MONTREAL, July 14. The hottest day of the season. Thermometer, 98. Several deaths from sun-stroke.

MARENGO, Iowa, July 14. The weather is the hottest ever known. The mercury touched 108 degrees yesterday in the shade. To-day bids fair to be still hotter.

—Rabbi Lilienthal, of Cincinnati, at the recent laying of the corner-stone of a Jewish temple in that city, declared publicly that the Israelites no longer look for a Messiah or the restoration of the nation to Palestine. Israel, according to him, now looks for the triumph of justice, liberty and happiness, and the indefinite progress of knowledge and the virtues, as the proper fulfillment of their national hopes.

France.

In the course of a speech in the Corps Legislatif, on July 10th, M. Daroche, the Minister of Justice, declared that the separation of Church and State was only a question of time. This declaration naturally attracts great attention, as the celebrated Encyclical of the Pope, of 1864, expressly condemns the principle of a separation between Church and State.

In the speech in the Corps Legislatif, Marshal Niel declared the extensive purchase of horses, which had been objected to by the Opposition, especially necessary to render the organization of the army complete. The Paris journals again begin to complain of the menacing tone of the German press.

Austria.

The Prime Minister, Baron Von Beust, has written a sharp note in reply to the recent allocution on the state of religion in Austria. He says the intermeddling of the Pope with the domestic legislation of Austria, is a violation of the independence and dignity of the Empire.

Germany.

By virtue of the provisions of the naturalization treaty, recently concluded between North Germany and the United States, the government has stayed all prosecutions against the adopted citizens of America of German birth. Those who have been sentenced or imprisoned will be released forthwith.

Spain.

THERE has again been serious trouble in Spain. It is reported that a movement has been preconcerted among some of the leading officers of the army, which had for its object the placing of Don Antonio, the Duke de Montpensier, at the head of the government. The Duke has been arrested and taken to the frontier. With him seven prominent generals, among whom are the late Captain-General of Cuba, Dulce, and Marshal Serrano, have been arrested; they have been banished to the Canary Islands.

Temporal Power of the Pope.

THE following is a translation of the Papal allocution delivered in the secret consistory, held on June 22, last. It remains to be seen whether the Austrian government will submit to have her laws revoked by the Pope. Some of these expressions of Pius IX against schools, free religion, and civil marriage, sound very much like sarcasm to us in this country; and it is the best evidence of the benighted state of at least a part of Europe, that such expressions are soberly proclaimed and received as both reasonable and right. It shows also that the spirit of the Papacy has not changed, and warns us of what we may expect in America if the plans of certain religionists and politicians prosper:

VENERABLE BRETHREN: We should never have imagined that after the convention agreed to nearly thirteen years ago between us and the Emperor and Apostolic King of Austria, to the great joy of all well-minded men, we should be obliged to lament upon the miseries and serious misfortunes which, by the machinations of evil-disposed men, now afflict and annoy in a deplorable manner the Catholic church in the empire of Austria. In fact, the enemies of our divine religion have been unceasing in their efforts to destroy the said convention, and to do the greatest harm to the church, to us, and to this Apostolic See. On the 21st of December last, the Austrian Government passed an odious law to be carried out and strictly observed in every district of the empire, even in those districts where the Catholic religion exclusively prevails. That law establishes free liberty for all opinions, liberty of the press, of all faiths, and no matter what confession or doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and members of every confession are allowed to be admitted on the same footing with the sanction of the State. Although we felt great grief on being informed of the fact, and wished to raise our voice against it, we, nevertheless, gave proof of forbearance, and we deemed it advisable then to keep silent, chiefly supported by the hope that the Austrian government, lending a docile ear to the just complaints of our venerable brethren (the holy prelates of Austria), would return to more wholesome ideas, and adopt a sounder determination. But our hopes have been frustrated. In fact, the same government on the 25th of May of this present year, issued another law which compels all the subjects, even the Catholic ones of the empire, deciding that sons born of a mixed marriage must follow the religion of the father, and the daughters that of the mother; and that under seven years of age they must follow in the stray path of their parents from the true faith. Moreover, the same law suppresses entirely the validity of the promises which the Catholic church, with reason and with the greatest justice, exacts and prescribes absolutely before the celebration of mixed marriages. It makes apostasy itself a civil law, both as regards the Catholic religion and the Christian religion generally; it suppresses all authority of the church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their churchyard, if they have not any of their own.

Moreover, the same government on the 25th day of May, of the present year, did not hesitate to promulgate a law on marriage which entirely cancels all the enactments agreed to in the covenant already alluded to; this law restores the former Austrian laws, which are contrary to the laws of the church; it admits, and even confirms, that form of marriage absolutely condemnable, called civil marriage, when the authority of any confession whatever refuses the celebration of the marriage on the grounds which are not admitted as valid, as legal by the civil authorities. By this law this same government has suppressed all the authority and jurisdiction of the church on matters relative to marriage, as also all competent ecclesiastical tribunals on the subject. It has also promulgated a law on education, decreeing that the whole superior supervision of education, literature, and science, as also the inspection of schools, appertains to the State, which finally decrees that religious teachings in the public schools must be placed in the hands of members of each separate confession; that any religious society may open private or special schools for the youth of

its faith; that those schools shall also be subject to the supreme inspection of the State, and that the school books shall be submitted to the approval of the civil authorities; with the exception, however, of such books as are meant for religious instruction books, which must be submitted to the approval of competent authorities of each confession. You see, consequently, venerable brethren, how necessary it is strongly to reprove and condemn those abominable laws sanctioned by the Austrian government—laws which are in flagrant contradiction with the doctrines of the Catholic religion; with its venerable rights, its authority, and its divine institution; with our power and that of the Apostolic See, as also with our concordat already quoted, and with natural right itself.

In virtue then of the care of all churches entrusted to us by the Lord Jesus Christ, we raise our voice in your most illustrious assembly; we reprove and we condemn by our Apostolic authority the laws which we have enumerated, and everything, general or special, in those same laws or in matters which refer to ecclesiastical right which has been decreed or attempted unjustly, in any manner whatsoever, by the Austrian government or its subordinates, whomsoever they may be. In virtue of this same authority which appertains to us, we declare those decrees null and powerless themselves, and in their effect both as regards the present and the future. As regards the authors of those laws, especially those who congratulate themselves on being Catholics, and have not feared to propose, establish, approve, and carry out the above laws and acts, we conjure and entreat them not to forget the censures and spiritual punishments which the ecclesiastical institutions and the decrees of the oecumenical councils inflict, as having been deserved *ipso facto* by the violators of the rights of the church. Meantime we rejoice greatly in the Lord, and we give our well-deserved praise to our venerable brothers the Archbishops and Bishops of the Austrian Empire, who, with truly episcopal energy, have not ceased to warn their flocks of their duties boldly to defend and protect, by speech as well as writing, the cause of the church and the said concordat concluded with us. We also desire from our hearts that our venerable brothers the Archbishops and Bishops of Hungary, following the example of their colleagues, will show themselves disposed to display the same zeal and the same ardor to protect the rights of the church and defend the concordat against the attacks which are directed against it. Nevertheless, under these calamities which in these times afflict the church everywhere, we do not cease, venerable brothers, with the deepest fervor and humility of heart, to pray to God that he may upset all the criminal designs of his enemies and those of His Holy Church, suppress their impious efforts, and in his mercy lead them back into paths of justness and salvation.

Obituary Notices.

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

DIED, of consumption, June 26, 1868, at the residence of her father, near Woodburn, Iowa, Miss Elvira C. Neal, daughter of James and Anna Neal, in the 20th year of her age. Sr. Elvira made her home in Battle Creek the past year, and a portion of that time as an inmate of the Health Institute. She was baptized and united with the Seventh-day Adventist church here in July last, and was loved by those who had a personal acquaintance with her; all of whom feel to sympathize with her relatives over their loss. Her sufferings were great during her illness, but she bore them with a Christian's meekness and resignation.

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

CALVIN GREEN.

Battle Creek, July 18, 1868.

I HAVE the sad news to relate to you that our dear mother, Elizabeth Gibson has left us, and sleeps by the side of my dear father, in the grave, until the last day. She died of heart disease and dropsy, on Tuesday afternoon, the 14th inst., at three o'clock, aged 68 years and 8 months.

My dear father and mother were out to Battle Creek, some fifteen or sixteen years ago, and heard Eld. White preach. She has taken the REVIEW ever since my father died, and it seemed to bring glad tidings to her. She has lived a good Christian ever since she embraced the faith of keeping the seventh day.

London, C. W., July 15, 1868.

JAS. H. GIBSON.

DIED, in Cayuga, Ill., the 16th inst., of quick consumption, Cornelia, wife of J. W. Marsh, aged 32 years and 9 months. She leaves a husband and five children to mourn her loss. She sleeps in Jesus.

Youth's Department.

"FEED MY LAMBS."

KIND WORDS.

A LITTLE word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal, or break.

—Charles Swain.

A Thrilling and Affecting Scene.

A FEW weeks since, while returning to my home, I witnessed one of the most affecting scenes of my life. As I was riding along, a lady, seemingly in deep anguish, hailed me, and requested me to come in, saying that her little boy had been shot by the accidental discharge of a gun. I immediately hitched my horse, and seeing a lad about fourteen years of age, whose clothing was much besmeared with blood, I supposed him to be the unfortunate boy, but soon learned my mistake. It was a younger brother, a little fellow nine years of age. He had been immediately killed by a charge of shot passing into the brain just above the ear. Although the accident had but that moment occurred, life was extinct, and there the little fellow lay, a corpse.

This sad accident happened in this way: The boys were going to the field to labor, and took with them a gun loaded with shot, for the purpose of killing whatever game they might chance to see. The boy in whose hands the gun was when it was discharged, was the one before mentioned, about fourteen years of age. He says he thinks in loading the gun he must have forgotten to put the hammer of the lock down, which caused the gun to discharge. They were about thirty rods from the house, and he brought back the body of his little brother, whose life had been so suddenly taken away.

It was indeed sad to see the anguish of this mother and her children. They were there alone, no neighbor as yet having been notified so as to come to their assistance. Again and again this mother repeated the name of her "dear little Willie." And then she would beg of me not to leave them in their distress. I assured her I would not till others came, and tried to speak to her such words of comfort as I could.

The lad in whose hands the gun was when it was discharged with so terrible a result, would again and again put his lips to the ear of his lifeless brother, and call, "Willie! Willie!" almost frantic, seemingly hoping that it might be a dream, and that his brother would hear him.

There was a little sister some six or seven years of age, whose heart, it seemed, would break. She sat close beside her little brother as he lay there lifeless on the porch floor, with all the clothing on that he had as he left them ten minutes before, to go to the field to work. Such bursts of grief as came from this young and tender child, I have seldom ever seen in my life.

The father was away to town, some three or four miles distant, and as soon as others came, and it was proper for me to leave, I informed the neighbors for a mile or two each way, and got a neighbor to go for the father, and then returned to the scene of affliction and sadness. A dozen or more neighbors had by this time gathered, and the family seemed more composed.

After waiting a few moments, and seeing that there was no lack of assistance, I got into my carriage and left this scene of sorrow. I had left two little fellows at home, who were fond of recreation and sport, and I thought that nothing should be left undone by me to lead their young minds into the paths of virtue and

truth, that they might receive the watchcare of our Heavenly Father and his holy angels. I thought of the thousands of children who are exposed to accidents and evil influences, many of them orphans who have not a parent's care, and no one to care for them, or administer to their wants, or even teach them what is right or wrong. I thought, too, that here is a field of usefulness where great good may be done by those who enjoy greater privileges and blessings.

Dear youth, let the great aim of your lives be to do good. Life is not what it appears to be; for the brightest hopes fail, and the liveliest anticipations often are not realized. But no one can possess a kind and cheerful disposition, with a constant effort to make others happy and good, both by example and precept, without being like a beacon light in the world, and leading at least some from a place of danger and sorrow, to one of safety and happiness.

J. F. BYINGTON.

Four Little Words.

THE JEWS, in former times, wrote texts of Scripture on parchment, and tied them on their foreheads and round their arms. This was done, they said, that they might have the word of God always before them, to keep them from trouble and sin. Some Jews do the same thing now.

We wish the children would have four words of Scripture written on their hearts, which, with the blessing of God, will truly preserve them from sin and danger. If you listen to a short story you will learn what they are.

My father lived in a cottage. As he was a poor man, with a large family, and but little money, it was only a humble home that he could call his own. In the garden a few roses and pinks were to be seen in their season; the rest of the ground was used for potatoes, cabbages, and other useful things for the family.

One day my father's master gave him a few strawberry plants. These were placed in the best part of the garden, and attended to with great care. In due time there were signs of fruit. "The plants promise very well," said my father; "I think they will bear this year."

Jane, my eldest sister, had been for a long time in bad health, and my father said that he wished all the strawberries to be kept for her. She could take very little food, and he was glad to get any thing to which she took a fancy, if he could find the money to buy it.

As the strawberries would cost nothing, and as we all knew they would please my sister, we agreed that we would not taste a single one—all should be saved for her.

As often as I came home from the fields in the evening, I went to see how the strawberries were getting on, and often looked at them with a longing desire to taste them. At last they were just ripe, and father said that in about two days they would be fit to be gathered, and that he was sure there would be enough to fill a saucer.

Early in the morning of the day when the fruit was to be picked, I got up before the rest of the family were awake, and the wicked thought came into my mind that I would go slyly into the garden and taste them. "A few will not be missed," said I to myself. Slowly and softly I passed down stairs, and opening the garden door, I stood by the side of the strawberries. Oh, how fresh and nice they looked, so early in the morning! There were, I was sure, twenty that were quite ripe. How many could I take without their being missed? Perhaps two, or five. As I gazed upon them, my sinful desires grew until I was ready to take at least half of them.

I looked up at the window of the room where my parents slept, and then at the little room where dear Jane lay; there was no one to be seen. So, stooping down, my fingers were in a moment on one of the largest and ripest, when the thought darted into my mind, "Suppose they should be missed, and I am asked if I took them, what could I say?"

I quickly rose up, and was about to return into the house, when my evil heart said, "Oh, your father will not suspect that you were the thief; he will think that some strange boy got over the palings at night, and stole the fruit."

This bad thought made me bold, and I went back to the strawberry bed. Again I fixed my eyes on the windows and looked around me. There was no one moving. All was quite silent, except the twitter of sparrows on the cottage thatch, and the song of the lark as it

flew upward to the sky. My hands once more touched the fruit, when these four little words darted into my mind—THOU GOD SEEST ME.

These words saved me from the sin I was about to commit. It was almost as though I had heard them spoken aloud. "My father does not see me; but God does; his eye is upon me now." I sprang up on my feet, and got back into my room without any one in the family having seen me.

In about an hour after this time, I saw my father go into the garden to gather the strawberries. He took all that were quite ripe; and when poor Jane came down stairs, they were placed before her in a pink saucer. When she saw them, a sweet smile came over her pale face. My father looked happy; Polly, my youngest sister, looked happy; we were all happy, as we saw how they pleased her, and refreshed her parched lips. Then how glad I was that I had not taken them, and that my hands had been kept from stealing. Yes, it was that thought, "Thou God seest me," that held me back from doing wrong in the hour of danger.

"Where are those words to be found?" I said. "Are they the text of a sermon I have heard, or a part of a Sunday School lesson I have learned?" I was almost sure that they were in the Bible; and I made up my mind to find them.

That day I had to look after farmer Dobson's sheep, and I asked my sister Jane to lend me her Bible to take with me to the field, so that while the sheep were feeding, I might sit down and seek for these four little words.

And do you know where I found them? They were in the sixteenth chapter of the book of Genesis, in an account of Hagar, who fled from her mistress into a desert place. As she sat by the side of a well, the angel of the Lord met her, and told her to go back to her mistress. Then she called the name of the angel who spake to her, THOU GOD SEEST ME. She was out of the path of duty, and these words kept her, as they did me, from going further in the way that was wrong and full of danger.

At night when we all met at family prayer, my father read a chapter from the New Testament. There was one part of it which was about a good man, Nathanael, to whom Jesus said that he had seen him under a fig-tree. Now, the good man who, perhaps, had been praying under the shady branches, knew that he had been quite alone: and when he heard what Jesus said, he cried out, "Master, thou art the Son of God."

After my father had read the chapter, he said to us, "Do not forget, dear children, that God our Saviour sees you always. This is a sad thought to the sinner; but not so to those who love Jesus. If we have gone to him in faith for the pardon of our sins, and if the grace of the Holy Spirit has changed our hearts, leading us to repent of sin, and to keep his holy law, it is a thought full of comfort. He sees us in all our times of trouble and danger; and we know that he looks upon us in love, and will not forsake those who trust in him. Let the words, 'Thou God, seest me,' cheer you in duty, encourage you in prayer, and keep you from sin."

Now, it did seem very strange to me that my father should use these words. It, however, served to fix them more deeply in my mind; and many a time since then, the thought of the all-seeing eye of God has kept me from the road that leads to death.

Will you, reader, think of them also? God always sees you. All things past, present, and to come—everything that has been, and now is, and that shall be,—are seen by him at once. All that are in Heaven, and all that are on the earth, are beneath his eye. Some think that if they can get out of the sight of men, they may sin as they please; but there is no place where they can hide themselves from God. The broad daylight and the dark night are alike to him. In the deep forests, and in the caves and mines of the earth, God is there. He sees all that can be seen; he knows all that can be known. "Can any hide himself in secret places, that I shall not see him? saith the Lord." Jer. xxiii, 24. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. iv, 13.

Would you, then, resist evil and overcome sin—would you do what is right and find comfort when you go to the house of God, or kneel down to pray at home? Ask of the Holy Spirit to apply these four little words to your heart—THOU GOD SEEST ME.

It is not until the flower is fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

AS THE very act fits a man for the exercise of any bodily labor, so the best preparation unto prayer is, the very duty itself.

Though prayer be the key that opens God's treasures, yet faith is the hand that turns the key, without which it will do no good.

God's promises to us must be the ground of our prayers to him. When God makes a promise, we must make a prayer.

The Review and Herald.

Battle Creek, Mich., Third-day, July 28, 1868.

"PROGRESSION."

D. W. HULL, whose first step in departing from the truth was taken under the persistent efforts of the Iowa factionists, is still "progressing," as will be seen from the following notice taken from the *Banner of Light*.

"Daniel W. Hull (brother to Moses Hull), who has renounced Second Adventism, and accepted the facts of Spiritualism, has a very interesting article in this issue of our paper, which it will be well for all to read, especially those who so rigidly and blindly take the Bible to be the pure and unadulterated word of God."

To Correspondents.

MANUSCRIPTS which we do not use, are not preserved, unless the writers request it. Therefore it is generally impossible to answer questions about unused articles received months before. Articles are not always rejected, however, because not used immediately.

Bible Repository.

WE have received the first number of a monthly magazine of 32 pages with the above name, published by Rufus Wendell, in Salem, Mass. Its title page says it is "Chiefly devoted to the advocacy and diffusion of the view of a future life and immortality as the gift of God, through Jesus Christ, to the righteous alone, by a resurrection from the dead."

It follows the views of Geo. Storrs, that there will be no resurrection "of the unjust." This was the burdensome stone that so greatly crippled Eld. Storrs in his influence and his usefulness. It is much to be regretted that this unscriptural notion has ever been attached to the faith of eternal life through Christ alone. Price of the Repository, \$1.00 a year.

Fruit.

WE wish to say to our friends in Michigan who have a surplus of fruit, that writing, and care for the spiritual wants of the people of God, make it impossible for us to make suitable provisions in the line of canned and dried fruit, so necessary to our present manner of living. If you will remember us in fruit harvest, and set apart a small share for us, and the Lord's people whom we may have the pleasure of entertaining, you will do us a great favor.

JAMES WHITE.
ELLEN G. WHITE.

The Health Reformer.

THE first number of the third volume of this journal is received, and as I look it over I am much pleased with it. It now has twenty beautifully-executed pages of reading matter. Dr. Trall's Special Department will add great interest to the *Reformer*. He is admitted by all to stand at the head of the health reform in this country, so far as human science is concerned.

And notwithstanding the additional pages and improvements in the *Reformer*, it is still offered for only one dollar a year. Our brethren cannot afford to do without it. Every reader of the REVIEW should also read the *Reformer*. Brethren and friends, if you have not done so, send immediately for the *Reformer*. If you have a dollar to pay for yours, and one to pay for it to some poor family, send both. You who have not the ready cash, send for the *Reformer*, and pay as soon as you can get the dollar. And you who need the *Reformer* and the dollar also, for some other purpose, send immediately for the *Reformer*.

Yes, send for the *Reformer*. Get your neighbors to subscribe for it, and let this journal bless ten thousand homes, where it at present visits less than four thousand.

I will be one of a hundred to send the *Reformer* free to five hundred families. Here are \$5.00. Brethren, swell the paying list, and the free list, of the *Reformer*.

Send for the *Reformer* for yourselves, and your neighbors, and especially for the poor. If it be worth one dollar to the family in comfortable circumstances, it is worth two dollars a year to poor families. Let the poor have the gospel of health, freely and cheerfully. If they can save doctor's bills this year by learning from the *Reformer* how to live, they will be able to pay for it next year. Send for the *Reformer*.

JAMES WHITE.

I was sorry to be disappointed in not being able to meet with the church in Charlotte, as appointed. While preparing to go I received a call home, my oldest son having been "sun struk." Though severely and dangerously stricken he is now doing well at the Institute. Bro. Gage filled my appointment, and as we are both employed in the office, and had to be absent several days, it has placed our work in a crowded state. We ask the kind consideration of our friends in behalf of our labors under these circumstances.

J. H. WAGGONER.

BRO. ROBERT COCHRAN of Grant Avenue, South Vineland, N. J., extends an invitation to his house, to any brother visiting Vineland.

The Advent Keepsake.

THIS is the title of a beautiful little book just published at Battle Creek. It is a collection of the most excellent and interesting texts in the whole Bible; and most of them relate to the soon coming of Christ. It is just the book for a pocket companion, whether you are young or old; just the thing for a present to your friend. It is beautifully gotten up, and is as charming inside as out. Do not fail to get it. Every agent should have a supply, for it will sell almost anywhere; and every Adventist should have one; and if you wish to make a pretty present, this is a suitable one.

JOS. CLARKE.

[We think just so, too, Bro. C.—Ed.]

Memory Restored.

A SISTER, in Rhode Island, learned several hundred verses in the New Testament during the year 1867, but could not call them to mind when she wished to repeat them. Since leaving tea-drinking these scriptures have all returned to her memory, and she can now repeat them with but little effort. Those who are afflicted with treacherous memories, and still cling to tea-drinking, and other wrong habits of eating and drinking, will do well to make a note of this, and go and do likewise.

J. S. MILLER.

THE BIBLE A SIGN OF MILLERISM.—In Ticonderoga County, New York, on one occasion a company of gentlemen were being weighed, and seeing how near their estimates of each other agreed with the result. An Advent brother from Benson, Vt., was present, and at their request stepped upon the scales. Some one noticed something in his pocket, and fearing it would affect his weight, asked what it was. He took it out; it was his Bible. Oh! exclaimed the company, he is a Millerite; and shrank from him, as if he were a viper.

Earnestness in prayer is a fruit of faith, and not a mere expression of ideas.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

PROVIDENCE permitting, I will meet with the church at Haverhill, Mass., Aug. 15, 16. I want to see all the scattered ones in that section at this meeting.

D. M. CANRIGHT.

PROVIDENCE permitting, I will hold meetings as follows: Trenton Center, Dodge Co., Wis., Aug. 1, 2, where Bro. T. P. Finch may appoint.

Johnstown Center, Rock Co., Wis., Aug. 8, 9. Rockton, Winnebago Co., Ill., 15, 16.

This last meeting is intended to be a Quarterly one. Brethren are invited from Johnstown and Avon. We expect to hold this meeting in the grove if the weather is favorable. Cannot Bro. R. F. Andrews be at this meeting?

H. C. BLANCHARD.

THE next Quarterly Meeting of the S. D. A. church,

of Johnstown Center, Wis., will be held Sabbath and Sunday, August 8 and 9, 1868. I learn there is a desire to have Monthly Meetings for the benefit of Little Prairie, Oakland, and Johnstown, to serve as Quarterly Meeting for each. We hope to see those churches well represented at this meeting. Cannot some minister be present? A. B. WILLIAMS.

MONTHLY Meeting for August, in Rhode Island, will be held with the church of Newshoreham the 15th and 16th. Let there be a general rally of our brethren at this meeting from every quarter. Those who choose can go to Newport and take boat on the morning of the 14th, or, perhaps, a more comfortable way for the most to go will be with Capt. Card, of Westerly. In that case you should be in Stonington the 13th, on the arrival of train from Providence. P. C. RODMAN.

THE next Quarterly Meeting of the Alma and Ithaca churches will be held at Ithaca, August 1, 2. Bro. R. P. Chase is expected to be present.

F. SQUIRE, Clerk.

If nothing in Providence prevents, I shall be at Bro. Samuel Clark's, Blandon, Mass., and will hold meetings the first Sabbath and first-day in August. It is hoped that all the scattered brethren in that section will be present.

S. N. HASKELL.

THERE will be a Monthly Meeting at Athens, Me., the second Sabbath and first-day in August.

There will also be a Monthly Meeting in Portland, Me., the second Sabbath and first-day in August. It is hoped there will be a general gathering at these meetings. If the Lord will, Bro. Goodrich will attend the one at Athens; and I will be at Portland.

L. L. HOWARD.

THE next Monthly Meeting of the Lisbon, Marion, and Anamosa churches, will be held at Fairview on the first Sabbath and first-day in August.

S. T. CHAMBERLAIN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A full Catalogue of Important Publications on Prophecy and other Bible subjects issued at this Office sent free on application.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J C Witter 31-17, R Smith 30-9, Geo W Tanner 32-6, A L Goff 33-4, W H Snook 32-1, H Steward 31-1, M Rich 33-1, H A Olin 33-1, Mrs Jane Dickinson 33-1, Miss Mary D Van Doren 33-1, Mrs E Blain 33-1, C C Van Doren 33-1, D R Seely 30-1, Mrs E Eldridge 33-1, I Lamb 32-14, J M Wits 33-1, Mary E Hill 33-1, H Brinsmade 33-6, E W Chamberlain 33-6, M Pettis 33-6.

\$1.50 each. D Hewitt 34-1, P Brundage 33-6, H J Rich 33-1, M J Prosser 33-1, M E Rathbun 32-6, L Harlow 33-1, E W Darling 33-1, H McNeal 33-6, H M Smith 33-1, J G Jones 34-1, D J Huntly 33-6, M H C 33-1, E G Rust 33-1, J E Allen 33-1, W Hale 32-21, Ellen W Morse 33-1, Mrs N J Chaffee 33-1.

\$2.00 each. I Cooper 31-9, V B Tiffany 34-2, C Wright 32-9, W A Geer 33-1, Mrs E M Davis 31-1.

\$3.00 each. R Torrey 33-1, J T Ashley 35-1, S Vincent 34-1, R E Kent 34-1, Wm C Willard 32-1, S D Covey 34-7, E F Debord 34-5, A Wattles 34-6, B J Carpenter 33-6, J Messersmith 35-14, D Dahman 33-18, M M Woodward 33-1, S Robinson 35-1, A A Shepherd 33-1, S Salisbury 34-1, E E Sanford 33-1, Wm Morton 34-6, M Kunselman 34-1, A Lawrence 33-1, O F Brockway 34-3, A Redson 34-6, Mrs H S Curtis 34-1.

Miscellaneous. S S Van Ornum \$3.50 35-1, Wm Hills 5.70 34-9, D W Randall 5.00 34-1, Eliza Root 75c 33-1, J A Eldred 75c 33-1, S A Proctor 2.50 32-17, P H Cady 3.00 34-1, E G Jones 3.50 34-6, A R Morse 2.10 33-11.

For Review to the Poor.

P Brundage \$3.21, Jennie Messersmith 3.00.

Books Sent by Mail.

J P Chaffee \$6.00, J T Ashley 40c, L S Cook 20c, E Wilcox 75c, P Brundage 29c, Wm Hills 30c, Amos P Green 2.49, J F Hovey 25c, M Judson 15c, C H Bliss 13c, Warren Sanborn 10.00, H Huntington 15c, Henry Youngs 30c, Mary D Van Doren 1.00, Geo A Thomas 30c, John Emery 35c, G R Starkweather 30c, C R Austin 15c, R Cochran 1.33, Wm Morton 15c, M Kunselman 15c, C H Cady 40c, M H C 45c, M Larkee 12c, E W Chamberlain 50c, O Meares 15c, E E Sturges 1.10, O F Brockway 1.05, A Chase 1.55.

Books Sent by Express.

B F Merrit, Warren, Jo Daviess Co., Ill., \$7.00.

Cash Received on Account.

C C Van Doren \$5.00, T Paton 3.37, D M Canright 4.25.

Michigan Conference Fund,

Church at Jackson, Mich., \$60.00.

Received on Book and Tract Fund.

B G Jones \$3.00.

Receipts for Benevolent Fund.

H C Blanchard \$10.00, A Friend 2.00, S Martin 50c, L Martin 50c, M Martin 50c.

For California Mission.

J U Cottrell \$1.00, S Vincent 2.00, H C Blanchard 5.00, D A Robinson 5.00, S Martin 50c, L Martin 50c, M Martin 50c.

For Reformer to the Poor.

Eld. James White \$5.00.