

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 40.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 3, 1872.

NUMBER 25.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

HYMN OF FAITH.

Tossing at night upon a stormy sea,
What earthly help can now avail for thee?
How the frail boat, on which thy hopes are cast,
Shivers and trembles in the rising blast!

Lift up thine eyes! behold! upon the wave,
The Lord draws near thy trembling life to save.
He knows thy peril, though thy lips are dumb;
Across the watery waste he bids thee come.

Cling to no frail supports that round thee float;
Arise, and quickly leave thy sinking boat;
Strong in his strength, and in his courage brave,
Stand thou upright upon the slippery wave.

Think not how high the angry waters rise;
Think not that men will gaze with wondering eyes;
Think not it is thine own exalted power
Upholds thy feet upon that treacherous floor.

But fix thine eyes upon that face divine;
Take the kind hand so gladly stretched for thine;
Let not thy clear faith waver nor grow dim;
So on the waters shalt thou walk to him.

—Old and New.

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. 4:2.

SIGNS OF THE TIMES.

BY R. F. COTTRELL.

TEXT:—"Can ye not discern the signs of the times?" Matt. 16:3.

CONTEXT:—"The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Verses 1-3.

"And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12:54-56.

THE signs of the times are discerned by watching the fulfillment of prophecy. As the present appearance of the clouds and winds indicate what kind of weather is at hand, so the present fulfillment of God's promises contained in the prophecies declare with greater certainty the events which are to follow. This is most emphatically the case, when certain things are predicted as signs to those who witness their fulfillment that some great event is at hand.

In the great plan of human redemption and salvation there are two great events, namely, the first and second advents of the Son of God; the first, to shed his blood for the remission of the sins of those who should believe and obey him; the second, to receive his redeemed people to himself. Consequently there are two points in the divine programme, as advertised in prophecy, of especial expectation to the church of God.

The rejection of the great mass of the Jewish church at the first advent, was the consequence of their rejection of the promised Messiah; and their rejection of him was the consequence of their not discerning the signs of the times. And let me ask right here if there is not danger that the mass of the Christian church will be rejected at the second advent for the same reason; especially since the idea prevails so extensively that it is not necessary to understand the prophecies, and thus to discern the signs of the times, in order to a preparation for that stupendous event. We hear it said everywhere, It is no matter to us whether the coming of Christ is near or not, if we are only prepared; as if it were possible to be prepared for that transcendently thrilling event, without faith in his prophetic words and promised signs, and consequently with-

out discerning the signs of the times—the very thing that proved the Jews to be unbelievers in the prophets whom they professed to believe, and led to their rejection of God. They professed faith in the prophets, but did not possess it; therefore the pointed rebuke, "Ye hypocrites," which they justly merited. Will not the same course pursued by Christians lead to the same results?

In proof that the Jews were rejected as a consequence of not discerning the signs of times as predicted in prophecy, we quote, in addition to our text, Luke 19:41-44: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; . . . because thou KNEWEST NOT THE TIME of thy visitation." Acts 13:27: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

These testimonies make it clear that had they known and heeded the voices of the prophets, they might have known the time of their visitation, accepted of Christ, the heavenly visitant; and escaped the condemnation of fulfilling the prophets in condemning him. See Isa. 53:3. And are not Christians who heed not the prophets—who do not care to inquire into the signs of the times—in a similar error and liable to a like condemnation? Do they not need to heed the caution of the apostle, "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work in which ye shall in nowise believe, though a man declare it unto you?" Verses 40, 41. This shows that when God works in the fulfillment of prophecy, we are in danger of being rejected of God, if we do not believe it.

Some of the signs of the times connected with the first advent of Christ were the fulfillment of the predictions of prophecy. 1. That he should be born of a virgin. Isa. 7:14; Matt. 1:18-23. 2. Of the lineage of David. Ps. 89:3, 4; 132:11; Luke 1:32. 3. In Bethlehem, Mic. 5:2; Matt. 2:1-6. 4. He was to be called out of Egypt, Hosea 11:1; Matt. 2:14. 5. There was to be great mourning in Ramah for deceased children. Jer. 31:15; Matt. 2:16-18.

He was to be despised, rejected, and slain. Isa. 53:1-8; Dan. 9:26. He was to be put to death by crucifixion. Ps. 22:16. Scorned and taunted in his distress. Ps. 22:7, 8; Matt. 27:39, 43. Mark 15:29-32; Luke 23:35. The words of agony on the cross were foretold. Ps. 22:1; Matt. 27:46. His garments were to be divided among the executioners. Ps. 22:18; John 19:23, 24. He was to be numbered with the transgressors, and buried in a rich man's sepulcher. Isa. 53:12, 9; Mark 15:27, 28. But he was to arise from the dead and ascend to the right hand of God. Ps. 16:9-11; Acts 2:25-33.

Now consider the manner in which these prophecies were fulfilled. They had no mystic fulfillment; but their fulfillment was most literal—precisely what the words of prophecy said. Jesus has promised to come again. How shall we interpret the predictions of his second coming? Shall we give them a mystical interpretation? Says an apostle, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." He has appeared once literally and was literally offered a sacrifice for sin. Will his second appearing be in some hidden, mystical manner? Said Jesus, "Whither I go ye cannot come." John 13:33. "I go unto the

Father." Chap. 14:28. "In my Father's house are many mansions, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Verses 2, 3. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have SEEN him go into heaven." Acts 1:9-11. Says Paul, when speaking of the coming of the Lord, "THE LORD HIMSELF shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise." 1 Thess. 4:16.

Now is this second coming to be understood mystically, spiritually, or figuratively? Does his coming mean the destruction of Jerusalem by the Roman army? Does it mean death? Does the second coming take place every time a person dies? I leave it with the candid to answer.

Jesus promised to come again; and the testimonies concerning it are too express and emphatic to be gainsaid. He also gave signs, the fulfillment of which should give the assurance that his coming is near, even at the doors. These constitute a portion of the signs of the times, when his coming is near. How shall we expect the fulfillment of these signs? If his coming is mystical, the signs will be mystical; and as a consequence no one will know anything about either. But his word requires those who see the signs to "know" that it is near. But if his coming is to be literal, as we have proved, if words can prove anything, the signs of his coming will be literally fulfilled. Another evidence that the signs were to have a literal fulfillment, is the fact that they have been literally fulfilled. The earthquake and signs in sun, moon, and stars, of the sixth seal of Rev. 6:12, 13, though they have been regarded as symbolic, have been literally fulfilled.

In answer to the question, "What shall be the sign of thy coming, and of the end of the world?" our Saviour said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30. "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

In this last testimony is evidence that the signs in the sun, moon, and stars, are not to be understood figuratively, and to be fulfilled here upon the earth; for he speaks of these signs in heaven, and then of what shall follow on the earth and in the sea.

It is sufficient to say that these signs, in heaven, earth, and sea, have appeared. The next event in the order is the shaking of the powers of the heavens. This will be fulfilled after the close of probation, and just before the appearing of the Saviour. It will follow the voice of God from Heaven, saying, "It is done." Rev. 16:17. See also Joel 3:16; Jer. 25:30. Therefore the last merciful warnings of the approach of that tremendous day have come. Said Jesus, "When ye shall see all these things, know that it is near, even at the doors."

In conclusion, we ask, Is it any less a sin for a Christian to close his eyes against discerning the signs of the times, than for the Jews in their day? Will not his language to those now living who do not care to see and recognize the hand of God in the fulfillment of promised signs, be equally severe and equally true? "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Heaven help us to believe, and thus avert so terrible a condemnation, when it shall be too late to find pardon.

THE CONSTITUTIONAL AMENDMENT:

Or the Sunday, the Sabbath, the Change,
and the Restitution.

No. 6.

ADVANCING now to the remaining scripture which is found in Acts 20:7, we append its words as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." By reading that which immediately follows the above, we shall learn the following facts: First, that here is indeed a record of a religious meeting upon the first day of the week (verse 7). Second, that it was held in that portion of the day when the darkness prevailed, since it was necessary to employ many lights (verse 8). Third, that Paul preached unto them, and that, while he was speaking, Eutychus fell to the ground; and Paul, having restored him to life, returned to his labor (verses 7-11). Fourth, that he broke bread, or administered the Lord's supper (verse 11). Fifth, that he preached until break of day (verse 11). Sixth, that Luke, and the other disciples, preceding him, sailed the vessel to Assos (verse 13). Seventh, that Paul, having preached all night until the dawning of the day, crossed the country on foot, stepped aboard of the vessel, and went on his journey toward Jerusalem (verses 13, 14). Now let it be borne in mind, that Troas was a city on the west coast of Asia, located at the base of a peninsula, on the opposite side of which lay the city of Assos; distant about nineteen and a half miles in direct line from the former place. Let it also be remembered that the promontory in question, projecting as it did into the sea for some miles, made it necessary for a vessel, passing from Troas to Assos, to traverse a much greater distance, and to consume more time than one would be compelled to do in passing from one of these points to the other by the overland route. This explains the reason why Paul, who was exceedingly anxious to spend all the time he could with the brethren, consented to perform the journey on foot; thus being enabled to spend several additional hours with them, while Luke and his associates were toiling to bring the boat around the headland to the place of the apostle's final embarkation.

Returning now to the consideration of the meeting in question, it becomes important to know just when it was entered upon. Did it answer to what we would call a Sunday evening meeting? If so, then Paul resumed his journey on Monday morning. But, before we give an affirmative response to this question, would it not be well to inquire in relation to the system for computing time which ought to be followed in this case? We moderns have generally adopted that of the Romans. With it, beginning the day, as it does, at midnight, we would naturally answer the interrogatory above in the affirmative. Should we do this, however, we should unquestionably fall into a grievous error. The days of the Bible commenced invariably with the setting of the sun.

That this is so, the following quotation from the American Tract Society's Bible Dictionary is sufficient to demonstrate: "The civil day is that, the beginning and end of which are determined by the custom

of any nation. The Hebrews began their day in the evening (Lev. 23:32); the Babylonians at sunrise, and we begin at midnight." Art. Day, Page 114.

Reasoning, therefore, upon this hypothesis, the bearing of the text is immediately reversed. As the meeting was held in that portion of the first day of the week in which it was necessary that lamps should be lighted, it follows that it commenced with the setting of the sun on Saturday evening, and continued until daylight on what we call Sunday morning. It is consequently clear that we have at last found one first day in the Scriptures, the first half of which was observed in a manner compatible with the idea of its being regarded as a Sabbath. But, as a Sabbath day is twenty-four and not merely twelve hours long, it is indispensable that those who seek to avail themselves of the record before us, should be able to establish the point that there is nothing in it which would go to show that the remaining portion of the day was devoted to purposes, and employed in a manner irreconcilable with the hypothesis of its sanctity. Can they do this? Let us see. Would it be legitimate for believers at the present time to traverse on foot a distance of nineteen and a half miles between the rising and the setting of the sun on the first day of the week, in order to pursue a journey toward a point of destination hundreds of miles in the distance? Would it be admissible for others, prosecuting the same journey, to weigh anchor and hoist sail in a friendly port, and coast along the shore for a much greater distance?

Who, among the friends of Sunday observance at the present time, would venture to answer these questions in the affirmative, without putting on the record some qualifying or explanatory clause? We hazard the assertion that few of them, conscientious as we believe many of them are, would be willing, by such a response, to place themselves on the category of those who, to say the least, have very lax views in regard to what may be done upon holy time. And yet this is precisely the situation in which Luke has left Paul, himself, and his associates, before the generations of Christians who were to follow them.

We ask, therefore, again, can it be true that the great apostle to the Gentiles, standing as a representative man in the great work of transferring the religious world from the observance of the seventh to that of the first day of the week, and this not by positive precept, but, as it is claimed, simply by precedent and example, should have allowed himself to throw that example, as in the case before us, against the very work which he was seeking to accomplish? In other words, is not the obvious import of the text such that the average reader—with no favorite theory to make out, and a mind unbiassed by the effect of education and early training—would naturally come to the conclusion that Paul and the disciples with him, and those from whom he parted at Troas, looked upon the day of that departure as but a common one?

We believe that if any other meaning can be drawn from the history before us, it will be reached through constraint, and not through the easy process of obvious reason. It is useless to talk about inability to control the vessel, and the urgent necessity of occupying every hour in order to reach Jerusalem in time for the feast. So far as the first of these points is concerned, if it were well taken, is it not to be presumed that, for the vindication of the course pursued, and for the benefit of posterity, it would have found a place in the sacred record? And as to the matter of limited time, the question of twelve hours longer or shorter, was immaterial in a journey of the length of the one under consideration. Besides, upon following the account as given, we have from Luke himself that, before they reached their destination, they stopped at Tyre for seven days (Chap. 21:4), and at Cesarea many days (Chap. 21:10), and yet had ample time to accomplish their object in reaching Jerusalem before the feast.

We say again, therefore, that these considerations, in the absence of any allusions to them in the context, are simply gratuitous, or, at least, are far-fetched. The narrative still remains. The great fact that Paul and his followers did travel upon the first day of the week is made conspicuous, and the only legitimate conclusion to be drawn therefrom is that which alone harmonizes with the consistency of Paul's life and that of his brethren, as well as the wisdom and beneficence of the great God, namely: That he did so because of his con-

viction that it was a day which might properly be devoted to labor and travel. With this understanding, the story is relieved of all embarrassment, and becomes a simple and highly interesting account of a meeting convened on the first day of the week because of the approaching departure of a beloved brother and apostle, and rendered also worthy of record by the miracle which was performed upon Eutychus. But with such a decision our labor is ended, and with it the whole theory in regard to the Sabbath character of Sunday is exploded. For not only does the Scripture which we have been investigating fail to yield the doctrine which it was supposed to contain, but, on the contrary, it presents Paul as standing emphatically against it. This being true, it belongs to a faith which he never proclaimed, and which, consequently, was associated in his mind with that which should not be received though it were "preached by an angel from Heaven."

Nevertheless, that we may not appear to have overlooked the two remaining texts which are generally quoted as affording additional proof of the distinguished regard in which the first day of the week was held, we turn our attention for a moment to Acts 2:1, and Rev. 1:10.

As it regards the first of these scriptures, the claim is, that the outpouring of the Spirit occurred with reference to a divine disposition to honor the day of the resurrection. To this we reply, first, that if this were so, it is a remarkable fact that there is nothing in the connection to show it. The name of the day, even, is not so much as mentioned. The inspired annalist, were this supposition true, would most assuredly have given prominence to an idea which, it is claimed, was the governing one in the mind of the Spirit, in order to enable succeeding generations to extract from the facts narrated the true moral which they were intended to convey. But mark his words. Is the declaration, "When the first day of the week was fully come"? If so, we might say that this day was foremost in his own mind, and in that of the Spirit.

But such was not his language. On the contrary, his statement is, "When the day of Pentecost was fully come." Hence, it was the day of Pentecost, or the great Jewish feast, which is here made to stand out conspicuously upon the sacred page. If, therefore, we are to decide that the transaction in question was intended to hallow any particular twenty-four hours, undeniably they were those within which the Pentecost fell. But those did not occur regularly upon the first day of the week; nor was the institution one of weekly recurrence. It was annual in its return; transpiring one year upon the first, and perhaps the next year upon the second, and so on through the various days of the week. To reason consequently, that, because it happened to take place at this time upon Sunday, the fact is necessarily significant of a change in the character of the day, is altogether inconclusive.

That were a cheap logic indeed, which would argue that the Pentecost, which was mentioned expressly and the return of which was waited for with patience, was in no-wise affected, illustrated, or perpetuated, by the outpouring of the Spirit upon it, whereas a septenary division of time—not thought worthy of mention by its peculiar title—was thenceforth rendered glorious. Stand together, however, they cannot; for, if it were the Pentecost which was to be handed down in this way to those who should come after, then it would, of necessity, be celebrated annually, and not each week; but if it were the first day of the week which alone was made the object of divine favor, then why wait until the arrival of the great annual Sabbath at the end of the fifty days? Why was not some other first day taken—say one of the six which had already occurred between the resurrection and that time—in this manner avoiding the possibility of confusion as to which event was thus honored?

Should it be replied that the Spirit could not be poured out until the great antitype of the fifty-day feast had been met in Heaven, we answer: then it was *this* event, and not the resurrection, which furnishes the occasion for the remarkable demonstrations which were manifested before the people. We repeat again, therefore, that from whatever standpoint we look at the text, it is the *Pentecost*, and not the first day of the week to which, if to anything, it attaches special importance. This is further demonstrated by the fact that it is to this

hour a matter of grave discussion between theologians whether the day of Pentecost, at the time under consideration, did really fall upon the first day of the week, or upon some other. Leaving to them, therefore, the delicate and arduous task of adjusting questions of this nature—which are neither important in themselves, nor easy of decision—we hasten to glance at Rev. 1:10. It reads as follows: I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

Here is something which certainly has a bearing upon the subject. The language employed is of thrilling interest. Says the apostle, "I was in the Spirit on the Lord's day." This being uttered about A. D. 95, determines the point that God has a day in this dispensation, and also proves that he has but one; since the language would be very indefinite were there two or more days of such a nature. But by what system of reasoning is the conclusion reached that this must of necessity be the first day of the week? Assuredly, it can only be by inference. If it can first be proved that the day of the resurrection has, by divine authority, been anywhere styled the "Lord's day," then the point is unquestionably gained. When those words were penned, more than sixty years had passed since it is claimed that Sunday had been clothed with divine honor. The whole canon of the New Testament, save the gospel of John, had been written within that time. Ample opportunity had been afforded for the work of placing upon record the sacred appellation which was to be given to that period of time, which, having been separated from everything of a secular nature, had been elevated to the dignity of a holy rest. But had this ever occurred? The facts are briefly these: The first day of the week, as we have seen, being mentioned eight times in the New Testament, is always spoken of as plain first day of the week; John, himself, having written his gospel after the appearance of the Apocalypse everywhere applies to it this unpretending title. Whenever the term Sabbath is used, on the other hand—as we have seen that it is fifty-six times in the New Testament—it is applied, with one exception, to the Sabbath of the commandment, or the seventh day of the week.

In view of these facts, take a common man without bias or predilection, one, if you please, who has never heard of the controversy in question, place in his hands the Bible without note or comment, let him read the following texts which confessedly refer to the seventh day of the week, and we think the verdict which he would render would be decidedly in favor of the venerable Sabbath of the Lord; of which it is true, as it is of no other day, that he has again and again claimed it as his own. The italics are our own. "If thou turn away thy foot from the *Sabbath*, from doing thy pleasure on *my holy day*; and call the Sabbath a delight, the *holy of the Lord*, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." (Isa. 58:13, 14.)

"But the seventh day is the *Sabbath of the Lord thy God*, in it thou shalt not do any work: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord *blessed the Sabbath day and hallowed it*. (Ex. 20:10, 11.)

"And he said unto them, the Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." (Mark 2:27, 28.)

If such a decision be a just one, however, where are we in the matter under examination? What has become of the modern Sabbath reform for which we have been seeking justification in the word of God? First, we sought to place it upon the commandment; this we found to be out of the question. Second, we investigated the claim of an amended law; that we discovered to be entirely without authority, and against even the conviction and practice of the very men who urged it. Third, we turn, as a last resort, to the precedents of Bible history; these we found, so far as they affect the question at all, to be overwhelmingly against a movement, which, while it claims to be in the interest of the God of Heaven, is confronted by the following astounding facts. First, the day whose observance it seeks to enforce by statute law is one, the keeping of which, God has never commanded. Second, Christ has never commanded it. Third, no inspired

man has ever commanded it. Fourth, God himself never rested upon it. Fifth, Christ never rested upon it. Sixth, there is no record that either prophets or apostles ever rested upon it. Seventh, it is one upon which God himself worked. Eighth, it is one which, during his lifetime, Christ always treated as a day of labor. Ninth, it is one upon which, after his resurrection, he countenanced, by his own personal example, travel upon the highway. Tenth, it is one upon which the two disciples, in going to and returning from Emmaus, traveled a distance of fifteen miles. Eleventh, it was on that day that Paul walked from Troas to Assos, a distance of nineteen and one-half miles. Twelfth, it was on that day that Luke and his associates passed from one to the other of these places by a longer route, working their vessel round the promontory.

That all these things could be true, and yet our friends be right in the supposition that they are engaged in a work which commands the approval of Heaven, is too absurd to require further discussion. A movement pushed forward in the face of these facts may succeed, so far as political success and legal enactment are concerned, but when the logic for its Scriptural character is scrutinized as closely as it will be before it shall plant its banners upon the capitol of the nation, all conscientious convictions in regard to its heavenly birth will give place to an inspiration, the source of whose strength will be found in the superiority of party drill, and the overwhelming power of mere numbers. Who shall say that the God of Heaven has not permitted it to come to the surface for the very purpose of calling the attention of honest men and women, as it only could be done by the debate which will arise in controversy, to the scantiness of that Sunday wardrobe by which, as with it our friends attempt to clothe a favorite institution, we are so forcibly reminded of the bed and covering spoken of by the prophet Isaiah: The first of which "was too short to stretch one's self upon, and the last too narrow to wrap one's self within?" So sure as investigation is provoked upon this subject, so certain is it that, sooner or later, thinking men and women will discover—as we have already done in this article—that there is indeed a crying demand for a Sabbath reform. Not one, however, which rests merely upon the power of Congressional enactment, and Presidential sanction, but one which shall find its authority in the highest of all laws, and which shall have the approval of the King of kings and Lord of lords.—W. H. L., in *Christian Statesman*.

The Coming of Christ.—No. 10.

BY S. S. GRISWOLD.

HAVING examined all the prominent passages in the gospels and the Acts referring to the coming of Christ as the Son of man, and found that they have no reference (if our view be correct) to his personal return to this earth. I shall now proceed to examine the writings of the apostles, and see whether they taught the personal return of Christ to this world, as has been mentioned. It is quite significant that while in the gospels the coming of Christ is spoken of as the coming of the Son of man, in the epistles it is never spoken of by that phrase, but as the coming of the Lord, *parousia tou kurion*, literally, the being present of the Lord; not so much a coming as the being present: The appearing of Jesus Christ, 1 Tim. 6:14; the revelation of Jesus Christ, 1 Pet. 1:13; the day of the Lord Jesus, Phil. 1:6; the great day, Jude 6; the last day, John 12:48; 6:30; 11:24; 2 Tim. 3:1; Heb. 1:2; James 5:3; 2 Pet. 3:3; the last time, 1 Pet. 1:5, 20; 1 John 2:18; Jude 18; that day, 2 Tim. 1:12; the day, 1 Cor. 8:13. The above are phrases referring to a group of facts which are doubtless all included in the coming of the Lord.

If there was any one thing taught most certainly by the apostles concerning the coming of the Lord, it was the time when that coming would take place. They all taught and affirmed with entire unanimity that the coming of the Lord was an event then near at hand.

The tenor of all is like the following, James 5:7, 8: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." It would scarcely be possible for language to declare an event as near more than the above does the coming of the Lord.

Paul prayed that the Thessalonians might be preserved blameless unto the coming of the Lord Jesus Christ. 1 Thess. 5:23. How could they then be preserved unless they were to be alive at his coming? Consequently the coming must have been near. Paul charged Timothy to keep a commandment without spot until the appearing of their Lord Jesus Christ. 1 Tim. 6:14. Timothy must live, then, until that appearing.

"For our conversation [politeuma citizenship] is in Heaven; from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. The pronouns we and our must have meant those to whom Paul wrote, viz., the Philippians, and the event referred to was their death, when this earthly body would be exchanged for a spiritual, glorious body, like Christ's glorious body.

And yet that event of death is spoken of as their looking for the Saviour, the Lord Jesus Christ. The event here spoken of was their death and immediate resurrection. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. The event here mentioned was near; probably it was death.

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37. Only a little while, then, before he (Christ) would come. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess 3: 5. They, the Thessalonians, were to wait patiently for Christ. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2, 4. The day was a time near; it was about to overtake those Thessalonians. The day was doubtless death, or some sudden calamity.

From the above, it is certain that when the apostles spoke of the coming of the Lord, they referred to some event near at hand then. This fact cannot be ignored or set aside. Whatever, then, may have been their meaning, as respects the nature of the Lord's coming, they all agree as to the time, viz., that it was near, just at the door. The Judge then stood at the door. James 5: 9. The great central thought was that of an ever present Being—Christ as the Lord, the Judge—One who would take cognizance of all their actions, thoughts, and words, and would reward every man at death according to his works. Death, then, was the great event referred to by the coming of the Lord. Death included the involving of the eternal state and its awards. It might come suddenly, and, if not watching, take them by surprise as a thief in the night; and as the retribution of the other world followed immediately, or after death, including the resurrection and Judgment, all were so momentous as to be expressed by the phrases, The coming of the Lord, The coming of the great God and Saviour Jesus Christ. Such were the group of events represented by those forms of expression. But it may be said that while the above passages may refer to the events of death, resurrection, and Judgment, as events near, there are others which require some event of greater display.

1 Thess. 6: 10: "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

The event here spoken of is doubtless death, and its consequent attendings. The difficulty of the objector is to reconcile the imagery of the language with the event of death. But the imagery does not exceed that of the Old Testament, wherein facts perhaps less astounding are described in as graphic manner—facts of a common providence. For example, Deut. 33: 2: "The Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law."

Deut. 4: 25: "The Lord thy God is a consuming fire." Ps. 50: 3: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him."

Ps. 97: 1-5: "The Lord reigneth. . . Clouds and darkness are round about him. . . A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord."

Ps. 39: 3-10: "The voice of the Lord is upon the face of the waters: the God of glory thundereth: the Lord is upon the waters. . . The voice of the Lord breaketh the cedars of Lebanon. . . He maketh them to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness. . . The voice of the Lord maketh the hinds to calve, and discovereth the forests. . . The Lord sitteth on the floods."

The above is a description of a thunder storm, a tornado, the billows of the ocean, and the birth of young animals—all the common operations of nature. And yet the imagery is equal to that in Thessalonians.

Ps. 114: 5: "The mountains skipped like rams, and the little hills like lambs." See also Dan. 7: 9, 10, &c.

Fire is the symbol of God's vindicating justice. So in the passage under consideration. It is a graphic description in the imagery of the Old Testament, of that divine recompense which would overtake those that persecuted the Christians. It doubtless primarily refers to those deliverances of Christians, and the overthrow of their enemies, which would take place at death, when the Christian would enter upon the rest of Heaven.

2 Thess. 2: 1-9, is of the same import, and to be understood in a similar manner. Although misapprehending the time when, yet it was not far distant when the apostate or apostasy there mentioned would be consumed with the Spirit of God's mouth, viz., truth, and destroyed by the brightness of his coming, or presence. For Paul wrote Timothy that the Lord Jesus Christ was about to judge the living and the dead. See 2 Tim. 4: 1. The common translation conveys a most incorrect view of that passage as to the time when the quick and the dead were to be judged. The original has the idea that the judgment was then about to begin, or about being commenced. So the Latin, about to be, thus, "about to judge the quick and the dead," an event then about to transpire, or beginning to transpire. It was the revelation of Christ in his administering the divine government, as the now resurrected and exalted Son of God.

Paul at Athens enunciated both the fact and the scriptural idea of the Judgment. See Acts 17: 30, 31. The day there referred to is the gospel day, during which mankind are to be judged, or to have the divine government administered over by Jesus Christ, ordained for that purpose, the assurance of which is the fact that God raised him from the dead, or out from among the dead ones, which I apprehend is the true idea.

The scriptural idea of judgment is not primarily that of pronouncing sentence (although that is included consecutively), but of administration. Samuel judged Israel forty years. The Lord shall judge his people—judge the fatherless and oppressed, judge among the nations—shall judge the world, judge the secrets of men by the gospel, judge the

quick and the dead. Thus Christ came into the world for judgment, to administer the divine government. The coming of Christ to judgment, is his coming to execute the divine government, according to his gospel, by which principles all mankind are to be judged, and condemned or acquitted. And as his kingdom includes both the visible and the invisible world—the living and the dead—those who have passed from this earth life to the spirit world, Christ has the authority thus to judge all men.

But time and space will not admit me to examine selected passages of scripture on this point. From what has been shown, it seems conclusive that the Scriptures do not teach the personal return of Christ to our earth. But as the Scriptures do teach a coming of the Son of man, and a coming of the Lord, and as those comings are positively affirmed both by Christ and the apostles, to have been near at hand, just at the door during that age, we are forced to give such an interpretation of the Scripture as will conform to that fact. For not only did Christ and his apostles teach his coming to be then near, the fact was nearly the universal belief of all Christians in that age. The fact that no such personal coming has as yet transpired, although Adventists have ever been prophesying the time was near, ought at least to awaken the inquiry as to the fact itself. Adventists, Millerites, Irvingites, ancient Chiliasts, or Millinarians, have thus far found themselves in error, especially as regards the time of Christ's advent, and I doubt not they will equally find themselves in error as regards the manner of the advent.

Before closing this proposition, I will just notice that the remarks of the reviewer to No. 8 of my article, seem as if intended for caricaturing than otherwise, where he paraphrases Matt. 24: 30, 21, and 25: 31, 34. In John 14: 23, Jesus says that both himself and Father will come and abide with such as keep God's commandments. Was this a coming of the Father or Son bodily?

That the coming of the Son of man is fulfilled in the growth of the kingdom of Heaven, and the coming of the Lord is fulfilled in the administration of the divine government, the death, resurrection, and final award, of all mankind, and all events therewith connected, is true. But that it includes the personal return of Christ to our earth, I am unable to see. In short, the advent of the Lord will be found in a higher and deeper unfolding of the Sacred Word, whereby its more interior, spiritual sense will be revealed, the more perfect development of the divine principles of the kingdom of God, the great increase of true knowledge, and final triumph of the Redeemer's kingdom.

As the Jews made the great mistake respecting the first advent of the Lord, so I most truly believe the Adventists are making a similar mistake respecting his second advent. Thus believing, I cannot but feel the importance of endeavoring to aid somewhat in a true exegesis of the scripture teaching. May we all "receive the truth in the love of it."

REMARKS.

From the foregoing article it appears, as it has also from many previous articles, that the greatest objection Bro. G. can find to our application of those texts that speak of the coming of Christ, the day of the Lord, &c., is that these events must have transpired in that generation because they are spoken of by the apostles as then near and at the door. We have already sufficiently shown how the attempt to govern certain texts by such a principle of interpretation destroys the harmony of the Scriptures, arranges text against text, and Bible against facts, and exposes the word of God to the scoffs and scorn of unbelievers.

There were certain prophecies given in the Old Testament, the fulfillment of which is recorded in the New. Respecting these there is no room for controversy with those who believe the Bible. But let us see how Bro. G., on his principle of interpretation, would have applied them. Isa. 9: 6: "For unto us a child is born, unto us a son is given." This and the following verse show that this prophecy refers to Christ as he was born in Judea, seven hundred years afterward. But Bro. G. would have said No, the prophet uses the present tense; therefore the child was born when Isaiah wrote. We see how far from the mark his principle of interpretation would have led him in this case. It leads him equally astray in his interpretation of New Testament prophecies.

Again, Jer. 31: 15: "Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." When the mothers in Israel were bewailing their children whom Herod slew when he sought to destroy the infant Saviour, Matthew says this prophecy was fulfilled. Matt. 2: 17, 18: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama there was a voice heard," &c. No one can object to this application on account of the tense used; for the Spirit of God gives us the interpretation. But Bro. G. would have said, "Nothing can be plainer than that this weeping and lamenting was all in the past when Jeremiah wrote, because he uses the past tense, 'A voice was heard.'" Besides, it was Rachel who wept, and she died over eleven hundred years before these words were written." But although the past tense is used, we see from Matthew that the prophecy applied to a time over six hundred years in the future.

In Ps. 16: 10, David says, "For thou wilt not leave my soul in hell." In Acts 2: 25-28, Peter says that David spoke these words concerning Christ, and on them he bases an argument to prove Christ's resurrection. Bro. G. would have said, David referred to himself, because he said, "My soul." It is equally erroneous to say that the apostles referred to themselves and their own generation, because they use the terms "we" and "our" when they speak of the coming of Christ, or call it near at hand relatively to other events which are elsewhere plainly predicted to take place in the last days. Thus Paul, in 1 Cor. 15: 51, says, "We shall not all sleep; but we shall all be changed at the last trump." By sleep, he means death, according to verse 6. What

he says, then, is simply this, that we shall not all die, but be changed at the last trump. By "we," does he mean himself and his cotemporary Christians, according to Bro. G.'s rule? If so, we ask, Have his words proved true? Did any of that generation escape death? We know they did not. Then Paul does not refer to them. He refers to the whole line of Christians from his day to the end, the last generation of whom are not to die, but be translated to meet their Lord. Paul says this change takes place when the dead are raised; and in 1 Thess. 4: 16, he connects this event with the coming of the Lord; and then says that "we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." In verse 15 it is, "we which are alive and remain unto the coming of the Lord." Interpret this in accordance with the view that the coming of the Lord is death, and see what nonsense it makes of the apostle's language. "We which are alive and remain unto death shall not prevent [this word here means to go before] them which are dead." That is, we which live till we die shall not go before them which are already dead! "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," that is, we shall die, "and the dead in Christ shall rise first" first, before what? This rising is said to take place immediately at death, but yet they rise first, before some other event. What is it? On this view such language is nonsense. "Then we," continues Paul, "which are alive and remain shall be caught up together with them," that is, these raised ones. But we are to die, or if by we the apostle meant himself and brethren, they were to die, yet they were to be caught up "together with" those who had died and were raised. Were all who had died before the apostles held somewhere in waiting till the apostles died to be caught up with them? Shall we accuse Paul of teaching this? No; such inconsistencies belong to men-made theories, but never to the Bible.

An attempt is made to explain the language of 2 Thess 1: 7, 8 by referring to the poetic and figurative language of some portions of the Old Testament. This is altogether illogical. No one can show that 2 Thess. 1 is either poetry or figurative language, but a statement of literal facts in plain prose, that "the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." There is nothing in death to suggest, or answer to, such language.

1 Thess. 5: 4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." This is applied to death. But is not the Christian just as much in darkness respecting the approach or manner of his death as any one? Does it come on the wicked as a thief, any more than upon the righteous? We need no more than ask such a question. With all due respect to those who hold the view, nothing can equal the absurdity of applying the coming of Christ, the day of the Lord, the last day, &c., to death.

We prefer to follow the disciples on this question, who instead of believing that death was the coming of the Lord, believed that if a person remained till the Lord came, he would not die at all. On a certain occasion the Lord said of one of his disciples, "If I will that he tarry till I come, what is that to thee?" and the saying went immediately abroad that that disciple should not die. John 21: 21-23.

Adventists "have found themselves in error especially as regards the time of Christ's advent," Seventh-day Adventists set no time for the advent; how then can they find themselves in error in this respect? We believe we have reached the time to which the declaration applies that Christ is at the door; and all the prophecies, and all the signs of the time bear testimony to this solemn fact.

No Sabbath

IN an essay on the Sabbath, written by a journeyman printer in Scotland, there occurs the following passage. Read it, and then reflect for a while what a dreary and desolate page would this life present if the Sabbath were blotted out from our calculation.

"Yokefellow! I think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor going on in one monotonous and eternal cycle, limbs forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching and the restless mind forever scheming.

"Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resource of nature it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, striving and struggling—in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, in the day of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

THE LABORERS.

"The harvest truly is great, but the laborers are few."—Luke. "Lift up your eyes and look on the fields: for they are white already to harvest."—John.

The morn was bright and golden,
And the Saviour's words were sweet;
I rose to do his bidding,
To look on the rip'ning wheat.

Along the sloping hillside,
And across the lower plain,
By river, wood, and mountain,
Were the fields of waving grain.

The harvest moon was hidden
By the lighter blaze of day
That fell on the Master's reapers
Along the toilsome way.

Some forms were bent and weary,
And some were brave and strong,
While some were only children,—
All joined the harvest song.

Autumnal leaves of beauty,
And flowers strangely fair
Were growing near, and many chose
To go and gather there.

I listened to the voices,
Wond'ring what each would say.
The faithful ones entreated,
Work with us, while 'tis day.

The gath'ring shades betoken
That night is drawing on,
The Master has commanded
To work while he is gone.

Think of him, wan and weary,
How he worked and wept alone,
And can we lightly value
The deathless love he's shown?

On his locks fell dews of evening,
And grief o'erspread his brow,
Where a coronet of glory
Is ever resting now.

O, come, the day is waning,
And summer'll soon be gone,
The harvest past and ended,
The laborer's work all done.

They heeded not, but wandered
Where it was smooth and fair,
Along life's easier pathway,
That brought to them no care.

The faithful ones were falling,
While grasping precious grain,
But they will have a rich reward
When the Master comes again.

The shades of night have fallen,
The fields are clean and bare,
The Master comes to reckon
With those who gathered there.

He looks o'er the group assembled,
The tares as well as wheat,
And then pronounces sentence
On all, as he deems meet.

I looked for the worn and weary,
For the wrinkled brow and face,
It was lighted up with glory
That had taken sorrow's place.

The tones were deep and musical
That spoke the words, "Well done."
The hand was fair that placed the crown
The faithful laborer won.

And he said, O dearest Master,
Say, what have I done for thee
That thou should'st come from glory
And thus remember me?

And the Master said, The fields were white,
And so I called for thee;
And thou didst gather precious sheaves,
Thou didst it all for me.

But thy labor now is ended,
And the golden "gates ajar,"
Child of my Father, enter in,
Where the "many mansions" are.

The other came with head upraised,
And said, My Master fair,
Wondrous works for thee I've done,
Can I not enter there?

But the Master looked so calm and stern
As he said, I know you not;
Ye lived in pleasure—cared not for me,
While my wants were all forgot.

And he said, O, when, my Master,
Didst ever call for me?
When were thy pleadings all forgot?
Surely, I've worked for thee.

The Master said, The fields were white,
I asked thy hands and heart;
Thou would'st not help, or try to feel;
I only say—Depart!

Father, help me, though so lowly,
I among the gleaners stray,
That a handful I may gather,
To present to thee that day.

MARY MARTIN.

West Rindge, N. H.

It would be well for all liars like Gehazi (2 Kings 5) to remember a remark once made by a little boy to his father who was meditating a theft of potatoes out of a field. The father looked east, west, north, and south, and seeing no one, he began to pull up the roots. "Father," said the lad, "there is one way you forgot to look." "Where?" asked the alarmed man. Up, father.

FALSEHOOD.—Falsehood is like a house built of wretchedly bad materials. It may stand for a time, with care and attention; but at last, down it comes, probably burying its inmates in the ruins.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, Dec. 3, 1872.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, } . . . EDITORS.
RESIDENT EDITOR.

The Judgment.

We have seen how the grand doctrine of the future resurrection of the dead, demolishes with its ponderous weight the gossamer fabric of the immortality of the soul. There is another doctrine as scriptural and as prominent as the resurrection which opposes its impregnable battlements to the same anti-scriptural fable—a fable, weak, though encased in the coat of mail with which heathendom furnishes it, and not very imposing in appearance, though adorned with the gorgeous trappings of the mother of harlots. We refer to the doctrine of the future, general Judgment.

This doctrine, and the theory of the conscious state of the dead cannot exist together. There is an antagonism between their irreconcilable, and irrepressible. If every man is judged at death, as he indeed must be, if an immortal soul survives the dissolution of the body, and enters at once into the happiness or misery of the eternal state, accordingly as its character has been good or bad, there is no occasion and no room for a general Judgment in the future; and if, on the other hand, there is to be such a future Judgment, it is proof positive that the other doctrine is not true.

We affirm, then, that the Scriptures clearly teach that there is to be a general Judgment in the future, at which time such awards shall be rendered to every one as shall accord with the record of his deeds. A passage in Hebrews may seem to some minds to afford proof that the Judgment follows immediately after death, and which may, consequently, demand a brief notice at this point. Heb. 9:27: "And as it is appointed unto men once to die, but after this the judgment." The sentence does not end here, but is continued into the next verse: "So Christ was once offered to bear the sins of many." From this it is evident that the death to which Paul refers is some death which illustrates the death of Christ as an offering for sin: As men die and after this the judgment, so (in like manner) Christ was once offered to bear the sins of many. It is not then the common death of human beings to which the apostle refers; for there is nothing in this death to show how Christ died as an offering for sin.

This language occurs at the conclusion of an argument on the priesthood of Christ, as illustrated by the priesthood connected with the Jewish service. Under that dispensation there was a yearly round of service connected with the worldly sanctuary. On the day of atonement, when the sanctuary was to be cleansed, a goat was slain for all the people. Their life was imputed to it, and in it they in figure died. The blood of this goat, representing the forfeited lives of the people, was then ministered in the most holy place, which was a work of determination and decision in their cases, which the word here rendered judgment signifies. So Christ, the antitype, was once offered, and if we avail ourselves of his intercession, his blood is accepted instead of our forfeited lives, and we shall stand acquitted in the real Judgment work in the sanctuary above, as Israel were acquitted when the same work was performed in figure in the worldly sanctuary of the former dispensation. This text, therefore, not referring to the end of individual mortal life, and its relation to future retribution, has no relevancy to the question under discussion.

We return to the proposition that a future general Judgment is appointed. Paul reasoned before Felix of a Judgment to come. Acts 24:25. But as it may be said that this was to be experienced when Felix died, we will introduce another text which not only speaks of this Judgment as future, but shows that it will pass simultaneously on the human race: Acts 17:31: "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Here it is announced in plain terms that the Judgment of this world is future, that it is to take place at the time appointed, and that a day, or period, is set apart for this purpose.

Peter refers to the same day and says that the angels that sinned, and the unjust of our own race, are reserved unto it. 2 Pet. 2:4, 9. Again he says that this present earth is reserved unto fire with which it shall be destroyed in that day. 2 Pet. 3:7-12. Jude says that the angels that kept not their first estate are reserved in everlasting chains under darkness unto the Judgment of the great day. Jude 6. This is the day when Christ is represented as separating the good from the bad, as a shepherd divideth the sheep from the goats, Matt. 25:31-34, and the time to which John looked forward when he said that he saw the dead small and great stand before God, and the books were opened, and they were judged out of those things written in the book.

The Judgment also stands in many lines of prophecy, not as something which has been going forward from the beginning, not as taking place as each member of the human family passes from the stage of mortal existence, but as the great event with which the probation of the human race is to end. Testimony on this point need not be multiplied. It cannot be denied that a day is coming in which sentence will be rendered at once upon all who have lived a life of probation in this world, a sentence which shall decide their condition for the eternity that lies beyond.

This fact being established, its bearing upon the question of consciousness in death, cannot be overlooked. For if every human being at death passes at once into a state of reward or punishment, what occasion is there for a future general Judgment that a second decision may be rendered in their cases? Is it possible that a mistake was made in the former decision? Possible that some are now writhing in the flames of hell, who should be basking in the bliss of Heaven? Possible that some are taking their fill of happiness in the bowers of paradise, whose corrupt hearts and criminal life demand that they should have their place with fiends in the lowest hell? And if mistakes have once been made in the sentence rendered, may they not be made again? What assurance can we have that, though we may be entitled by thorough repentance to the happiness of Heaven, we may not be sentenced for all eternity to the damnation of hell? Is it possible that such foul blots of injustice stand upon the record of the government of Heaven? Yes, if the conscious-state theory be true! We arraign that theory face to face with this stupendous fact, and bid it behold its work. It destroys God's omniscience! It charges him with imperfection! It accuses his government of mistakes which are worse than crimes! Is any theory, which is subject to such overwhelming imputations, worthy of a moment's credence?

To avoid the foregoing fatal conclusions, is it said that sentence is not passed at death, but that the dead are held somewhere in a state of suspense, without being either rewarded or punished till the Judgment? Then we inquire how this can be harmonized with the invariable arguments which immaterialists use on this question? For is it not claimed that the spirit goes immediately to God to receive sentence from the hand of its Creator? Is it not claimed that the rich man was immediately after death in hell, in torment? Is it not claimed that the repentant thief was that very day with Christ in the joys of paradise? If these instances and arguments are abandoned, let it be so understood? If not, then no such after thought can be resorted to, to shield the conscious state dogma from the charges above mentioned.

We close this argument with a paragraph from the candid pen of H. H. Dobney, Baptist minister of England. In Future Punishment pp. 139, 140, he says:—

"There is something of awkwardness, which the Scriptures seem to avoid, in making beings who have already entered, and many ages since, on a state of happiness or misery, come from those abodes to be judged, and to receive a formal award to the very condition which has long been familiar to them. To have been in Heaven with Christ for glorious ages, and then to stand at his bar for Judgment, and be invited to enter Heaven as their eternal home, as though they had not been there already, scarcely seems to look exactly like the Scripture account, while it would almost appear to be wanting in congruity. Nor is this all. There is another difficulty, namely: that the idea of a saint already 'with Christ,' 'present with the Lord' (who is in Heaven, be it remembered, in his resurrection and glorified body, wherewith he ascended from the brow of Olivet), coming from

Heaven to earth to glide into a body raised simultaneously from the ground, he being in reality already possessed of a spiritual body, would seem an invention which has not one syllable in Scripture to give it countenance."

Light Become Darkness.

"If, therefore, the light that is in thee be darkness, how great is that darkness." Matt. 6:23.

FROM this scripture we would understand, that a person who has had light, but through failing to carry out the truth has so far incurred the displeasure of God that he no longer enjoys his presence and Spirit, will go into very great darkness when he leaves the humble truth. To what ridiculous lengths of folly and error he will go. The truth of this is even now forcibly impressed upon my mind by a circumstance which has happened recently in this city.

There is, in the west part of this city, near Lone Mountain, a Catholic priest, who, a few years since, was an intelligent, talented, zealous minister of the Methodist church. For some reason, he gave up the good old Methodist doctrine of justification, and ceased the work of pointing sinners to the Lamb of God, to whom they could go directly for themselves; and through vainglory, pride, flattery, selfish ambition, or some other cause—perhaps the last-named—he has engaged in the work of teaching sinners to do penance and come to the priest with a bit of money in their hand to confess to the priest, he in turn to the bishop, the bishop to the pope, and the pope alone to Christ. And as Christ and the pope are claimed to be one consistory with God, if the pope should say, "I absolve you," "God would be obliged to submit, and the sinner's guilt is absolved."

But then, what about this money consideration for pardon of sins! The idea of buying salvation was fully exploded by Luther when he wrote so strongly and logically against it; when, as seen in the dream of Frederic, Elector of Saxony, this "monk wrote with the quill of a Bohemian goose," and the stem of his pen was so long that it "reached from Wittenberg to Rome and knocked the tiara off of the pope's head." Since Luther struck so effective a blow, and others have followed up so earnestly in the work, we no longer find lists of prices for absolving from certain sins; but, it is claimed that the money the penitent brings is only a trespass-offering, which is put into the treasury of the church. The priest, of course, when his penitent is gone, puts his hand into the box and takes it out; so what difference from the old plan, only in form?

But to come to the real point of consummate folly! A few days since, Bro. Diggins, of this city, who resides near where the above-named priest holds forth, passed their church on his way to our meeting. He saw persons coming from every direction, from the city and from the country, bearing pictures in frames and out of frames, of every description—sacred, secular, and of all kinds. He supposed, of course, that they were preparing to hold a fair in their church, and were going to sell these pictures. On accosting one of them with an inquiry, he was told that they were carrying these pictures there to be blessed by this Catholic priest, who was once a Methodist minister.

What nonsense, to suppose that the blessing of a finite man placed upon lifeless wood, paper, and glass, will cause that picture to be a safe protection against damage by earthquakes, fire, flood, and keep the devil out of the house. The poor Catholic member is left to drink his whisky, swear, get angry, and let the devil into his heart, with no proper instruction that his great effort must be to overcome, or the devil will be in his heart, and as matter of course go with him everywhere.

Learning of this great picture-blessing excitement, I could but think of the text at the head of this article, and of these words of Jeremiah: "They have rejected the word of the Lord; and what wisdom is in them."

J. N. LOUGHBOROUGH.

The Difficulties.

THE difficulties in the way of the spread of the truth are not few nor small. The world, the flesh, and the devil, are against it. The want of a living, acting conscience, and a realization of responsibility, are in the way of people's moving. One is a Christian, a member of a church, and acknowledges the whole truth on the commandments, but hopes, for some unknown and undefinable reason, to be excused, and does not keep them. Another sees the inconsistency of this position, and says, If I were convinced, I should keep them; and this with all the evidence that the other has, and knowing that there is no Bible evidence on the opposite side. Not seeing the evidence is the excuse. A third says, It is all right, if the Bible is true. Unbelief is the refuge.

And so it goes on to any extent. To awaken a dormant conscience, to make men believe that it is God that commands—that the Bible is his word—and that he means what he says, and that they will be held responsible, is a much greater task than to show them what the Bible teaches.

How dark the human mind! Who can be saved out of this darkness? It is a work that

demands more than human energy. But, thank God, some will believe, obey, and be saved.

R. F. COTTBELL.

Special Promises to the Liberal.

THE Bible contains special promises for those who freely give of their means to sustain the cause of God. Here are some of them:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

"But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. . . . And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)." 2 Cor. 9:6-10

Like begets like. Covetousness in us begets covetousness in others, while benevolence and liberality displayed in our lives tend to inculcate the same traits in our fellow creatures; so that it is for our temporal interest to be liberal in our deal with our fellow-men. Hence the Saviour says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." Luke 6:38. The same is true in our deal with God. If we are liberal with God, he will be liberal with us. But if we withhold from God the means that he justly claims to advance his cause, he will withhold from us temporal blessings, and very often he will scatter the very property that we place our affections upon.

Anciently, God promised to make those who obeyed him plenteous in goods, in the fruit of their cattle, and in the fruit of their ground, Deut. 28; and from the second passage quoted above, we see that similar blessings are promised to the liberal in this dispensation. But the withering curse of God is pronounced against disobedience and covetousness in his people; "for whom the Lord loveth he chasteneth. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6-8 Those who are all bound up in covetousness, and yet go on year after year without reaping the legitimate fruits of their selfishness, are in a far worse condition than those who are chastened of the Lord. Their case is far worse than that of the ungodly. Their example is bad in the church, and instead of laying up for themselves treasure in Heaven, they are laying a sure foundation for bitter remorse and wailing, when it shall be said to professors who "have heaped up treasures together in [Greek] the last days," "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:1, etc. The rust of gold and silver is here used to represent that they were not freely circulated to push forward the cause while probation lasted, and souls could be saved by a proper use of means. What unutterable anguish shall come upon those who will awake to a sense of their duty with reference to their property, when troubles commence to come upon earth, when strangers cast the people of God and others out of their houses, and rob means and treasures that should have been sent to the bank of Heaven, and means are no more needed to advance the cause of truth. Who can express the burning anguish of those who in the day of the Lord shall cast their means far from them as the stumbling block of their iniquity, and for fear of the Lord when he riseth to shake terribly the earth? Who can describe the full sense of guilt and sad despair of the miser when he and his treasures shall pass away in the burning day?

From the words of Paul quoted above, we learn that when God adds to our property and gives us sufficiency in all things, he does it that the fruits of our righteousness may be increased, and that we may abound in every good work. This agrees with what Paul says 1 Tim. 6:17-19: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Giving of our means to advance the work of the gospel is here made a condition of eternal life. We all need this rich boon. But those who have riches are in danger of not realizing their dependence upon God, who gives us wealth and bestows eternal life on his faithful, sacrificing children.

Dear brethren and sisters, when we have been blessed with additions to our property, have we remembered God, the author of every good and perfect gift? or have we been bound up in selfishness, and deprived God of his just due, that we might add to our earthly treasure? Let us stop

and reflect on the past, and see if we cannot discern the hand of God in reverses and losses. Many who have been backward in paying up their Systematic Benevolence, and added farm to farm, etc., have lost hundreds and thousands of dollars, that might and should have gone into the cause. They perhaps excused themselves on the ground that they owed debts. But did they owe no debt to God? Have we any right to run into debt to add to our property, so that we cannot give God his just due? Is not selfishness at the bottom of all this? God help us to realize our obligations to him, and to look to him for wisdom in the management of the property he has given us, that we may redeem the past, make God, Christ, and holy angels, our friends by a right use of our means, that when earthly things fail, we may be received into everlasting habitations, and have a part in the eternal inheritance. Let us turn a new leaf, and see if we shall not realize the truthfulness of this Scripture: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Some may claim that they are not rich, and that therefore this article does not apply to them. But God requires of us according to what we have, and enjoins upon every one to lay by for the cause as God has prospered him. 1 Cor. 16:1, 2, etc. A poor man can be as covetous over the little that he hath as the rich man is over his abundance, and it is a rare thing even for the rich to acknowledge themselves wealthy, especially when they are invited to render unto God the things that are God's. Then away with our excuses! Let us act as in the presence of God, remembering that he who sows bountifully shall reap also bountifully.

D. T. BOURDEAU.

Faith, Love, and Hope.

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ!" 1 Thess. 1:3

In the 17th chapter of Acts, we have a brief account of the preaching of the gospel by Paul in Thessalonica, the metropolis of Macedonia; and of the reception given both the preacher and the gospel. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

The Holy Scriptures was his text-book. He was not rash nor impulsive. He reasoned with his audience. But did the majority act like men of reason? Did they appear like those possessed of, and governed by, reason? Did the greater part even of the professed people of God search the Scriptures prayerfully and diligently, comparing what they heard with the teachings of this sacred volume, and, by its divine truths, withstand and refute the arguments of the apostle? Or did they hold a prayer meeting, and seek counsel of God, and move like men actuated by principles of righteousness, and guided by the Holy Spirit?

No; maddened with hatred to God's chosen servants, and the truths they proclaimed, and moved with envy, in union quickly with congenial spirits, "certain lewd fellows of the baser sort," a company is gathered, the city is set on an uproar, and a cry rings out, "These that have turned the world upside down are come hither also!"

Now, who was in fault for all this excitement, stir, and confusion? What had been done to justify all this disorder, strife, and persecution? What apology can be offered for the infuriated mob? Why, the gospel had been preached there, not "in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. 1:5. Some of the Jews believed, "and consorted with Paul and Silas; and of devout Greeks a great multitude, and of chief women not a few." With these, reason sits upon her throne, common sense and a sanctified judgment mold their decisions and shape their course. Of them, the apostle testifies, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." What was the result of this ready reception of the gospel in its purity? Men were "turned to God from idols to serve the living and true God." Here is a change. A breaking up of things. It is felt in the city, in houses, and in families. Henceforth those formerly united, separate, and go two ways. Some continue their practices of idolatry, others rejoice in and help spread the gospel of the Son of God.

The characteristics of their religion are commendable in the highest degree. Says Paul, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." A faith that works, a love that labors, a hope that is patient! Conclusive, indeed, the evidence of the genuineness of their conversion. An active, living, working faith! Not alone; accompanied and made perfect by good works. Yea, more, "it groweth exceedingly."

Love labors. If possible, it outdoes faith. Elsewhere compared with faith and hope, it is said to be the greatest. It does not soon grow weary, nor seek an easy position. Cheerfully it bears the cross. It runs the Christian race with

joy and gladness. It sustains the good soldier in untold hardships and conflicts. It inspires his heart with courage and fortitude in the most severe struggle, while faith holds before him palms of victory and crowns of glory.

Love feeds the hungry, clothes the naked, visits the sick, comforts the dying, labors to promote the usefulness and happiness of all. Amidst scorn, opposition, and bitter persecution, it seeks to honor the Most High, without a murmur, sustained by the blessed hope, "Deliverance will come."

But hope is patient, not anxious to be quickly relieved of trials and temptations incident to a connection with the cause of God. Patient hope bears up the sinking spirit while traveling the cross-bearing, self-denying, pathway the dear Saviour trod. For his sake, scorn, reproach, and tribulations, are cordially welcomed, and submissively endured.

Paul says to his brethren in Thessalonica, "So that we ourselves glory in you in the churches of God for your patience and faith in your persecutions and tribulations that you endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."

The result upon others of the reception of the gospel by the men of Thessalonica, and their joyful obedience to it, amidst the persecution they endured, is worthy of consideration. "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God ward is spread abroad: so that we need not speak anything." 1 Thess. 1:8.

Suppose they had reasoned as some do now. It will not do to "make a break in society." "We might better keep together." "If others would move, I would, but as it is, I think I shall be justified in taking no advance steps." Had this been their decision, they would have remained in blindness and unbelief, and never reflected the light of the gospel to others.

But God regards the oppressed and the oppressor. With this consideration the apostle comforts his brethren. A reward awaits both classes, seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:5-10.

A. S. HUTCHINS.

Nov. 14, 1872.

What Next?

THERE is a grim sort of consolation in the fact that if we are just now suffering from a combination of calamities, such as great fires, the horse disease, a stringent money market, heavy taxes, and various social disorders, we are not alone in our misery. All the powers of evil and forces of disaster seem to be let loose at once in Europe, and with a fury which is almost sufficient to make one believe that Satan has been unchained, and is coming on his thousand years of havoc. The cable dispatches in our last issue present a catalogue of horrors, the bare enumeration of which is enough to make the reader a settled hypochondriac. First, a terrible storm sweeps along the English coast, wrecking everything within its reach, and involving a sad loss of life. The same gale ravaged the Prussian coast. If the damage to shipping was less severe, it was only because the merchantmen are not so numerous as on the English coast. What it failed to do on the sea, however, it more than accomplished on shore. The ancient and quaint old town of Stralsund, which has borne the brunt of nearly all the old German wars, which was besieged by Wallenstein in 1628, bombarded in 1678, and nearly destroyed by Frederick William, the great Elector of Brandenburg, and captured again after desperate struggles, in 1713 and 1807, seems to have come in for more than its share of this terrible natural convulsion. Twelve vessels were sunk in the shallows of its harbor. The whole town was inundated, and then, to add to the general horror, a great fire broke out, destroying many of the largest warehouses and other buildings, as well as many lives. Those in the interior have fared little better. For several days, an unusually severe rain and snow storm has prevailed in eastern Germany, prostrating the telegraph wires in every direction, and doing wide-spread damage by flooding the country.

Lubeck, the famous commercial city of Germany, close by Hamburg, and the former meeting place of the Hanseatic League, has suffered like Stralsund, and all its principal buildings are under water. The coal mines of Staffordshire add a melancholy item to the general tidings of disaster, one of them being suddenly inundated, while the miners were at work, twenty-two of them perished miserably.

The South Sea Islands furnish the last and most fearful story of all, in which "man's inhumanity to man" dwarfs all the desolation by fire and storm. An English vessel was on a kidnapp-

ing expedition among the islands. The unsuspecting natives were decoyed along side the vessel, when their canoes were smashed. The wretched victims were fished out of the water, and thrust into the hold of the vessel. They fought for their liberty, and, to secure it, set fire to the vessel, and then the captain and crew commenced firing into them indiscriminately. The next morning the hatches were removed, seventy were found either dead or wounded, and the wounded and dead were thrown overboard together. It is hard to believe that human nature can be guilty of such atrocious crimes, but one man in the crowd of barbarous wretches has had conscience enough to turn Queen's evidence, and it is to be hoped that the latest development of English barbarity not only will meet with the most inexorable administration of English justice, but will serve to help on the movement already commenced in England to punish and prevent kidnapping into slavery, and enlist the co-operation of other European nations in the good work.

The inevitable question which will occur to every reader as he peruses this dismal list of horrors, is, "What next?" What calamity or combination of calamities is to come to-day or to-morrow? What fresh evils have the revengeful fates in store for the world, already groaning under its heavy burdens? Just as the great wars were over, and all the nations of the earth were settled peacefully down to industrial and commercial pursuits, and the two leading powers had set a joyful example to the rest by settling their disputes amicably, all the powers of fire, air, and water, seem to be let loose, with no restraint upon their capabilities for mischief. Earthquakes swallow up the cities of the plain. The pestilence set forth upon its devastating march, and not even the dumb beasts escape its influences. Volcanoes rain storms of fire upon the villages below, and consume them. Vast and terrible conflagrations lay low great cities and forests in a night. Whirlwinds destroy rural villages and the labors of the husbandman, floods submerge the accumulations of the merchants, and gales sweep the coasts of their shipping. The lightning in its wrath spares neither the Escurial, with its buried kings, nor the remotest country hamlet. There is only one consolation attaching to this general havoc, and that is, we are gradually becoming accustomed to it, and may soon be able to endure it, and, perhaps, enjoy it with a certain degree of philosophy. At present, however, the world is as pitiable as poor old Lear, out on the barred heath, with nothing to protect him from the pitiless storms. * * * * —Chicago Tribune.

Mrs. H. B. Stowe on the Resurrection.

THE following article from this celebrated authoress is certainly worth reading. She but expresses the real feeling of every heart when she says, "A pure spirit, abstract, distant, will never content me; it will not be my friend." This shows the hollowness and worthlessness of that miserable theory that makes us in the world to come simply a ghost, an immaterial spirit. How truly she says of the doctrine of the resurrection to the old Christian church, how dear was this belief. We cannot but inquire, Why is it not as dear now? Simply because it has been supplanted by a doctrine which those early fathers were ignorant of, viz., the immortality of the soul. Again, she confesses a bad fact when she says this doctrine of the resurrection of the body has in some degree faded from the consciousness of the Christian church. This is but too true. We believe that the time has come to revive this grand old doctrine. But hear her words:—

"One of the most precious concessions which Christ's religion makes to human love is embodied in this article of a Christian's belief. We love our friend in a body. How dear that form! Those eyes, those lips, that hair, over which the grave has closed—how sacred! How vain to say to us, 'Your beloved is a spirit—a bright essence gone to mingle with the great sea of spirit life!' Alas! how cold and vague to the mourning heart is all this! I want to see him again; I want again the eye, the smile, the voice, the SELF—warm, winning, living. A pure spirit, abstract, distant, will never content me; it will not be my friend.' But Christ promises us in that immortal life not alone the soul and spirit, but the body of our friend. He consecrates our earthly love by promising to restore it to us by-and-by, glowing with freshness and stamped with the seal of immortality.

"To the old Christian church of the first ages how dear was this belief! When they saw the bodily form raked, torn, mutilated, trampled by wild beasts, burned to ashes and scattered to the winds, still they said in triumph, 'We believe in the resurrection of the body; we shall have them again and hold them to our hearts, our own, our beloved ones. We shall see those same eyes shining into ours; those same hands shall clasp ours; there shall be the old, familiar voice, the well-known smile. It shall be our own and no other—restored to us, far beyond death, immortal in God's kingdom.'

"Even in St. Paul's time, there were doubters and philosophers who said: 'How can this be? How are the dead raised up, and with what body do they come?' and St. Paul answers: 'That which thou sowest is not quickened except it die, and thou sowest not the body

that shall be, but bare grain.' That is, this body you bury is a seed, which goes back to earth, but there is a vital power in it out of which God shall raise the new body, fresh and immortal, and 'God shall give to every seed his own body.'

"The lily that you lay in the dark earth to-day, in its pure beauty, shall decay and pass away, but another lily shall spring from it that shall never fade. In the resurrection, the oak shall arise an oak, and the lily a lily, and the violet a violet, 'to every seed his own body.'

"This preservation of human identity, even to the restoration of that bodily form, is a proof of the intense value set upon love by a God of love. It is as if he said to us, 'I must make you pass through a terrible experience, a dreary, inexpressible sorrow; but trust me, it shall be only for a moment. This apparent death of your dear ones is not real death. I will give them back to you better, brighter, more perfect than before, and in a world where there is no shadow of death to be feared. You shall have them, hold them, clasp them to your heart, a thousand times dearer for the great experience through which you have passed.'

Many confuse themselves in thinking how and with what body this will be. Will our friend who died with silver hair come forth thus? Will he be as we knew him in youth? Will our little one have the fair curls and starry eyes of infancy? Here, as St. Paul says, there is a mystery. All we know is, there is a mysterious something, called personal identity, that remains about our friend through all the changes of life. The old wife fondly holds her husband's hand and remembers when his white hair was black as the raven's wing, when his step was firm and his voice was ringing; and he remembers when her hair was golden and her cheeks like roses; and yet both of them feel that this is the same. They knew each other in youth, they know each other now, and yet nothing could be more utterly different than their bodily appearance in youth and now. So, when they meet each other in the immortal home, in the new body made like unto Christ's glorious body, there will still be that inexpressible something that constitutes personal identity; they will know each other for the same. The mother sits to-day with fond content and holds the hand of her son full of the life and vigor of manhood, and she doubts not that this is actually the same who once in snowy cap and long robe lay helpless in her arms. She has seen the infant, the rollicking, curly-headed child, the school-boy and now the full-grown man, and yet identity has remained unbroken through all these changes. Her son never has seemed unfamiliar or strange. So, in our immortal reunion in the world beyond death, we may believe that with the great and beautiful changes which will pass upon us will yet remain that beautiful familiarity, that sweet consciousness of identity.

This doctrine of the resurrection of the body has, in some degree, faded from the consciousness of the Christian church. St. Paul always spoke of that as the consummation of bliss, the grand central point of the believer's hope. "I press forward," he says, "if by any means I might attain unto the resurrection of the dead!" and he announces that the final triumph will be when this is accomplished. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O Grave! where is thy victory?"

What a gift to this life is such a promise! How often we say, "If I only could be young again! if I only could live life over!" Well, you shall be young again, and you shall live life over! Your physical life—all that is worth keeping—shall be restored to you in a purer and brighter form, fitted for immortal wear and progress. Your friends shall be restored, familiar, dear, free from earthly defect, but with all the sweet memories and innocent identities of earth. "Gather up the fragments that remain, that nothing be lost," the Master said, even over a basket of bread. It is said by philosophers that no particle of matter is ever lost, but all goes into new forms in the eternal economy. Much more shall no throb of love, no tenderness of the heart, no yearning of human affection, be cast by as worthless. All shall be had in memory, and all shall be restored fresh and bright. And this is what we Christians mean every Sunday when we say, "I believe in the resurrection of the body and the life everlasting." D. M. CANRIGHT.

COVETOUSNESS.—There is a fable of a covetous man, who chanced to find his way one moonlight night into a fairy's palace. There he saw bars, apparently of solid gold, strewn on every side; and he was permitted to take away as many as he could carry. In the morning, when the sun rose upon his imaginary treasure, borne home with so much toil, behold! there was only a bundle of sticks; and invisible beings filled the air around him with scornful laughter. Such shall be the confusion of many a man who dies in this world with his thousands, and wakes up in the next world not only "miserable and poor and blind and naked," but in presence of a heap of fuel stored up against the great day of burning.

FEAR NOT 'TIS I.

"But he saith unto them, It is I; be not afraid." John 6:20.
'Twas eighteen hundred years ago,
The night was dark, the wind did blow,
The waves in fury o'er the sea,
Dashed on the shores of Galilee.

"Five loaves that day of barley bread,"
And "two small fish" were amply spread,
Where hungry thousands ate their fill,
On ancient Judea's verdant hill.

In deepening sorrow of the heart,
Jesus withdrew himself apart,
"Into a mountain all alone,"
To supplicate his "Father's throne."

His chosen few, that bowed the knee,
Walked down in silence to the "sea;"
One form was absent from their sight,
He "was not come," and now 'tis night.

Weary and tired, yet true and tried,
No hope of worldly ease or pride;
Their hearts were pure, though rude their fare,
And coarse the garments of their wear.

They slip the cable from the shore,
With callous hands they ply the oar;
Behold! and lo! he "was not come,"
Their prow points to Capernaum.

That weary night, tossed on the wave,
Their fearless hearts became less brave;
The lonely crew were sore dismayed,
They looked! and lo! they were "afraid."

Pierced through the darkness of the night,
Above the wave, a glorious light
Unto the ship was drawing nigh,
And thus did say, "Fear not, 'tis I."

When Jesus spoke, their fear dispelled,
Their hearts in sweet communion held
A foretaste of the by-and-by,
When He will speak, "Fear not, 'tis I."

His voice they heard above the din
Of the fierce storm, and welcomed in
Their Master who had heard their cry,
And answering, said, "Fear not, 'tis I."

No matter how the waves may roar,
The sky with clouds be all cast o'er;
We can behold our Saviour's form,
Beyond the blackness of the storm.

No matter how severe the gale,
While o'er life's stormy sea we sail,
Jesus will hear his children's cry,
And sweet respond, "Fear not, 'tis I."

E. L. SANDS.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

California.

My last report was concerning our excellent camp-meeting, but as that report did not appear in the REVIEW, I conclude the manuscript must have been lost in the mail, and as Bro. White made some report of that meeting, I would not say much at this late date, save that the presence of Bro. and sister White at this meeting was hailed with joy. Although Bro. White was worn with past labor, and wearied with his journey from Colorado, and sister White was suffering from hoarseness and sore lungs, occasioned by a severe cold taken in coming over the mountains to California, they took hold with a will to lift in our camp-meeting; not stopping to seek their own ease, but with their usual self-sacrificing spirit, seeking to benefit the assembled brethren and sisters, and the crowd who came to hear.

Their preaching, exhortation, and counsel, were timely, and inspired courage in the hearts of our people. A goodly number made a start to serve the Lord in that meeting, among them the son of Bro. M. G. Kellogg. Ten have already been baptized. I learn from different points that the meetings, in our churches, have been more interesting and spiritual since the camp-meeting, and that there is more of a determination to make the cause of God of higher importance than anything else.

At the close of the camp-meeting, it was decided to pitch the tent again in Woodland, and with the aid of the testimony of Bro. and sister White, seek to move the cause still further on there. So, while they spent a Sabbath and first-day in San Francisco, Bro. Cornell and myself returned with the tent to Woodland. On Friday, Oct. 11, an election, previously appointed, was held in Woodland, to elect trustees to hold church property, and it was decided to secure a lot, and immediately erect a house of worship 32x46. We met on Sabbath at the house of Bro. Goude, and Sunday evening at the court house. The Tuesday following, our tent was erected again, and meetings commenced, in which Bro. and sister White joined us. The Lord gave them some freedom, but all our ministers know it is hard for others to come in to raise a second interest, especially if there has been a failure on the part of the ministers to rein up the people, and perform a thorough, practical heart-work for them during the first interest. This was about the situation in Woodland, which, with the usual prejudice in the minds of opponents against sister White's gift,

made the labors of Bro. and sister White— not having had opportunity to recover from their colds, or from the wear of their journey to California, or the wear of the camp-meeting, and the labors in San Francisco—*exceeding hard.*

The servants of God may labor in weariness of body, but if the spirit is free, and God signally blesses and helps to feed the truth to hungry souls, in the midst of their weariness they are refreshed with the health-giving power of God.

But although through neglect of proper labor in the first interest at Woodland, the favored moment to do the most wide-spread work had been unimproved, and although Bro. and sister White had heavy discouragements to labor under, God blessed them. Their preaching was a source of strength to the few who had embraced the truth, and was eagerly listened to by good, attentive congregations. Their labors moved out several new ones to take their stand, and told well in favor of the cause, of deep, practical godliness and truth. The Lord strengthened them to do the principal part of the preaching during the two weeks they were in Woodland.

Friday, Nov. 1, Bro. and sister White returned to San Francisco, while our tent was still standing in Woodland. We continued our meetings there until Tuesday evening, Nov. 5. As it had been decided to have Bro. Cornell remain in Woodland to present the matter of erecting the meeting-house, we took down the tent, and I came with it to San Francisco.

On Nov. 7, the tent was erected on the same plat of ground, on Market St., on which we held meetings last year. Meetings commenced with a good audience, addressed by Bro. White, the evening of the 8th.

I presume it will sound strange to some of our eastern brethren, who, in November cold, are hovering over fires to keep warm, to read of commencing a tent-meeting Nov. 8, and to tell them that it was so warm in the tent last first-day, Nov. 17, that we had to raise the wall so as to breathe comfortably. But so it is. We have two good-sized, sheet iron stoves in the tent, so that if evenings are cool, we can warm the tent sufficiently with the stoves.

We have already held eighteen meetings in the tent. Bro. White has preached six times, sister White seven times, and I have spoken five times. Our congregations have been both large and deeply attentive. The preaching has been about an even mixture of close, searching, practical discourses, alternated with the theory of the truth, presented in a clear, concise, solemn, and pointed manner, spiced with exhortation, and close appeals to the consciences, with an endeavor to arouse the moral sensibilities of the people. This preaching has told powerfully upon the people, and has swept away a vast amount of prejudice, and taken hold of many hearts. Bro. White's discourse last Sunday evening, on the Sabbath in the New Testament, was especially of this character. God helped him. It told greatly upon the audience, and brought some to decide to obey the truth.

While Bro. White stood in the desk, worn in body, yet with the crowd before him, under the influence of the Spirit of God, powerfully impressing minds, I thought two things: first, Bro. White is getting better fast to-night. Second, I thought, Oh! how needful that the minister of Christ have the Spirit of God, to go with the truth to hearts, and it is the mingling of the close, practical preaching with the theoretical, that keeps the truth warm in the soul of the minister, as well as keeping the material warm he wishes to work upon.

There are circumstances occurring here, almost daily, that forcibly impress our minds with what has occupied the minds of Bro. and sister White for some time past: that the time was coming, that the servants of God should place themselves in the world's great thoroughfares of travel, to scatter the truth. In this city of one hundred and seventy-five thousand inhabitants, are representatives of every nation on earth, and representatives from every State in the union. Here people are continually coming and going; so much so, that it was stated a few days since in the "Daily Call," that there were "twenty-five thousand inhabitants here," that were not here eighteen months since. A meeting thoroughly advertised, and properly conducted in such a place as this, will scatter the truth wonderfully.

Shortly after our meetings opened this time, a gentleman called upon me in the tent, said he had attended the meetings, and was deeply interested. Said his home had been in Connecticut, and that he was to sail the next day for Valparaiso, South America. He bought a large package of pamphlets on our faith. I gave him some tracts to distribute among the passengers as he got into conversation with them. Said he should also let his fellow-passengers read his pamphlets. He was an intelligent man of considerable force of character, and New England energy, although nearly seventy years of age. He

read through one of the *Health Reformers*, liked it, and wished me to let him have some specimen copies. I did so, and he said he should try to get subscribers. So if the publishers of the *Reformer* get subscribers from South America, or the Southern Islands, they will understand one channel through which it found its way there.

This gentleman wished my address, as he said he wished to correspond with me, and should probably order more books and papers. May God bless him; lead him into the truth, and make him a channel through which this truth may be spread.

Last week we noticed a deeply interested gentleman at our meetings. Seeking an opportunity to converse with him, we learned he was from Placer Co., two hundred miles distant, and was here on business. He was formerly from Cornville, Me., and his wife's friends there keep the Sabbath. This was his first opportunity to hear the third angel's message. He had opportunity to attend eight or ten of our meetings, and returned to his home understanding more clearly our position. He bade us, with tearful eyes, an affectionate farewell. Our hearts are drawn out after him, and even while I write, our prayer to God is, to give this brother strength to take up the cross and follow him.

Yesterday, a friend was passing the tent, and called in to see us. He had just arrived in the city from Concord, N. H. Learning, in conversation, our peculiar views on the Sabbath question, he said he heard Eld. Andrews preach on that subject once, twenty years ago, in Concord; although he was no professor, he had believed ever since that the seventh day was the day to keep, and that he had been greatly amused many times since, in hearing ministers undertaking to establish Sunday-keeping, and in seeing people make such a fuss because Sunday was not kept holy. He attended meeting last evening.

These are some of the many cases that have come under our direct observation. How many among the hundreds that attend our meetings come from, and go to, distant lands, we do not know, as we have opportunity to converse with but few; but undoubtedly scores of those who attend will soon be journeying to various parts. So we all feel impressed that these great thoroughfares of travel, at the proper time, and in a proper manner, must be entered, and that thus the truth will be spread far and near.

The providence of God is favoring us with beautiful weather for our meetings. We shall do what we can to gather in souls here. The church seems to be waking up, to take hold and act their part in this work. Pray for us, dear brethren and sisters, and for the success of the cause in California, and everywhere. My courage was never better than now, to do what I can to lead souls to Christ.

J. N. LOUGHBOROUGH.

San Francisco, Nov. 20, 1872.

The Scandinavian Mission.

NORWEGIANS, Danes, and Swedes, are called with a common name—Scandinavians. The first two classes speak and write the same language. The Swedes have a different language; yet it is so nearly like the Danish that we can readily understand each other. Of organized churches, we have two Norwegian, and six Danish. Two more Danish churches are now being organized—in all, ten churches, with about two hundred and seventy members. In Minnesota, two little companies of Swedes have also been started by Bro. Lee. Besides this, there are scattered Sabbath-keepers living in different places, and our hearts are made glad by receiving letters from several persons that have been brought into the truth by reading the *Advent Tidende*.

Bro. Olsen seems to labor with some success this year in Wisconsin. After years of temptations, and prayers, and fruitless attempts, he is at last enjoying freedom in presenting the truth before our countrymen, and I believe that he can do much good, if he lives near to the Lord. Bro. J. C. Nielson has helped him some. No doubt Bro. Nielson can also gain an experience in gathering souls for Christ, if he is persevering, energetic, and willing to have the Lord lay upon him a burden for souls.

In Minnesota, in Brown Co., Bro. John Hansen is laboring with success. The Lord has blessed him much. When he wrote to me, Nov. 10, twenty-five souls had embraced the faith. Several were baptized, and fourteen have taken the covenant. There is but one ordained minister among our people. When souls are ready for baptism in new places, it is quite important that they should be baptized. I have therefore advised those brethren, who are both local elders and licentiates, to baptize candidates in new places, and organize as far as possible. They cannot ordain an elder, but a leader can be chosen, and s. b. organized; also Bible-classes, Sabbath-schools, and Tract Societies, as far as practicable. If any one is to be blamed for this, I will take the blame.

From Freeborn Co., Minn., I have received

letters. The church is alive and united, and all that have come out are firm. Bro. Jorgenson meets with them, and seems to be growing in the love of the truth. Several others, in different places, are looking on with interest, and may yet be made efficient in the harvest. The Lord is good, very good. The work is onward.

A word to those who are trying to labor. Learning is good. But those who are learned, in some measure, often spoil their sermons and articles, by making them so learned, logical, burdened with rules, and full of hair-splitting, that they pass over the heads of the majority of hearers or readers. Find some one that knows less of the Bible and of Christian experience than you do. There are plenty of that class. Teach them what you know, not any more. Be determined to lead a few souls, at least, to embrace the commandments, and prepare for the coming of Christ. Persevere. Don't run away because you get tired, or sick, or tempted, or because the children are crying at home, or because your heart is fainting in you, when you think of home comforts and pleasures. Stick to your duty, even though you feel that you are so unfit. Running away only makes you worse. In my estimation, one of the worst things a preacher can do in a new field, is to leave when there is a good interest to hear. Then study as you work. Study and labor. Study living as well as dead books. Work for God and humanity, and not for money. Don't shrink from duty, whether your superiors praise you, or find fault with you. If you fall, rise up again. Never draw back till the victory is won. To be running from place to place all the time, accomplishing nothing, is a foolish and fanatical way. Be steady. Work with patience in a place till some souls are gained—twenty, or ten, or five. The Lord will certainly reward you if you work for him.

Our American brethren are very kind to us. I appreciate their sympathy and help. Our dear Bro. White is doing all in his power to help us. But it is doing too much for us, far too much. The importance of this branch of the work, I am afraid, is overestimated. We are but few, and, as a people, we cannot at all be compared to our more enlightened American brethren. We are below in many respects. We have more recently come out of that hard bondage, which is so unfriendly to the cultivation of the mind. There is indeed a difference. But some of our people, I fear, will never get very good ideas of health reform and cleanliness. Yet I praise God for the improvement I have seen, also, in this respect.

Brethren, we are unworthy of your notice. This work is much smaller, and poorer, than you think it is. Yet I feel for it. Oh, to save one soul! The salvation of one soul, safely harbored at last in the mansions of glory, is, in my estimation, worth all my labor. To labor for God, for eternity, for Jesus, for the salvation of lost souls—oh! how glorious. Our privations, sufferings, health injured, life shortened, comforts sacrificed—oh! how insignificant, compared with the exceeding and eternal gain.

The *Advent Tidende* has become a very important part of the Scandinavian Mission. It is doing a good work, which is certified by testimonies from many places. I can speak of this more freely, as the principal part of our journal is but an echo of your best Tracts, and choicest articles from the REVIEW. I am now translating the excellent Sabbath tract of Mr. Morton, and also give a chapter in each number of *Thoughts on Revelation*, condensed. Next volume will contain a thorough examination of the Sabbath question, if the Lord will.

To our American brethren, I do hereby in the name of our people, send forth our heartfelt thanks for your Christian kindness and sympathy.

JOHN MATTESON.

Walnut Station, Iowa, Nov. 17, 1872.

An Item from Adel.

THE following, by H. Hull, which I clip from the *Sabbath Recorder*, was very interesting to me, and no doubt will be to those who labored with me in raising up that church. As will be seen, seeds were sown by our Seventh-day Baptist brethren. God gave us to reap the fruits.

TRUTH STRANGER THAN FICTION.

"Thy ways are past finding out. Thy truth shall continue unto all generations."

Many years ago, there went a lone Sabbath-keeping family from Illinois to Central Iowa, and settled down to make a home. Years passed on, and in the providence of God, the family was broken up; the wife, still surviving the wreck, went East among her friends; but somehow, was not contented to stay, but returned, and settled again in the same town. Some four or five years since, Eld. O. P. Hull came to this beautiful land, to visit and lecture upon the Sabbath question. He soon obtained the ears of the people, and many turned out to hear the stranger. Infidel and Christian could but acknowledge the strength of the Scripture arguments then

presented. Time wore away, and the stranger went to his reward. Then came other strangers, and strangers they were. They put up their cloth meeting-house, and commenced their work, among other things teaching the people that the seventh day is the Sabbath of the Lord thy God, and in due time, a Sabbath-keeping church was established to the glory of God, even in Adel.

How gloriously pleasant it was to meet this band—to behold the falling tear (not of sorrow, but of joy), to hear them testify of the satisfaction they feel in the present truth, embraced and practiced, the prospect of one day meeting and spending an eternal Sabbath, the antitype of the long-lost and neglected truth, and to hear them sing,

"Thine earthly Sabbath, Lord, we love,
But there's a nobler rest above;"

and to hear them say how thankful they were for the visit and encouraging words spoken to them by one of the dear Father's messengers (Eld. N. V. Hull), two weeks since.

This church, though small, is strong. Their motto is, "In union there is strength." I find they are earnestly pressing their views. Each one seems to be a missionary to spread the truth. I really thought, as a people, we might profit by their faithful and earnest work. Sabbath-keepers are invited to call and spend such time with them as they can spare, and they would be grateful to see Sabbath-keeping families settle in their midst.

Almont, Mich.

I CAME to this place Oct. 9. Commenced meetings, Oct. 13, at the Webster school-house about five miles north of here, where Brn. Lamson and Brackett held a few meetings last summer. Have now continued my meetings six weeks, each evening, as the weather and roads would admit. As the result, nine have fully committed themselves to keep the Sabbath, all heads of families.

Have held meetings each Sabbath with the friends at Almont, and endeavored to encourage and build them up in the faith. With a few exceptions, all are united and happy in the work. Have felt some of the blessing of the Lord while presenting the truth to the people. I feel of good courage to labor in the work, desiring to keep humble, where the Lord may use me to his glory and the advancement of his cause.

H. M. KENYON.

Nov. 25, 1872.

The Christian's Shout.

HERE is a scene in the history of the children of Israel, revealing in type one of those precious secrets of the Lord, which is progressively made known to them that love him. And perhaps there is no revelation made to the soul, after it has entered upon the life of faith, that is more practically valuable than this. For it is a secret in reference to Christian warfare, which, when it is discovered, makes this warfare a long triumphal progress.

This scene occurs when the children of Israel were brought before Jericho, one of those "cities great, and walled up to heaven," which had so discouraged the hearts of the spies forty years before. Now upon their entrance at last into their promised land of rest, the first difficulty which meets them is this mighty city, opposing their onward progress. Well might their hearts be appalled at the sight of it. But the Lord said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." And then, after a few words as to their order of march, and the trumpets of testimony, he closes with these strange words: "All the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him." Strange, yet true, it was so. On the seventh day, "Joshua said unto the people, Shout, for the Lord hath given you the city." So the people shouted when the priests blew with the trumpets. "And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

Now no one can suppose for a moment that this shout caused the walls to fall. And yet the secret of their victory lay in just this shout. For it was the shout of a faith which dared to claim a promised victory, on the authority of God's word alone, while as yet there were no signs of this victory being accomplished. And according to their faith, God did unto them; so that when they shouted he made the walls to fall.

God had declared that he had given them

the city, and faith reckoned this to be true. Unbelief might well have said, "It would be better not to shout until the walls do actually fall, for should there be any failure about it the men of Jericho will triumph, and we shall bring dishonor on the name of our God." But faith laughed at all such prudential considerations, and, confidently resting on God's word, gave a shout of victory, while yet to the eye of sense that victory seemed impossible. And long centuries afterward, the Holy Ghost thus records this triumph of faith, in Heb. 11:50: "By faith the walls of Jericho fell down, after they were compassed about seven days."

Jehoshaphat is another example of this sort of faith. In 2 Chron. 20:2, we read that it was told him that a "great multitude" had come up against him. He spread the case before the Lord, and received as an answer the wonderful promise: "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you." Jehoshaphat believed what God said, and he and his people marched out to meet their enemy, as confident of victory as though they had seen that victory already accomplished before their eyes; so that they even appointed singers to praise the Lord, and to sing the song of victory as they went out to meet their foe. And we read that, "When they began to sing and to praise, the Lord set ambushments against the enemy, and they were smitten." And when the children of Israel came near them, "they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped." "More than conquerors," merely, "they were three days in gathering the spoil, it was so much."

The principle of warfare, typified to us in these beautiful scenes, is that declared in 1 John 5:4: "And this is the victory that overcometh the world, even our faith." It is a mode of warfare incomprehensible to the natural man; a mystery even to the Christian whose faith has not advanced beyond the failing experience of the seventh of Romans; but radiant with the light of the Holy Spirit to every soul that has entered upon the life hid with Christ in God. Such, and such only, can understand the full meaning of the words of our Lord, when he said, "Be of good cheer, for I have overcome the world." They read in them the secret of an already conquered foe; and they can go out to meet their enemies, claiming the victory before the battle has even begun, so that they become in very truth, "more than conquerors through Him that loved us."

We must observe that Joshua did not say, "Shout, for the Lord will give you the city," but, "Shout, for he hath given it." And neither does our Lord say, "Be of good cheer; I will overcome the world;" but, "I have overcome" it. There is a mighty difference between these two; as great a difference as there is between meeting an army all in battle array, and meeting one routed and demoralized by an acknowledged defeat. It is well known that so long as an army can keep secret the fact of its being conquered from its conquerors, it can still make some show of resistance; but the moment it becomes conscious that its defeat is known, it loses all heart, becomes utterly demoralized, and has no resort left but to flee.

The secret then lies in this—to meet our enemy as an already conquered foe, and not as one who has yet to be conquered. And it is the one secret above all others which Satan seeks to hide from the church, and in which he has only too well succeeded. A dear Christian, who had been fearfully beset by temptation, and had found a complete victory impossible, was told this secret by another to whom it had been revealed. Her soul rejoiced in the discovery, and she said afterward it seemed to her at once as though she could almost hear Satan, as he slunk away, exclaiming: "There, she has found out my secret! She knows now that I am an already conquered foe; and I shall never have any more victories over her again."

Surely, it is true that Jesus has fought our enemy and has overcome him. And if our faith will only reckon him to be overcome, and will dare to raise the shout of victory, when it comes in sight of any foe, we shall surely find, as the Israelites did, that every wall will fall flat, and that a pathway will be opened up straight before us to take the city.

And now a few practical words as to how to do this. Our usual way of meeting temptation has been, perhaps, with a cry for help. We have said, over and over, "O Lord, save me! O Lord, save me!" Let us meet it hereafter with a shout of victory, instead. Let us say by faith, He does save me. The walls may look as high and as immovable as ever; and prudence may say, It is not safe to shout until the victory is actually won. But the faith that can shout in the midst of the sorest stress of temptation, "Jesus, save me, he saves me now!" such a faith will be sure to win a glorious and a speedy victory. I have tried this often. Temptations have come in like a flood—temptations to irritability, or to wicked thoughts, or to bitterness of spirit, or a thousand other things. I have felt my danger of sinning, and my fears and my consciousness have said to me, Jesus will not save at all. But my faith claims continually, "Jesus saves me—save me now!" and the salvation is glorious. Sometimes it seems so untrue that Jesus can save me, that I have to say aloud that he does save, forcing my lips to utter it over and over, shutting my eyes and closing my ears against every suggestion of the devil to doubt. But, untrue as it may seem at first, I always find that according to my faith it is unto me, and that when I shout, the Lord never fails to give me the victory.

A Christian car-man, of a naturally harsh temper, had entered upon this life of faith, but was sorely beset with temptations when about his daily work among his ungodly companions. He stopped one morning on his way down to his stand, at the house of the minister who had led him into this rest, in order to ask him how he could best meet and conquer them. After explaining to the minister the suddenness of the temptations, and the want of time even to pray for help against them, the car-man said: "Now can you tell me of any short road to victory, that I can lay hold of just at the needed moment?" "Yes," replied the minister, "when the temptation comes, do not stop to pray for help, but, instead, by faith claim at once the promised victory, and Satan will instantly flee."

The car-man went on his way to his daily work. As usual, he was met by the taunts and sneers of his fellow-workmen; and he soon found that they had jostled him out of his rightful place in the ranks, and had pushed him back to the end of the train of cars. The temptation to anger was very great, but folding his arms he said at once, "The blood of Jesus cleanseth me!" and his heart was filled with perfect peace and content. Again he was tried; a heavy box was so rolled as to fall on his foot and badly hurt him. And again he folded his arms and repeated his shout of victory, and at once all was calm. And so the day passed on. Trials and temptations abounded, but his triumphal shout carried him safely through them all, and the fiery darts of the enemy were all quenched by the shield of faith which he continually lifted up. Night time found him more than conqueror through Him who loved him, and his fellow-car-men were forced to own the reality and the beauty of a religion that could so triumph over their aggravating assaults.

Dear Christian, try this. Go out to meet your enemy, singing a song of triumph as you go, and I can promise you on the authority of God's own word, that according to your faith it shall be unto you. Meet your very next temptation in this way. At its first approach, begin to give thanks for the victory, and you will find such a triumph as you have heretofore scarcely dreamed could be. Thus shall life become a continual psalm of praise, as you sing, "Thou, Lord, hast made me glad through thy work: I will triumph in the work of thy hands."—H. W. S.

One of the Cruel Customs of the Chinese.

"The dark places of the earth are full of the habitations of cruelty." Ps. 74:20.

BETROTHALS are made by the parents in China, sometimes when the children are quite young, and between parties who never see each other till the wedding day. It is quite contrary to established custom for the latter to speak to each other, even if they should meet, and it is considered still more indecorous if the girl should speak to any other young man. If the relatives of the fiance bring an accusation against the betrothed girl, and there is the least shade of truth in it, she has her choice of deaths,

and there the matter ends. A well-instructed Chinese young lady does her mother credit by choosing to starve. She is then locked up. At the end of seven days the door is opened and the body carried out, and buried without a coffin. Three instances of this kind have come under the knowledge of a missionary lady, one of which she mentions as follows:

"When walking through the fields I often stopped and spoke to a young Chinese lady, who was a most beautiful girl.

"Often I had spoken to the women of her mother's house, telling of 'JESUS and the resurrection.' One evening, seeing a number of women in the gateway of the house, I walked down to them, intending to talk to them. They seemed to be pre-occupied, and could not listen, so I bade them good evening and passed on. Just as I left the gate two men came out, bearing a figure wrapped in coarse matting. Supposing it was a goddess, I asked them where they were going. They either did not or would not hear me. I presently saw that it was not a goddess, but the dead body of a woman. I shall not soon forget the feeling with which I saw that the dainty red satin shoes were rubbed to tatters, whilst the soles were clean and scarcely walked upon. I spoke to the men again, but they quickened their pace, and in the gray of the evening disappeared with their burden in the direction of the sea-shore. I retraced my steps, wishing to know why an unconfined corpse was being carried from the rich man's house. The women had all retired into the court-yard, but outside there sat a little girl I knew. She was weeping quietly, and wiping her eyes with the corner of her jacket. 'Who is that, my dear, whom these men have just carried away?' I asked. 'It is my eldest sister,' she said. 'Then why have they taken her out in matting?' said I. 'Oh, do not tell them,' she said, 'and I will tell you all.' We were good friends, that little Chinese maiden and myself. Then she went on to say how her sister, one time, when standing on the road, not far from the gate, got talking to a young Chinaman, and how she had often talked to him, and had been seen by the uncle of her betrothed speaking to this man a short distance from the house, so one night her father's brother and the uncle of her betrothed came, and these two men, and her mother and aunt and the girl's two brothers, gave her the choice of how she would die. 'That night she was locked up in the mill-room, and I never saw her again,' said the child, with a fresh burst of weeping. Well I knew the mill-room, without a window, only a small grating high up, just under the eaves, not a movable thing in the place, only the two huge mill-stones, and on one side a raised platform built of brick, that served as a bedstead. What a tale of agony those red shoes told! I could mention many things as truly horrible, but this will suffice.—*Home and Abroad.*

I CAN compare our rich misers to nothing so fitly as to a whale; he plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful. Such whales have I heard on the land, who never leave gaping, till they've swallowed the whole parish—church, steeple, bells and all.—*Shakspeare.*

Obituary Notices.

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

DIED, near Bowersville, Ohio, of putrid typhoid pneumonia, Oct. 26, 1872, Margaret Cottrell, wife of Eld. Wm. Cottrell, aged forty-six years, eight months, and seven days, after an illness of four weeks. She bore her affliction very patiently, and with Christian resignation; earnestly exhorting her children and friends to go on to perfection, and that they must lay down the folly and fashions of the world, and follow the meek and lowly Jesus, if they are ever saved; to live out the precious truths of the third angel's message, and the health reform, and never give it up; and to be careful of their example before the world and their children. We believe our dear sister rests in hope, and will come forth in the resurrection, clothed in immortal bloom and vigor. The friends of the cause here feel that they are truly bereaved of a mother in Israel. We hope the family and friends may ever remember her exhortation, and live accordingly, that they may be prepared to meet each other when the Life-giver, with all the retinue of holy angels, shall come to reap the harvest of the earth.

J. Q. A. HAUGHEY.

